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THE CANADIAN DAY-STAR.

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

MAY, 1863.

MORE BLESSED TO GIVE THAN TO RECEIVE.

In his touching and truly eloquent address to the elders of the Church at Ephesus, recorded in the twentieth chapter of the Acts of the Apostles, Paul says, “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

We have reason to believe that the Apostle of the Gentiles was in more respects than one the greatest man that lived in primitive times. As an office-bearer in the church he was not behind the very chief of the Apostles; as a preacher he was bold, earnest, and affectionate; his words were with power; and his labours in the vineyard of his Divine Master were crowned with remarkable success. In Christian attainments he stood shoulder high above almost all who were in Christ before him. He was characterised by zeal, earnestness, prayerfulness, and devotion to the work of the holy ministry.

He travelled by day and by night, by sea and by land, preaching Christ and planting churches. When he met with opposition, with persecution, with stripes or imprisonment none of those things moved him from the grand, the noble, the sublime purpose of his life. He was humble and gentle as a lamb, yet in the defence and propagation of the glorious gospel, he was undaunted and bold as a lion.

He was willing to be anything or nothing for Christ; he was prepared to go any where for Christ, to do any thing for Christ, and to suffer martyrdom if necessary for Christ and his cause.

His whole life after he became a Christian was consecrated to Christ. His toilsome and unwearied labours, as well as his lips, uttered the short, but significant, and sublime sentiment, "to me to live is Christ."

Paul remembered the words of the Lord Jesus, how he said, "It is more blessed to give than to receive;" and he felt it to be his duty to stir up the pure minds of those with whom he was about to take a lasting farewell, by reminding them of their duty to the poor and the needy. We believe it is impossible to study the character of Paul without admiring it, and being constrained to feel that we are but dwarfs in spiritual stature when we stand beside him. He had a noble soul: it was not only free from covetousness, it was full of benevolence, generosity, and Christian philanthropy.

He could say with truth, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

It is not however with Paul that we have at present to do, but with the words of the Lord Jesus, to which the apostle gave utterance when about to part with his Christian brethren. *He reminds them of the words of the Lord Jesus.* They are weighty words, —words which they would not easily, or soon forget, words which he trusted they would keep forever fresh in their recollection. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

It is a duty, a privilege, and a pleasure to give to the poor and the needy. Even though we may ourselves be poor, and comparatively speaking but partially supplied with the bounties of God's providence, that is no reason why we should always be the receivers. A man, and especially a Christian, must be poor indeed if it is beyond his power to perform the duty, and enjoy the privilege, of giving. We believe that every one of us can enjoy the pleasure of doing good; and experience in our own hearts the truth of our Lord's words, when he said, "It is more blessed to give than to receive."

It is worthy of notice that the widow spoken of in the Gospel,

and who herself stood in need of help, was praised, for the riches of her liberality, by the heart-searching Master of assemblies when he saw her casting her last farthing into the treasury. Her mite was an important contribution to the funds of the treasury; it came from a willing mind and a heart prompted by the purest of motives. She gave more than all the rest put together; because what she gave came from the bottom of her purse as well as from the bottom of her heart. We have every reason to believe that the virtuous poor, and the working classes who earn their bread in the sweat of their brow, have in all ages given much more for charitable and religious purposes, in proportion to their means, than the middle and upper classes of society.

The suffering poor, the needy and the fatherless have a strong claim upon our sympathy and our succour. We know that the statement which our Lord made before his crucifixion is still true. "Ye have the poor always with you, but me ye have not always." Their continuance in the world seems to be designed by God to draw forth our sympathy, and is doubtless one of the many means which he employs for the development of our moral character.

"Blessed," says the psalmist, "is he that considereth the poor: the Lord will deliver him in time of trouble." "Defend the poor and fatherless; do justice to the afflicted and needy."

Solomon says, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard." "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Among the ornaments which decorate and adorn the person of a virtuous woman, the following are mentioned among the number, "she stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy. She openeth her mouth with wisdom; and in her tongue is the law of kindness."

"No act falls fruitless; none can tell
How vast its power may be,
Nor what results unfolded dwell
Within it silently.

Work and despair not: give thy mite,
Nor care how small it be;
God is with all who serve the right,
The holy, true, and free."

Jesus said to the rich young man who came to him and asked, "what good thing shall I do that I may have eternal life? go and sell that thou hast and give to the poor and thou shalt have treasures in heaven, and come and follow me."

When Zaccheus saw and felt that salvation had come to his house, and to his heart, he exclaimed; "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." It is not necessary to multiply passages on this subject; these are sufficient to shew, that it is our imperative duty to help the needy; and to bear as far as we can one another's burdens, and so fulfil the law of Christ. It is not enough to say to the suffering members of society, to whom we are related by the bonds of a common brotherhood, "depart in peace, be ye warmed, and filled, and clothed." We must express our feelings and our sympathy by something more tangible than talk, more weighty than words.

It is a great mistake to fancy that the surest way to wealth is for a man to keep all he gets. It is a great mistake for any man to whom God has committed the unrighteous mammon, to fancy for a moment that he has a right to keep it and use it all for his own individual aggrandizement.

We are not proprietors, we are only stewards of the manifold gifts of providence, and must soon be called to give an account of our stewardship.

The silver and the gold with which we are entrusted are the Lord's, and we only impoverish ourselves, and add robbery to the crime of ingratitude when we refuse to give as he has prospered us for charitable and benevolent purposes. "There is that withholdeth more than is meet and it tendeth to poverty," "the liberal soul shall be made fat, and he that watereth others shall himself be watered," are just as true as any other passages in the Bible.

The man who is always ready to receive, but never ready and willing to give, practically denies that God has any claim whatever upon his gratitude and love.

We have no right to live to ourselves, and only for ourselves. We were not sent into the world to gratify selfishness. Our own good, however desirable in itself, should never be the end of our existence. We are to live for the good of our fellow-men, and the glory of God. We should consequently consecrate our time, our talents, our life, our all, to God, and while we live never forget the

“words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Look at the sun in the heavens; it does not shine for itself; it gives forth its light and heat for our benefit. The moon and the stars shine by night not for their own sake but for our benefit. The clouds, those great watering pans of the heavenly husbandman, do not draw up into their bosoms from the lakes, and seas, and oceans the liquid element for its own sake, or for their own sake, but that the earth may be watered and refreshed, and bring forth abundantly for man and for beast. The flowers beautify the fields and send forth sweet fragrance for our sake. The fruits of the earth grow, and the rivers flow, not for their own but for our sake. We think I hear all these objects, and ten thousand more opening their lips and giving utterance with their voices to the statement “Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” All nature in her laws, in her processes, in her productions, teaches us the grand principle for which we plead. God in nature, or rather through the medium of nature, gives *frequently*, gives *abundantly*, gives *cheerfully*; and we know that the Lord loveth a *cheerful* giver.

