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THE CANADIAN DAY-STAR.

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

SEPTEMBER, 1862.

GOD'S CHIEF END,*

Christian friends and Brethren :—You are aware that the American Branch of the Evangelical Union of Scotland was organized in Guelph on the third of July, 1861. This is consequently the first annual meeting of our Conference. We are yet but few in number, and our churches are at a considerable distance from one another. Our cause is young and tender, and needs to be nursed and nourished and carried along in the arms of him who has ever been with his people, who has cared for and carried them all the days of old. We believe it is not the will of our heavenly Father that one of these little churches and preaching-stations should perish. We trust and pray that the chief shepherd and bishop of souls will gather the lambs with his arms and carry them in his bosom.

We are fully persuaded that the cause in which we are engaged is a good cause, a glorious cause, and that we have the truth of God, and the God of truth upon our side.

We are fully persuaded also that the object which we have in view in our meetings and efforts is the spread of vital Christianity. Isaac Taylor in his excellent work on spiritual Christianity tells us, that it " IS A RELIGION OF FACTS WITH WHICH ALL MEN WITHOUT EXCEPTION AND WITHOUT DISTINCTION, AND IN AN EQUAL DEGREE, ARE PERSONALLY CONCERNED."

*The substance of an address delivered by the Rev. Henry Melville, at the opening of the Conference of the American Branch of the Evangelical Union of Scotland ; which met in Albert Street Church, Toronto, on Wednesday, July 2nd, 1862.

This is a glorious truth ; we feel it in our own experience, and we rejoice that we are permitted, without let or hindrance, to preach a free gospel.

O brethren, our knowledge of the Gospel, and our liberty to proclaim it, lays us under a moral obligation to make it known. Indeed there is a sense in which we may be said to destroy those who are ignorant of the saving truth within reach of our influence and instruction. O let us realize our privileges, our relations, our obligations, our responsibilities, and in all future time spend our days and energies and influence in defending and extending a free and unfettered gospel around about us, and around about the world. We wish to propagate our principles because we believe them to be true, and because we believe them to be indispensable to meet the wants of a perishing world. We wish it to be known in this city, in this province, in this country, and in every portion of the habitable globe, that there is good news in the Bible for every man,—that there is salvation actually provided for all the human race. We wish it to be known as a verity that the Divine Father loves each sinner with unspeakable love, and gave his Son to our ruined race as an expression of that love. We wish to make known the glorious truth that the Divine Son loves all men, and made a perfect propitiation for the sins of all as an expression of that love. We wish also to make known the glorious truth that the Divine Spirit loves all men, and earnestly desires the salvation of all.

This grand and glorious Trinity of truths is dear to us as individuals, as churches, as a denomination, and we are persuaded that the E. U. of which we form but a small fraction, or chip, has been raised up by the God of providence and grace for the revival, the defence, and propagation of those precious principles.

I felt it very difficult, when I sat down to write this address, to fix upon a subject from which to speak to you on this interesting occasion. Out of the multitude of themes which crowded into my mind, I have selected one which is second to no other in interest, importance and extent. It is GOD'S CHIEF END.

We know that man's chief end is to *glorify God*. Our Creator made us for this end, and we not only can answer the end for which he created us, it is our duty, our privilege, and for our highest happiness to answer the end of our existence.

We can glorify God in a great many different ways. We can study our Creator's works, and ways, and word, for example, and

in this way and by this means glorify him. It is our duty to praise him, to pray to him, to contemplate his character, to worship, adore, honour, and serve him with all the powers which we possess. Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. It is by knowing God, by loving him, by doing his will, and by making known to others his loving and lovely character that we answer the end of our being.

For any man to seek his own good, his own happiness, or his own honour, as his chief end, is displeasing and dishonouring to God, because supremely selfish. Man's chief end then is to *glorify God*, but *what is God's chief end?* This is an important question, and we have no difficulty in giving a distinct answer. God's chief end, as far as we understand it, always has been, is, and ever will be to *glorify himself*. The very reason why it is right in man, and in all other moral creatures to seek the glory of God as their chief end, is the reason why the supreme and ultimate end which God has in view in all that he does is the promotion of his own glory.