Very few people doubt that it is *blessed to receive*. Thousands and ten of thousands of all classes, and in all ages, have felt it blessed to receive both temporal and spiritual favours.

The faint and hungry multitude whom our Lord fed with loaves and fishes, found it blessed to have their wants supplied in the wilderness. The deaf, the dumb, the halt, the lame, the blind, felt it blessed to receive from the great and good physician a cure for their respective maladies.

The awakened sinner, who sees his sins, the danger to which he is exposed, and the dreadful doom which he has so richly merited; and who sees at the same time that Christ is the gift of God to him,—that peace and pardon are his on the ground of Christ's perfect propitiation, *cannot help* being pleased and glad and grateful. He feels that it is *indeed blessed to receive the full and free salvation*. He is constrained to exclaim “*thanks be unto God for his unspeakable gift.*”

All this is true; but it is no less true that it is *MORE blessed to give* than to receive.

The idea that it is better to be getting than to be giving,—and that there is more advantage in receiving favours than in conferring them upon others, is a foolish, a selfish, and false idea. The

idea that it is more blessed *to get* than *to give*, is of the earth earthy; but the idea that it is more blessed *to give than to receive* is heavenly and divine. It is a native of the skies. God sent it from his bosom when Jesus was born in Bethlehem. The Lord of glory brought down this idea with him when he came. His whole life, his sufferings, his sacrifice, his sayings, his doings, and death, are just an embodiment of this great principle,—a complete and perfect exemplification, or manifestation of his own words, when he said, “It is more blessed to give than to receive.”

It is more Christlike, more Godlike to give than to get. The generous and benevolent man derives from the *very act of giving*, a pleasure, a joy, a satisfaction, which the close-fisted, penurious, sordid individual, can never experience. The doing of good, does the man who does it good. He gets good in the very act of doing good. There are elements of joy and satisfaction in the *giver's cup* which the receiver cannot taste. God is the most blessed of all beings, for this among other reasons, because he is infinitely the *greatest of all givers*. “He openeth his hand liberally and supplieth the wants of every thing that liveth.” But the greatest of all God's gifts is the gift of his Son. He did not spare his own Son but delivered him up for us all, and one of the grand ends of the incarnation was to make us like God in moral character and moral action.

“To do good and to communicate forget not, for with such sacrifices God is well pleased.” We are told that we have freely received, and that it is our duty freely to give; and we believe that to give systematically, and as the Lord hath prospered us, is the best cure, because the *divine cure for covetousness*. Let us remember the words of the Lord Jesus, how he said, “It is more blessed to give than to receive.” Let us remember also what he shall say when he comes to reckon with us: “Inasmuch as ye have done it, or not done it, unto one of the least of these my brethren, ye have done it, or not done it, unto me.” O let us make unto ourselves friends with the mammon of unrighteousness, so that when we die those who have been helped heavenward by our liberality may receive us into everlasting habitation.

But I must have done; and yet I cannot close without addressing a few words to *those who are strangers to experimental religion*. You have never yet felt the power of the gospel on your hearts,—you may be and you doubtless are interested in the temporal well-being of your fellow-men, and you may be willing to

feed the hungry and relieve the wants of the poor and the needy. But you have not *given your hearts to Christ*. This is your duty, and your privilege now. God loveth a cheerful giver. O then my unconverted readers, give yourselves now to Him, he will receive you, he will bless you, and save you with an everlasting salvation.

O remember, dear reader, it is more blessed to give than to receive. God himself felt this in his infinite heart of love, when he gave his only begotten Son to be your Saviour.

The Lord Jesus Christ felt this when he gave himself a ransom for us, and a ransom for all. O receive him as the gift of God to you; and in return for this unspeakable gift, this divine donation, give him your heart, your affections, your influence, your all, and then you will know by happy experience that it is in deed and in truth, more blessed to give than to receive. God is saying to you *now*, My son give me thine heart. O gratify his desire, and it will at the same time delight your soul. M.

DR. CUNNINGHAM'S HISTORICAL THEOLOGY.

In the *North British Review* for February, there is a review of the *Historical Theology* * of the late Principal Cunningham. Dr. Cunningham was professor of Church History in the Free Church College, Edinaburgh, commonly called New College. The Reviewer admits that "the late principal's style is often cumbrous and lumbering, and that his manner is diffuse and sometimes prolix." He adds, however, that his "compensating excellency is his rare faculty of making his meaning always plain." One of the points in which the reviewer thinks he excelled, as a logician, was that "he was a perfect master in stating the question. The '*status questionis*,' was his own favourite phrase in controversy. He always set himself, in the first place, to adjust the state of the question; and he did so with consummate tact. His statement of a question was often, in fact, the settlement of it." We doubt not that Dr. Cunningham was a man of many and varied excellencies. The

* This work is in two volumes, and the great object of it is the explanation and vindication of the Theology of the *Westminster Confession of Faith*. It was preceded by a volume entitled, "*The Reformers and the Theology of the Reformation*." These works are edited by the late Principal's Literary Executors, Professors Buchanan and Bannerman.

reviewer gives some extracts from the volumes to confirm what he advances "with regard to his eminently wise caution in stating and limiting the question." One of these extracts is on the subject of predestination, and it is because we do not think the position of those who impugn the Calvinistic doctrine of unconditional election, is fairly presented, that we introduce the subject into the pages of the *Star*.

The following passage presents Dr. Cunningham's view of the Calvinistic doctrine:—

"The substance of the Calvinistic doctrine is the following:—That God, from eternity, chose, or elected, certain men to everlasting life; and resolved, certainly and infallibly, to effect the salvation of *these men*, in accordance with the provisions of a great scheme which he had devised for this purpose, a scheme without which no sinners could well have been saved; and that, in making this selection of these individuals who were to be certainly saved, he was not influenced or determined by the foresight or foreknowledge that they, as distinguished from others, would repent and believe, and would persevere to the end in faith and holiness; but that, on the contrary, their faith and conversion, their holiness and perseverance, are to be traced to his election of them, and to the effectual provision he has made for executing his electing purpose, or decree, as their true and only source,—they being chosen absolutely and unconditionally to salvation; and chosen to faith, regeneration, and perseverance, as the necessary means, and, in some sense, conditions of salvation." pp. 431, 432.

The above extract states very explicitly the Calvinistic doctrine of election. It does not, however, touch on reprobation; but in the work entitled "*The Reformers and the Theology of the Reformation*," he expressly states his views on this subject. He admits that the decree of reprobation must be as unconditional as that of election. He says, "No intelligent Calvinist has ever disputed the position that election necessarily implies and leads to a corresponding reprobation." p. 537.

What we wish to remark on is not Dr. Cunningham's statement of his own doctrine of election, but what he supposes must be held if his doctrine of election be not assented to. He says, as quoted in the *North British Review*:

"Now if this doctrine be denied, it is plain enough that the view which *must* be taken of the various points involved in the statement of it is, in substance, this, that God does not make, from eternity, any selection of some men from among the human race, whom he resolves and determines to save, that of course he never puts in operation any means that are fitted, and intended to secure the salvation of those who are saved, as distinguished from others; and that, consequently, their faith

and regeneration, with which salvation is inseparably connected, are not the gifts of God, effected by his agency, but are wrought by themselves in the exercise of their own powers and capacities." p. 432.

He also represents those who differ from his view of election as holding that men's "own acts in repenting and believing, and persevering in faith and obedience, simply foreseen as future" are "the cause, ground, or determining principle of any acts which God either did or could pass in regard to them, individually, as distinguished from the rest of their fellow men."

Now we avow ourselves to be anti-Calvinists. We think the sooner the Calvinistic doctrine of election and reprobation is buried and its epitaph written, the better for the church, and the world. We regard it as false and pernicious; but we do not accept what Dr. Cunningham says must be held by those who deny his view of election as a fair statement of our belief. We indeed confess to some surprise at the terms which he employs to introduce his statement of what he conceives *must* be the views of those who deny his doctrine. He says, "Now if this doctrine be denied, it is plain enough that the view which *must* be taken of the various points involved in the statement is the following." It seems his statement of the views of anti-Calvinists is the only one which can possibly be held if his view be denied. This, he says, is plain enough. *But he gives no reason why it is plain enough.* Those who do not build their belief on the naked assertions of men will desire some better reason for his statement than his assertion. But let us look a little into what he regards as of necessity the belief of anti-Calvinists. The first item in his statement of their belief is "that God does not make, from eternity, any selection of men from among the human race, whom he resolves and determines to save." This is very clumsily expressed. Indeed it involves, as we view it, an absurdity. For what is meant by the expression, "selection of men from among the human race," but a choosing from among the human race—an actual choosing. But how can there be from eternity an actual choosing, or selection from among the human race, seeing the human race did not exist from eternity? Surely there could be no selection before there were beings to select, and others from among whom to select them. There might be from eternity a decree to elect, but a selection from eternity there could not be. We believe then in a decree to elect from eternity. We believe that God, from eternity decreed to select for himself all who, in time, believe in Christ. Indeed there is no

passage in the Bible which states that any men are chosen to faith.

The second item in his statement of what he supposes must be the views of those who deny his Calvinism, is that God never "puts in operation any means that are fitted and intended to secure the salvation of those who are saved, as distinguished from others." We admit and hold that the means which God puts in operation, by his Spirit, to save men, are resistible in their nature; and that the responsibility of men is according to the amount of persuasive influence which is brought to bear on them.

The next item is, that the faith of the elect "and the regeneration with which salvation is inseparably connected are not the gifts of God, effected by his agency, but are wrought by themselves, in the exercise of their own powers and capacities." According to this, it seems, that either we must be Calvinists, or hold that man is his own saviour. But we indignantly deny that this is the only alternative, if we repudiate Calvinism. A physician gratuitously prescribes for ten diseased men; five refuse his prescription, and five receive it and are healed. Does the fact that they received it constitute them their own physicians? Surely not. Why then should a man who receives salvation, which others are as welcome to as he is, be regarded as his own saviour? We believe that God provided the atonement, without which there would be no saving faith, as the truth respecting it, is the object of such faith. We believe that God gave the Holy Spirit, whose agency and influence are indispensable to the salvation of men. We believe that regeneration is produced by the Holy Spirit through the truth. We believe that the peace and holiness of believers, from the period of faith until they arrive in glory are imparted, maintained, and increased by God's Spirit. What we believe respecting the agency of man is, that he concurs with the Spirit's agency in believing, and yielding to the power of, the truth. We hold that God deals with man according to the nature with which he has endowed him. Consequently salvation is conditional, election is conditional, God regenerates and sanctifies by the truth about Jesus, which the sinner should receive, and submit to. There is no merit in simply receiving a gift. Therefore salvation is of faith that it might be by grace. Indeed it is the doctrines which are advocated in the *Star*, which truly "maintain and establish the freeness of the grace of God to all."

Dr. Cunningham, too, represents the anti-Calvinist as holding

that the foresight of faith is the ground, cause, or determining principle of God's election of any men. This, again, entirely misrepresents the anti-Calvinist. We believe that the grand cause of election is *the good pleasure of God*. It pleased him to decree to elect all who believe in Christ. Election itself we regard as actual separation from the world to holiness and blamelessness before God in love. The time when that separation is effected by God is when the sinner believes. Faith then is simply the *condition* of election.

Why is it that we are so intent on exhibiting the truth respecting election? Is it because we love polemical discussion? No. It is because we believe and know that Calvinism has a blinding, paralyzing, influence. It beclouds the love of God, and God's saving plan through the atonement made for all. We are anxious that our fellow sinners should know that there is no decree preventing the salvation of any soul. Dear reader, you are welcome to God's heart and God's salvation, and you enter the sacred enclosure of God's election whenever you believe that God so loved you that he gave his Son Jesus to atone for all your sins.—A.

For the Canadian Day-Star.

A NEW HEART!

HOW IS IT TO BE OBTAINED?

In a former paper, we endeavoured to give a scriptural interpretation of the phrase:—"make you a new heart." (Ezek, 18, 31.) By a brief examination of a few passages—of two in particular, and also of the context of the phrase,—we were brought to the conclusion that the word "*heart*" was used in reference to the *thoughts* of the heart. Did space permit, scriptural expressions analogous to this might be adduced. But, to be brief, if it is legitimate to use the word *tongue* in reference to the language spoken by the tongue, as in Acts 2, 8, and the word *mind* in reference to the thoughts of the mind, as in Acts 28, 6; why may not the word *heart* be used in reference to the thoughts of the heart? But as a matter of fact, it is so used in Judges 16, 17, and Acts 8, 18–22, as was shown in the former paper. And these passages do not stand alone. For God says to ancient Jerusalem, by Jeremiah:—"O

Jerusalem, wash thine *heart* from wickedness, that thou mayest be saved. How long shall *vain thoughts* lodge within thee? What does Solomon say of the man that hath "an evil eye?"—"as he *thinketh* in his heart, so is he." Who is the man that has a "stony heart?" He, assuredly, who has hard thoughts of God.—who thinks that there is no love in God's great heart for him, who sees no loveliness in Christ, no beauty in holiness. Oh if such an one would look up in thought to God in Christ, and think about Him as He is made known in the Bible, his "stony heart" would disappear when he saw the loving smile of the Sun of Righteousness, as melts the col'd iceberg, when bathing in the ocean, beneath the warmer rays of a summer sun.