This will appear evident to every one on a moment's reflection. God is supreme; he is independent, and infinite in every natural and moral perfection. He is of infinitely more importance than all other beings put together. Indeed all creation is as nothing compared with the uncreated Jehovah. He is essentially everywhere; he is absolutely eternal, invisible, and dwells in unapproachable light. His understanding is infinite, all his excellencies are infinite. His understanding is infinite, because he fully comprehends and understands himself, and he has a perfect knowledge of whatever is knowable. The thunder of his power, who but himself can fully understand !

The material universe is the workmanship of his hand; he called it into being; and all finite minds were made by his infinite unmade mind. He upholds all matter and all mind by the word of his power, as well as brought them into being. He sustains all, he governs all, he rules over all. Now, if we look at his absolute independence, the close relation which he sustains to all moral beings,—their dependence upon him every moment for the prolongation of their existence, their powers and faculties, we see the obligation under which they are laid to glorify him. The infinite perfection of his moral character lays all moral intelligences in all worlds under everlasting obligation to give unto him the glory which is due unto his name, and makes it right and necessary in him to

have his own infinite heart of love supremely set and centred upon his own glory. This glory which Jehovah seeks as an ultimate end is, as we understand it, just another name for the manifestation of his own being and glorious perfections to the view of all moral beings.

There is self-love here, *supreme self-love* we freely admit, but we fearlessly maintain that there is no selfishness. In the very nature of things the infinite, all-perfect, all-glorious One, cannot love any other being as he loves himself. He cannot desire the same honour to be given to another which is due to him alone. There are many things which God cannot do; and surely the following are among the number: He cannot lie; He cannot deny himself; He cannot give his glory unto another. No, he cannot; and this is the reason why he seeks in all that he does, above all things else, his own glory as an ultimate end.

Were God to desire that a created being should receive the same honour, and homage, and glory that is due unto himself, he would desire that creature to receive infinitely more than his due. He who is the only infinite, and the absolutely glorious One, can neither undefy himself nor deify the creature. "Is there a God beside me? Yea there is no God; I know not any." Now, since there is no other God, it follows as a necessary consequence that his glory he will not, his glory he cannot, give unto another.

This was the grand and the glorious end which the Unmade Maker of all things had in view when he gave existence to the volume of *creation*. The chapters, and pages, and paragraphs of that great book were all written by the finger of the great unseen, to reveal his glorious character.

When the fields of immensity were peopled with planets, and suns, and systems, they took their place on the map of the universe at the bidding of their Almighty Maker, and the end which he contemplated in their creation was the manifestation of himself. He takes pleasure in beholding the workmanship of his hands, and there is a sense in which it is true that creation is a revelation of himself to himself. "The heavens declare the glory of God; and the firmament sheweth his handywork." All the material universe, from the most insignificant grain of sand to the greatest globe in space are revelations of God, and speak of his glory.

But I wish you more particularly to notice that when God gave existence to intelligent beings,—when he made minds,—the

chief end which he had in view was the promotion of his own glory.

The power, the wisdom, and the goodness of God are seen, and clearly seen in the creation of angels, dominions, principalities, and powers. In the creation of such noble, dignified, God-like beings, the divine perfections are transparently revealed, and their revelation of his glory was the chief end which he had in view in calling them into being. It is satisfying to our minds and truly delightful to view the infinitely good one, as the first cause and the ultimate end of all creation.