It will be well, however, to look briefly at what is evidently the only other interpretation which could be given to this important phrase. The word *heart* must either refer to the thoughts of the heart, or, to the heart itself, that is, the essence or substance of the mind. If the latter interpretation be given, and if, by consequence, the Divine Spirit can alone effect the change indicated by the phrase:—"make you a new heart," man being altogether powerless in the matter, what follows? God Himself describes the change thus: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Thus there must be a taking away of the old, as well as a making of the new. If then the word *heart* in such phrases refers to the essence or substance of the heart or mind, and if such a change is implied in regeneration, it follows:—First, that the consciousness of man deceives him, and the "root of his nature is a lie." For, does not the consciousness of the Christian testify that, as to personality, he is the same man after conversion that he was before, though his thoughts, feelings, and actions are changed? It follows:—Secondly, that it is as impossible for the sinner to obey the commands:—"make you a new heart," as it would be for him to obey this other command:—"make you a new world." But the words:—"why will ye die?" imply that death eternal is the penalty of disobedience. Therefore the poor unconverted soul would be doomed forever for not doing an impossibility. A slave cannot create a mountain. And if his master commanded him to do so, and lashed him for disobedience, would not the execrations of humanity descend upon the head of a wretch so terribly cruel, like the sweep of a thunder-storm? And why? Simply because the poor slave could not escape the

punishment by obedience. Yet, "hear, O heavens, and give ear, O earth," a worse charge is brought against that God whose "tender mercies are over all his works," if we, or any man, give the interpretation we are now considering to this phrase. It is as impossible for a sinner to make a new heart, as it was for the slave to create a mountain. Yet God would be represented as punishing the undying soul with unending torment, when no way of escape was open by obedience to the command. And shall that which would be execrated if done by a slave-master be attributed to the God who is love? O blasphemous thought! Moreover it would involve a charge of injustice against God. And therefore the Divine Author of the Bible annihilates the interpretation we would put upon the phrase. It follows:—thirdly, that unregenerated souls would have an irrefutable answer to give to the "unanswerable question"—why will ye die? Addressing God, they could say—"Lord we must die, since Thou hast not taken away our stony hearts and given us hearts of flesh." Or to employ the language of the Israelites of old:—"If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" But mark God's reply:—"Say unto them, 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 house of Israel?" (Ezek. 33. 10, 11.) We cannot therefore accept an interpretation of the phrase which would involve us in a labyrinth of confusion. If the consciousness of man may deceive him in the important matter of conversion, all his cherished beliefs may be but a "tissue of falsehoods." If God punishes the soul for disobedience, when obedience is impossible, who can believe that "God is love?" And the oft-repeated and unanswerable question—why will ye die—could, by such an interpretation, be easily answered. But there is no reason in heaven, earth, or hell, why any sinner in our world should die, except his own unbelief and hardness of heart. And every sinner who cherishes this unbelief and hardness of heart, can only do so, by making God a liar. (1 John 5. 10.)

The other interpretation involves no such difficulties. At conversion, there is an actual taking away of those hard thoughts of God which every unconverted sinner cherishes, more or less. And new thoughts, glorious in purity and power, are communicated to the heart. How? Through that gospel which is the

"power of God unto salvation to every one that believeth." (Rom. 1. 17.) See you not, dear reader, that, by this interpretation, the two commands—"make you a new heart," and "believe the Gospel"—are, in their essence, *one*. What is the Gospel? As made known by Paul, it runs thus:—"Christ died for our sins according to the Scriptures; and he was buried, and he rose again the third day according to the Scriptures." (1 Corinth. 15. 3.) This gospel is the very foundation upon which God could declare of old to the Jews:—"I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." And the gospel contains the most convincing proof of the sincerity of that glorious declaration. To you, reader, if unconverted, the thoughts contained in this gospel are "new thoughts." And it is only by receiving them into your mind that you are able to "make you a new heart." O precious costly thoughts! God could only set them like jewels and gems in the pages of the Bible, because the Prince of Peace had volunteered to bear the woes of Gethsemane, and the wrath of Calvary. "More precious are they than rubies, and more to be desired than much fine gold!" Receive them into your heart, dear reader, and you shall say with the Psalmist:—"How precious are Thy thoughts to me, O God!" And when you remember that God alone was the author of them, and that He, through the Bible, and by His spirit, made them known to thee, with "joy unspeakable" you shall give to Him all the praise, saying:—"I will praise Thee O Lord, for Thou art the God of my salvation. I will be glad and rejoice in Thee, for Thou hast taken away the stony heart out of my flesh, and Thou hast given me an heart of flesh."

From what has been said, we may learn that it is of vital moment for each one to examine his own heart, and see whether or not he is thinking about God as he ought to think. No man can love God until he really thinks in his heart that God loves him; as saith the apostle:—"We love Him, because He first loved us." We shall devote a succeeding paper to the consideration of thought and feeling.

Edinburgh.

J. G.

HUMILITY. Remember Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. O for the closest communion with God, till soul and body, head, face, and heart, shine with divine brilliancy! but, O for a holy ignorance of our shining.

FAITH—WHY IS IT NECESSARY TO ETERNAL LIFE?

In this article we desire, in a series of observations, to shew why faith is necessary to salvation.

1. Man is a fallen creature. He needs salvation. He is a runaway from God and from goodness. The entire scheme of grace proceeds on the assumption of man's sinfulness. But for the sin of man there would be no need for a scheme of salvation. Paul shews man's need of the salvation-bringing righteousness revealed in the gospel by exhibiting his ungodliness and unrighteousness. The salvation of the gospel then is needed by man, because he is sinful. As sinful, he is under the curse of the law; for the law threatens punishment against the transgressor. As sinful, man is unfit for heaven; for sin pollutes and degrades the soul. Dear reader, you need the salvation of the gospel. If eternal life has been provided for you in Christ there is nothing you need more pressingly. Be convinced of this.