The existence of only one single creature made in the likeness of God, after his image, such as man, is a far fuller and brighter revelation or manifestation of the Divine glory than the formation of millions of material worlds. Worlds are mere things and nothing more. Not one of them can think, or will, or love. They are effects, effects only ; we are causes as well as effects. We are agents, we belong to the moral system, the kingdom of mind. Our bodies have souls in them, and these souls are living souls. We are effects of which God is the efficient cause, the uncaused cause, but we and all other moral beings are real causes, as well as real effects. We are *first causes*, for God made us in his own image after his likeness. This is the foundation of our true dignity, our nobility, our rationality, our accountability, our responsibility. We are not mere things, we are agents or causes. He who made the mighty and magnificent universe with all its countless hosts of stars, and suns, and systems, has endowed us with intelligence, sensibility, and will, and we are, in our own being, and to our own selves, revelations from God of what he is.

He, he only, who is uncreated, could create. He, he only, could give being to all the ranks of intelligences, from the highest seraph which burns before his uncreated throne, down to the most insignificant angel, or man. What was his prerogative became his pleasure. "Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are and were created." He by the word of his power brought into existence the kingdom of matter with all its wonderful and almost infinite diversity, and the kingdom of mind, with all its still more wonderful diversity, to exhibit his existence and his attributes ; or, in other words, to display to himself and to the wide universe his own glory.

But there is another and still more attractive point to which

we would call your special attention for a few moments. *God's chief end in the incarnation of the Lord Jesus Christ was the promotion of his own glory.*

If the ultimate end which Jehovah had in view in creating the most insignificant insect that dances in the sunbeam was the display of his own perfections; surely the mightiest, the most wonderful and glorious of all his mighty works must have the divine glory as its end?

We have no desire to speculate upon the origin of sin, the fall of angels, or the fall of man, and the fearful consequences of that fall. That evil is, every one knows. That evil is bad every one knows. That evil is not in the Divine plan, or purpose, or decree, we firmly believe. That God never did evil that good may come; and that he never desired any of his intelligent creation to sin we firmly believe. "God cannot be tempted with evil, neither tempteth he any man." "He hates every false and wicked way." These, and such statements as these, lead us to seek the origin of evil where alone it can be found, *in the mind of the will-endowed creature, and not in the decree of the Creator.* Sin was not a necessary evil on the one hand; neither was the scheme of redemption on the other hand a necessary good. God in devising and in revealing the plan of salvation acted freely. Some men tell us that sin was necessary, because the revelation of God's character in the gospel was necessary; and the latter could not take place without the former. We are bold to say that neither were necessary. But God in the plentitude of his *sovereign* love and mercy, devised that plan of redemption which would have remained for ever unneeded and unknown in the history of the holy, happy universe, but for sin. The forbidden and unnecessitated sin of the creature is the occasion; the sovereign unnecessitated, or free love of God, is the cause, the originating cause, and the procuring cause of the whole plan of salvation. The scheme of redemption in its origin,—in its commencement,—in its progress under the patriarchal and Mosaic dispensations is wonderful and worthy of its Divine author. In order to unfold that plan angel after angel was sent with messages to earth. Revelation after revelation was given to patriarchs, to prophets, to priests, and to kings. Signs and symbols, and ceremonies and sacrifices were instituted. And when the period for the incarnation had fully arrived the glory of the Lord was revealed. When the angels uttered in the ears of the shepherds who were watching

their flocks by night, the glad tidings of great joy, "that the Saviour who is Christ the Lord, was born in Bethlehem," we are told that the *glory of the Lord shone round about them*. The glory of the Lord was then revealed more fully than it had ever been before. The mystery of godliness was unveiled when God was manifest in the flesh.

The incarnation, sufferings, and death of the Son of God reveal the Divine glory more fully and more perfectly than any other manifestation of himself which he has given us.

"Here all God's attributes together meet,
As an assemblage of unclouded suns,
Each on the other shining."

But I must not enter upon a subject so great, so vast, so glorious. One or two words in conclusion must suffice. Our object, if we know our own hearts, is, by individual and united effort to make known the gospel of Christ; to exhibit the lovely character of God as revealed to us in the death of his Son for the sins of a lost and ruined world. Let God's chief end be our chief end. Let us hold up everywhere, and before the face of all our fellow men, the gospel glass in which the glory of God is revealed ; and we may rest assured that if we do so we shall not have lived or laboured in vain. We have no fear with respect to the final triumph of our principles. The truth is mighty and must prevail. The glory of the Lord shall yet be revealed, and all flesh shall see it together. Yes, the whole earth shall yet be filled with the knowledge of the glory of the Lord as the waters cover the sea. Our prayer now is, "Thy kingdom come, thy will be done upon earth as it is done in heaven." But the period is coming in the history of the church and of the world, when that prayer shall be changed into praise, and the blessing which we now ask and expect shall be experienced and enjoyed, and the ransomed millions of our race shall all feel that the kingdoms of this world have become the kingdom of our Lord and of his Christ. O brethren let us be steadfast and immoveable, always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord. The captain of our salvation will give a crown, a sceptre, and a blood-washed robe to every faithful soldier of the cross ; and we shall hear the invitation addressed to us from his own lips, well done good and faithful servant enter thou into the joy of thy Lord. Then we shall see more clearly and more perfectly the glorious results which

flow from the incarnation and the propitiation. Then we shall see God's character in all its inexpressible glory, and exclaim with profound wonder and adoration; "O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? Or who hath been his counsellor ? For of him, and through him, and to him are all things ; to whom be glory for ever. Amen."

THE ATONEMENT.

The fact of atonement may be proved from the typical sacrifices of the ancient dispensation, in connection with those passages in the New Testament, which represent the work of Christ as the only real, true sacrifice for sin. We do not mean to enter into the inviting subject of sacrifice, but simply to indicate how it proves that the work of Christ is truly propitiatory.

The ancient sacrifices were typical of the sacrifice of Jesus. God commanded them to be offered up and approved of them. Paul says, that the law had "a shadow of good things to come," it foreshadowed the good things. The sacrifice of Jesus is the substance—the good thing. Paul says again, "It is not possible that the blood of bulls and goats should take away sin." But by the one sacrifice of Jesus, which the many sacrifices of the law prefigured, sin is atoned for. The ancient sacrifices were symbols of truth, and as such intended to teach most important truth to the Jewish people; they were at the same time predictive of the great propitiatory sacrifice of Jesus Christ. These sacrifices too, served important purposes in the Jewish economy. By means of them the Jewish people were delivered from ceremonial defilement, and made welcome to the blessings and privileges of the theocracy.

From the type we may learn important truth respecting the glorious antitype. The object of sacrifice must have been to give the ancient worshippers ideas of the Divine purity, of the evil and desert of sin, of the propitiousness of God, of expiation, and of pardon on the ground of expiation. Sacrifice also predicted the fact of the sacrifice of Jesus, on which rests the truth that God is propitious. The propitiatory sacrifice of Jesus is the pathway on which mercy goes forth laden with the blessings of salvation for a guilty world. "The selection, presentation, and

immolation of the unoffending animal, the regard paid to its blood, its consumption by fire, the solemn ceremonies which accompanied, and the particular confessions and supplications of the worshippers—must have powerfully impressed the ideas of sin and guilt, the desert of punishment, the substitution of the innocent, and the pardon of the transgressor.”*

Christ is represented as the true High Priest, who made the real, efficacious sacrifice for sin. “Behold the Lamb of God who taketh away the sin of the world.” John i. 29. The victims of old were provided by *men*, Christ is the Lamb of God. “Christ loved us and gave himself for us an offering and sacrifice to God for a sweet-smelling savour.” Eph. v. 2. “Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “Christ was once offered to bear the sin of many.” Heb. ix. 26, 28.

It is no objection to this argument for the fact of atonement to say that the work of Christ was represented as a sacrifice to “conciliate the prejudices of Jewish Christians.” This would leave entirely unexplained and inexplicable the ancient sacrifices. Neither is it any objection to it that the good works of Christians are represented as sacrifices; for words may have a secondary meaning. It is very evident that the good works of Christians are figuratively termed sacrifices.