2. Eternal life is not more pressingly needed by men, than it has been freely and fully provided for them by Christ. The Divine Father, in infinite wisdom, contrived the plan of redemption; he sent his well-beloved Son to execute it. The Son came into the world at the fulness of the time—the fitting time,—became incarnate, was made under the law, by his sufferings and death magnified and honoured the law, which man by his sin violated and dishonoured. On the ground of Christ's work, God can be just and extend mercy to the guilty. The work of Christ is a channel in which mercy can flow unhindered and unobstructed to the souls of men. Eternal thanks to the infinitely wise and loving God that the problem,—How shall mercy flow to men not only in consistency with, but so as gloriously to illustrate, the eternal righteousness of God—has been solved. Sinner, Christ died for you—atoned for your sins. Much as you have offended your righteous God, because Jesus died to satisfy Divine justice, you may be saved. This is a truth—a glorious truth. O does it not awaken in your bosom emotions of gratitude and gladness.

3. It is fitting that the infinitely wise and loving Ruler of the universe should appoint some condition to be fulfilled by us, on which the blessings of salvation may be enjoyed by us. It is not fitting that the blessings of salvation should be unconditionally bestowed. Man has been constituted by God a free agent. If God gives man powers and capacities, he requires of him that they

be exercised. He furnishes scope for their exercise. If he did not, they would be of no use to us. For what could be the use of a power or faculty, which we are never to use. As God has endowed us with free agency, he imposes conditions on which the blessings of salvation may be enjoyed by us. Thus he honours our free agency, and deals with us as free agents.

It is fitting that man's free agency be used in complying with the condition of salvation imposed by God, because he used it, or rather abused it, in breaking away from his allegiance to God. Without freedom of will in man, sin would be an impossibility to him. When man sins, he sins voluntarily, and is accountable to God, whom he offends and dishonours by his sins. Consequently it is proper that, in order to his restoration to the favour and friendship of God, he should voluntarily submit to conditions imposed by him in love and wisdom. Reader, you are not to be saved unconditionally. Your attitude, then, ought to be that of attention, so that you may learn what God requires of you in order that you may be saved; and there ought to be in you also a readiness to comply with his terms.

4. The condition of salvation, to be of use to man, must be such that, in the circumstances in which he is placed, he can comply with it. Man could not atone for his sins. He is "without strength" to do this. What he could not do for himself, God in mercy has done for him. Christ died for the ungodly. Now if God had imposed, as the condition of salvation, something beyond the powers of man to do, he would be in the same condition as if no atonement had been made for him. If God really desire man's salvation, (and the atonement is evidence that he desires it,) the condition of salvation must be such as that man can perform it. Therefore the unsaved sinner is to be blamed for continuing in an unsaved state.

5. Faith in Christ, who made the atonement for sin is the condition of salvation. "He that believeth hath everlasting life." The gospel is made known to men for the "obedience of faith." The "righteousness of God" revealed in the gospel is available by faith, and it is revealed unto faith; it is revealed that it may be received by faith. Says Jesus to the Jews, who enquired of him what they must do to work the works of God, "This is the work of God that ye believe in him whom he hath sent." As if he had said, "You have no great work to do, no work of law is required of you, the law is magnified and honoured by my atoning work; all

the work required of you is, that ye believe in me as the sent of God."

6. It is fitting that salvation should be by faith, because it was by *unbelief* that man fell. The devil had the hardihood to tell a lie in Eden. God said to our first parents, that they must not eat of the tree of knowledge of good and evil; because in the day they did so, they would surely die. Satan contradicted God to the teeth. *He said "Ye shall not surely die."* Man believed the devil's lie, rather than God's truth. It was because the tempter succeeded in pouring this lie into Eve's mind, that he succeeded in seducing her, and, by her means, her husband, from God. As then it was by unbelief that man fell, is it not fitting that he should be restored to God and goodness by faith? We shall see the fitness of faith in Jesus as the condition of salvation still more, if we consider that the object of faith—the love of God in the gift of Christ—is a complete refutation of the lie of Satan. Man, in believing the devil's lie, believed that God loved him so little, that he was withholding from him the tree of knowledge of good and evil. But God has shown that the devil is a liar, in giving up the object of his dearest love, his own Son, for the salvation of man. Sinner, you live in sin, by believing the devil's lie. You are to be saved by believing God's truth—the truth that he is love—loves you so that he gave Jesus to die for you.

7. Faith is the condition of salvation, because salvation is by grace. Says Paul, "Therefore it is of faith that it might be by grace." As man is a sinner he has no merit. On the contrary he has demerit. He is hell-deserving. When he is saved he is treated not as he deserves, but as if he were possessed of perfect personal righteousness. The righteousness of Christ, on the footing of which he is thus treated, is placed to his account. Now the condition of salvation must be of such a character as to preserve in the sinner, saved through Jesus, a sense of his utter unworthiness. Whatever be the condition of salvation, it must be consistent with the gratuitousness of salvation. There is no merit in faith. The person who is cured of a dreadful malady by taking the medicine, which a kind physician gratuitously prescribes and provides for him, is not his own physician because he *took* the medicine. His taking it was indispensable to his being cured. Still it did not make him his own physician. The farmer, whose labours are rewarded by an abundant harvest, is not the less indebted to God for this great blessing, because he turned up the

soil and cast in the seed. So salvation is of grace, pure, rich grace, though it is by faith. While the sinner is saved by faith in Jesus he thanks God for Jesus, for the gospel, and for the Holy Spirit, who strove with him and took of the things of Jesus and showed them unto him. Oh! sinner, you must not attempt to work for salvation, the best works you can do in your unrenewed state are filthy rags, which cannot cover your spiritual nudity. But Christ has provided an ample covering for the nakedness of your soul; in grace he provided it. Put it on by faith in him. When you believe that Jesus died for you, God looks on you in him and graciously saves you.

8. Salvation is by faith to exclude boasting. It is unseemly that man should boast of himself, especially in the matter of his salvation. For this reason, man is not saved by works. But salvation by faith excludes boasting. "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith."

9. Salvation is by faith in order that the soul may be purified. Man is wrong as to his *state* and as to his *character*. When a sinner believes in Jesus, he is changed as to state; he passes from death unto life; he is justified. But a change of state alone would not meet man's wants. In order to his meetness for heaven he must be changed as to character as well as to *state*. Purity as well as pardon is needed by man. Now the truth respecting Christ, his work of atonement and God's love in him, is fitted to purify the human soul. Jesus tells his disciples that they were clean through the word which Jesus spoke to them. In order that the soul may be purified by the truth, through the Spirit, it must be brought in contact with the mind. The Spirit is doing something to bring it in contact with men's minds. The sinner must co-operate with the Spirit in this matter. He must believe the truth. Thus God, in his wisdom has appointed a condition of salvation, which secures purity to those who comply with it.

Sinner, God the Father has done his part for your salvation, he has devised the scheme: God the Son has done his part; he has completed the propitiation: God the Spirit is doing his part; he is seeking to convince you of sin, and present to your mind the saving truth of Christ. But you have a part to do. You have no work of merit to do; but you must believe the gospel, else you cannot be saved. O look to the Lamb of God and live.

Believer, continue in the faith, under the influence of the truth.

As you are to be sanctified through the truth, you must keep under its purifying power to grow in holiness. Look to the cross then continually and glory in it. A.

For the Canadian Day Star.

WHY IS THE WORLD NOT CONVERTED?

This is a Question which every Christian philanthropist ought to be able to answer. It is not that God the Father does not desire it. "For God so loved the world that he gave His only begotten Son—that whosoever believeth on Him should not perish—but have everlasting life." It is not that Christ has not died for the world—for "He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world." It is not that the Holy Spirit is withheld, or that true believers are indifferent to the salvation of the unconverted; for "the spirit and the bride say come; and let him that heareth say come and let him that is athirst come; and whosoever will let him take the water of life freely." What then is the reason why so small a portion of mankind have as yet been brought under the influence of Christianity? At meetings held for missionary purposes, it is customary for the speakers to attribute the want of success to the lack of money and the lack of prayer. To my mind the lack of these are not the principal obstacles to the world's conversion. It is true that a great deal more money might and ought to be given for missionary purposes; but when we look at the large sums which of late years have been raised by means of weekly, monthly, and yearly collections, and testamentary donations, we must allow that the influx to the mission fund has been very large, and that we have cause of thankfulness to God that his people have contributed so willingly and largely. Neither do I think there is much reason to complain of the lack of prayer. In most of our churches, monthly concerts and weeks of prayer are observed for the avowed object of praying for the world's conversion. I often fancy I hear God saying to us as He did to Moses of old, "Why cryest thou to me—speak unto the people that they go forward." What then prevents the world's conversion—since a Three One God is waiting to be gracious—saints urging sinners to repent and believe the Gospel—angels ready to carry the glad tidings of the sinner's repentance to the court above—churches offering up their united prayers to a throne of grace in behalf of a

perishing world—wealthy individuals unlocking their coffers—and the pious poor of every name contributing their mite to carry on the grand work of evangelizing the world, and yet we seem about as far as ever from the realization of our wishes? If the work of grace advances in one country or province, it declines in another; so that there is reason to fear that the number of true christians is not much greater now than they were fifty years ago. There must be a cause why the work advances so slowly. One thing I apprehend is lacking—viz., clear views of what the gospel is. A large portion of the world we all know has never heard the Gospel at all. In China, India, and Africa they have been taught to expect salvation from their own superstitious rites and sacrifices. The mussulman places more reliance upon the teachings of Mahomet than upon those of Jesus Christ. The papist pays his devotions to the Pope and the Virgin Mary, looking for salvation not through the righteousness of Jesus Christ, but by their penances and prayers and strict adherence to the rules of their Church; and even in those parts of the world denominated enlightened much darkness remains on many points of vital importance. The ambassadors of the cross, instead of going into all the world and proclaiming a free, full and finished salvation for all, have preferred the Home to the Foreign field; and instead of exhibiting the Son of Man as lifted up, as was the serpent in the wilderness, that every one may look and be healed, they have in numberless cases spoken of the blood of Christ as shed for the elect only—shed for believers only—shed for his chosen people only. Thus setting limits to the Love of God and representing Him as partial in His dealings to the children of men—loving some and passing by others—withholding from them the irresistible influences of the Spirit without which none can believe and be saved: Is this to preach the glorious gospel of the blessed God, who has again and again assured us that He is no respecter of persons; that he has no pleasure in the death of Him that dieth; but will have all to repent and be saved?

J. D.

GREATNESS. The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; whose reliance on truth, on virtue, on God, is most unflinching.

For the Canadian Day-Star.

THIS WORLD A PILGRIMAGE AND NOT OUR HOME. *

8's. 7's. and 4's.

Trav'ler on life's toilsome journey
 Is thy pathway dark and drear ;
 Hath all hope, and comfort failed thee,
 Is there no Physician near ?

Look to Jesus,
 He will banish every fear.

He hath died to win your favour,
 Spilled on Calvary's cross his blood ;
 Is not he a wondrous Saviour,
 Worthy of undying love ?

Yes, to Jesus,
 Angels tune their harps above.

Think of love, so strong, amazing,
 He th' incarnate God displayed,
 From pollution, sinners raising,
 Dying, He their ransom paid.

O, on Jesus¹
 May our heart be ever staid.

Christian Soldiers, look to Jesus,
 On him ever firmly rest ;
 May he e'er with courage gird us,
 May he grant our soul's request,
 That in heaven
 We at last with him may rest.

While on earth we tarry longer,
 Ere we join the heavenly band ;
 May our piety grow stronger,
 And may we e'er faithful stand,
 Being guided
 By our Saviour's loving hand.

Then when life's last throb is given,
 When its hopes, its joys are o'er ;
 Borne on Seraphs wings to heaven,

[* This hymn was sent to us by a young Christian friend, only fifteen years of age ; we are delighted with it, and gladly publish it in our Star. We shall be pleased to receive other original hymns, or spiritual songs like it, from his pen.]

Glad to leave this earthly shore ;
 Unto Jesus,
 We will sing for evermore.

Free from sin we shall immortal,
 Stand on Canaan's shore above ;
 And be welcome through its portal,
 Joyous in our Saviour's love.

 There for ever
 His blest promises to prove.

JOHN LOVE, Jr.

New York.

“HER BRIGHT BOY'S CAP.”

[In a bale of promiscuous clothing recently received in Manchester for distribution among the distressed operatives, from some place, the name of which is not given, there was found a boy's Scotch cap. In the cap was a letter, addressed—“For an orphan or motherless boy.” On opening the letter, a shilling was found enclosed, and the following touching epistle:—“May the youthful wearer of this cap meet its late owner in heaven. He was beautiful and good, and was removed by an accident from this world to a better. A weeping mother's blessing be on the future wearer of her bright boy's cap.—November 22, 1862.”—*Manchester Guardian.*]

Wilt thou wear a Scottish cap my boy? Though 'twas not made for
 thee,

I'm sure 'twill shield thy matted locks from winter's boisterous glee ;
 'Twas made to screen a darling head from the summer's burning sun—
 Though I thought the brightest of the two was the head it shone upon.

Its owner lives, but needs it not ; for his home is 'yond the sky,
 Where tears no more can dim the light of the deepest hazel eye,
 Through which a noble soul e'er looked into a mother's heart,
 To see the love-links twining there, of which it formed a part.

I give it thee, thou orphan boy, for thou'rt but a lonesome thing,
 Like to a weed which fingers rude from summer bouquets fling,
 Unmindful that a wee wild weed looks up to drink the dew,
 As greedily as cultured rose, or violet robed in blue.

'Tis a little cap I offer thee, and trifling it may seem ;
 But never can'st thou know, my boy, nor guess, nor wildly dream,
 How oft' my bleeding heart poured forth a torrent of its woe,
 Ere I folded, for the hundredth time, the gift—to let it go.

No boy but he whose mother lies in her cold and peaceful grave,
 Shall wear it, lest, like mine, he look so gentle, good, and brave :

For I would not that another looked as proudly on her child,
Lest, like me, she might awaken in an agony as wild.

I'll love thee, little orphan boy, though thy face I've never seen ;
But when fancy brings my loved and lost, pray do not come between—
For it's but a fleeting moment I can revel in the bliss
Of pressing on his lips and brow a love-bewildered kiss.

I will not tell thee, orphan boy, the name my loved one bore,
'Twould mar its beauty, were the throng to breathe it lightly o'er :
But perchance thy mother sees him now, and blesses, in her joy,
The little head whose bonnet warms her wee bare-headed boy.

So wear my simple offering ; for, simple though it be,
'Twas He who hears the ravens cry who bade me send it thee :
And smile, dear boy! the orphan's night His love can change to morn ;
For He tempers oft' the very wind, when bleating lambs are shorn.

Dunfermline, Feb. 23, 1863.

X.

THE CHILDREN'S PORTION.

SWEARING.

Howard the philanthropist was standing in a crowd by the door of a post-office, when a man uttered a volley of oaths. "Look to your pockets!" cried Howard, buttoning up his own tightly; "always take care of your pockets when you find yourself amongst swearers. He who will take God's name in vain will think little of taking your purse, or doing anything else that is evil."

A worthy clothier in Edinburgh was accustomed, previous to engaging his clerks, to put the question to them directly, "Do you swear?—if so, you need not think of entering my house. I permit none to talk to my customers whose tongues are set on fire of hell."

A few years since, two soldiers at Chatham laid a shilling wager which could swear the most oaths in five minutes. As the winner (what a misnomer!) was uttering his last he was struck speechless with paralysis, and remained so till he died.

A barge-master was casting off his boat from a pier in the Thames. A person very civilly asked him whither he was going. Being in a bad humor (swearers generally are,) he shouted out, "What is that to you? I am going to the devil." Ere half an

hour had elapsed his "idle words" were verified. A steamer ran his barge down, and the shock of the collision pitched him head first into the river.

I have read a dreadful story of a sick man, a swearer, who was infuriated with his doctor, and so strained himself in heaping imprecations on him, that he ruptured a blood-vessel. But even then oaths flowed with the crimson tide from his mouth, and he expired so.

A youth, scarcely twenty, was riding a skittish horse. The horse started; the youth was annoyed, and swore loud and strange oaths that he would thrash him till he repented of it. But as he raised his whip, the horse reared and threw him against a picket fence; and when the bystanders ran to him, he was a corpse. His oaths were still echoing through the woods as his soul was ushered into the immediate presence of God.

An American planter had a favourite domestic negro (an Uncle Tom) who was bidden to stand opposite to him, and to wait at table. Whenever his master took the name of God in vain, (as he often did,) the old African made a low and solemn bow. On being asked why he did so, he replied, "Massa, I can never hear that great name but it fills my whole soul with fear and trembling." The master was touched: and reformed.

General Washington, when Commander-in-Chief of the United States armies, issued a special order of the day, calling on all ranks to abstain from swearing on pain of severe penalties; and he took care that these penalties were enforced.

It is interesting to know that when St. Paul's Cathedral was building, Sir Christopher Wren, the architect, caused a printed notice to be affixed to the scaffolding threatening with instant dismissal any workman guilty of swearing within those sacred precincts.

"My lads," said a Christian captain to the crew when about to take command of the ship, "I am going to ask you a favour, which, as a Briton, I expect will be granted by a crew of Britons. What say you, my lads, are you willing to grant your new captain a favour?" "Ay, ay!" shouted all hands; let us be told what it is." "Well, my lads, it is that you will allow *me* to swear the first oath in this ship; no man on board must swear till I do. What say you, my lads, will you grant me this favour?" The jolly tars stared, and stood for a moment quite at a loss what to say. "They were taken," as one of them described it, "all aback." "They were brought up," as another described it, "all standing."

The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company answered, "We will, sir!"

DO YOU LOVE THE BIBLE?

Dear children, do you love the Bible? It is the best book. It is the book of books. It is the book of God.

Are you fond of history? There is no history so wonderful as that which it records. Do you delight to read beautiful stories? There are no stories so beautiful and affecting as the stories of the Bible. Are you fond of sweet hymns and poems? There is no poetry so sublime as that which is to be found in the sacred page. Would you be made truly wise? There is no wisdom like that which is contained in the word of God. Do you wish to be made happy? The Bible alone can teach you the way of happiness.

And, dear children, is not the Bible a letter from heaven—a letter from God to you—a letter of mercy and love? And then, surely you will receive the Bible thankfully, surely you will love it greatly, surely you will read it daily.

Good children in every age have been fond of the Bible.

Here is an illustration from the Bible. A king is seated on his throne. An old man, halting like a person one of whose limbs had shrunk a little, enters into the apartment. There is a younger man with him, who leads the old patriarch forward to the king with a great deal of tenderness. The king speaks as if he were putting a question, and there is an air of wonder on his face. The old man, after saying something to the king, lifts up his hands, and appears uttering a prayer to God. Who were the three persons present in this scene?

Dear children, what little of solid happiness and sound virtue we have, we owe it to the Bible. The less men live according to the Bible, the less you can trust them, and the less happy they are. Then, dear children, despise not its teachings, for God has revealed them even for babes.

And dear children, do not think worldly pleasures will give you happiness; read your Bible and you will see that to love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself, is true happiness.

Who was it that knew the Scriptures from a child?—*Selected.*

(For the Canadian Day Star.)

Messrs. Editors,—I intend, at this time to jot down one or two plain, common-sense observations on the doctrine of Calvinism or unconditional election. I do not intend to go into the theology of the question, but just to make a few simple remarks, adapted to the understanding of plain, common-sense men and women, and if you think them suitable for the *Star* please to give them a corner in your valuable paper.

I have no doubt but that you, as well as most of your readers, have read "Holy Willie's Prayer," (by our national bard Burns). In that prayer Holy Willie says: that God sends

"Ane to heaven and ten to hell
A' for thy glory,
And no for ony good or ill they've done
Afore thee."

Such language looks like burlesque, but it is a true statement of the doctrine of Calvinism, as taught by the church at the time when Burns wrote.

I think I hear some one say that such a doctrine might have been preached in the days when Burns wrote, but that we have outgrown it now. This, I am glad to say, is, in some measure, the case; thanks to such men as Morison and kindred spirits who were not afraid to speak out and testify for the truth.

The Confession of Faith, and other statements of the church, teach the doctrine. And if it is not now preached as formerly, it is because ministers know that the common-sense of their hearers would not stand it; so they have to keep it in the back ground. This I call dishonest. If the doctrine is good and true, the oftener it is proclaimed the better; and if it is not good and true, the sooner it is given up the better. I like men to be honest and not pretend to believe a thing when they do not. Though most of our ministers speak and act as if they were half ashamed of Calvinism, there are others who still come out boldly and defend it. I have now before me a paper called the *Canada Observer*, printed at Toronto. It is the organ of the Presbyterian Church in Canada. In this paper Calvinism is taught in the strongest and most out-spoken manner; not any half-way system, but Calvinism as pure and unadulterated as even "Holy Willie's Prayer;" and, though I do not agree with the sentiments of the writer, still I admire his honesty; he speaks out so that you can understand him: this is what I like. You know just where to find such a writer; you do not require to dig down and hunt round to find his meaning. I will quote from a leading article of the paper, published 4th Feb., 1863. The writer says:

"We maintain therefore that God most blessed, most sovereign, and most loving, hath, from all eternity, elected certain individuals to eternal life, hath determined that certain persons, sinners, and so under just condemnation and wrath, shall be delivered from wrath and condemnation by means of a righteous atonement made to justice, and shall be taken into his favour and receive eternal blessedness. He hath determined this concerning a number, a definite number, neither more nor less. And not merely is the number determined but the individuals that compose it—all those who, in the great day of assize shall be placed on

the right of the judge are the very individuals, and none others, whom he has, from all eternity, determined shall be there, and he has chosen these particular persons, not because they were better or worse than others, whom he has not so chosen, but because it was his good pleasure he has chosen them."

I could quote much more of the same kind but I think the above is enough to show that Calvinism still has its advocates.

If the above doctrine is true I would like to ask any man or woman of plain common-sense (and I believe the *Star* has a good many readers of that class) what is the use of ministers, churches, or preaching, so far as our salvation is concerned? If God has not chosen you or me, but has settled it from all eternity that we are to be among the lost, what will preaching avail us? or if we are unconditionally among the saved we as little need preaching. With what consistency can any man pray for the salvation of all, when he firmly believes that all cannot be saved? prayer from such a person seems to me to be a mockery. If God is unchangeable, and if he has seen fit, as necessitarians tell us, to save some and damn others, why ask him to alter his plans? It is for man to submit. How can any minister who believes in the unconditional election of some, and the unconditional reprobation of the rest, hold out an invitation to all? how can he say "Ho every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea come buy wine and milk without money and without price?" I would just like to ask those ministers who believe in the above doctrine, if it never occurred to them when getting their salaries from the people that they were receiving money under false pretences? The people pay you to preach the glad tidings of salvation, but if you believe in that doctrine of what avail is your preaching? if the salvation or damnation of every one is fixed and settled instead of your preaching being tidings of salvation to all, to some it is tidings of damnation. I trust none of your readers will think I speak harshly; I am aware there are a great many good, kind, and amiable persons who believe this doctrine; it is not persons I write against, it is the system; and I can only say of those who believe in such a doctrine that the most of them are better than their creed. To prove this let me give a short illustration:

Let us suppose that the father of a family were to set food before his children and tell them to eat or they would die; but suppose the father of that family were to take and tie up the hands of part of his children so that they could not eat, and suppose he were to do this, not because they were any worse than the other members of his family, but just because he had the power, and chose to exercise it; what would be the feelings of those who were deprived of the power to eat, and knew that they must die of hunger? would not love be turned into hatred? And do you suppose that those who were allowed to partake of the food could do so with any pleasure when their brothers and sisters were dying with hunger? and yet those who teach the doctrine of unconditional election charge God with conduct worse than the man who fastened up the hands of his children so that they could not eat. In the one case it would only be the body that would die, but in the other case it is the death of the soul. No, not the death of the soul; for that cannot die. Death in this case would be mercy, no more pain or suffering after that; but, O horror

upon horror! those who are not of the elect will not die but live on and on through the endless ages of eternity; and during all the time suffer pain, anguish, and misery. How such a doctrine could ever enter into the minds of men I cannot conceive. No man would be guilty of what this doctrine attributes to God; and shall we say that the all-wise, all-good, and all-powerful God will do what would disgrace the worst of men to do?

If men and women would only think for themselves, and not allow others to do that for them, I do not think there are many who would believe such an outrageous doctrine. Let us trust that the time will soon arrive when men will have nobler ideas of God; and, as an instrument to this end, may you and your paper long strive to shed light abroad among the people of our beloved Canada.

R. BROUGH.

Gananoque, March 30, 1863.

TEMPERANCE.

We have, as Secretary of the Conference of the American branch of the Evangelical Union, received from the Grand division of the Sons of Temperance of Canada West, a memorial on the subject of temperance, to present to the Conference to be held in Guelph, C. W., on the first Wednesday of July. The following, among other evils, as the direct fruit of intemperance, is specified in the memorial:—

“That the church of the living God is suffering directly and indirectly from the liquor traffic and drinking customs; those of her members who ‘have erred through wine, and through strong drink, are out of the way,’ may be counted by hundreds, if not by thousands, while the money which should pay for carrying the gospel to a perishing world is foolishly and wickedly squandered on poisonous beverages.”

The following appeal to ministers of Christ for assistance in temperance work is also contained in it:—

“Ye men of God, we ask your help, by word, by action, in the pulpit, on the platform, by the fireside. ‘The priest’s lips should keep knowledge.’ Let it flow out, baptized with heavenly fire, that the church, in all its branches and departments may ‘come up to the help of the Lord, to the help of the Lord against the mighty’ evil of intemperance? Is there a greater evil, a more wily and insidious foe, which, while others slay their thousands, slays its tens of thousands every year?”

We shall, at the meeting of Conference, see to it that this memorial be laid before the assembled brethren. We may state that all Evangelical Union ministers are temperance men, and have all along been in the front ranks in advocating temperance principles. Traffickers in strong drink are excluded from their churches.

A.

SOCIAL TEA-MEETING AND DONATION PARTY, HUNTINGDON, C. E.

On the evening of March 2, a Social Tea-Meeting was held at the residence of Mr. Hugh Tannahill, one of the members of the Evangelical Union Church, Huntingdon, the proceeds of which were devoted to repairs on the Parsonage. On the evening of March 12, a donation party was held at the Parsonage, and presented their gifts to the pastor. Both meetings were well attended by the members of the congregation and others.