It is impossible calmly to consider the subject of ancient sacrifice among God’s peculiar people, to see that that system, of which sacrifice was such an important part, was sanctioned by God, that these sacrifices were typical, and fail to see that the work of Jesus was truly a propitiatory sacrifice for the sins of the world.

We shall advance just another argument for the fact of atonement, namely, those passages of Scripture which represent Christ as *bearing sin*. Some of these (John i. 29; Heb. ix. 28,) are cited above. The Baptist’s precious words point Jesus out as in the act of bearing away the sin of the world. Peter represents Christ’s bearing sin, *as something which he completed when he died on the cross*. “Who his own self bare our sins in his own body on the tree.” 1 Peter ii. 24. Now what is the meaning of the expression, bearing sin in these passages? It does, not mean the pardoning of sin; for it is something which Christ *finished* when he died on the tree. He did not finish the pardoning of all sin then. Sins were pardoned before he came in the

* Pye Smith.

flesh ; and sins have been pardoned since he died ; sins will yet be pardoned. Its import may be made evident by examining a few passages of Scripture where it occurs. To the children of Israel it was said, " Your children shall wander in the wilderness forty years and *bear your whoredoms* . . . shall ye *bear your iniquities* forty years." Num. xiv. 33, 34. Jeremiah laments, " Our fathers have sinned and are not, and we have *borne their iniquities*." Lam. v. 7. In Ezek. (xviii. 20) we read, " The son shall not *bear the iniquity* of the father, neither shall the father *bear the iniquity* of the son." From these passages it is clear that to bear sin means *to suffer the punishment due to sin*—to suffer those penal consequences of sin, which are manifestative of God's hatred to it, and of his displeasure with those who commit it.

Christ knew no sin. He is holy, harmless, undefiled. He is thus a Saviour suited to us. As he is the blemishless Lamb of God, it could not be his own sins he was bearing. It is indeed expressly said that he was bearing the sins of sinners. He took upon him the liabilities of sinners. He bore what was necessary to display God's hatred to sin, and his holy displeasure with sinners, so that pardon, unhindered by the requirements of law and justice, might freely flow to guilty rebels. Justice is satisfied, the law is magnified by the atonement of Christ. Jesus was treated as if he had been a sinner, though he was not a sinner, but pure and immaculate, in order that men who are sinners and hell-deserving, might be treated as if they were righteous. The sufferings of Jesus, therefore, were *vicarious*. They were *borne*, not for himself but for men. They were *expiatory*, because the bearing of the punishment due to our sins by Christ in our room, is the everlastingly satisfactory ground on which pardon is freely bestowed on sinners. God " made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him."

Sinner, atonement is a fact, and if it be, you are guilty, you are hell-deserving. There is no salvation for you but through the expiation of him who bore your sins in his own body on the tree. There is no redemption for you, but through him who consented to become a curse for you. That atonement is a fact, is matter for your everlasting gratitude. There is redemption in Christ for you—" plenteous redemption." O look up to God as your Father in Christ, who died in your room, and you will sing, " Thanks be unto God for his unspeakable gift."

THE NEW BIRTH.

Dear reader, it is a significant circumstance that the first lesson, which the Great Teacher sought to impress on the unconverted Jewish Ruler, Nicodemus, was the necessity of the new birth. One of the officials in the professing Church of God stood before the Head of the Church, waiting to be instructed. His presence with Jesus in the attitude of an enquirer after the truth was evidence of the strength of his conviction that the Lowly Galilean had come from God as a Teacher. Jesus, who knows what is in man knew that Nicodemus, though a master in Israel, was destitute of true religion; and therefore he came directly to the point, and inculcated the necessity of that change which is the commencement of true religion in the soul of man.

Reader, your attention is respectfully solicited to this very important and intensely practical subject. If you are yet unconverted, this is the most important topic to which your attention can be directed; you need to know respecting the nature of the new birth, the necessity of the new birth, and the means by which you may be brought to experience the new birth, so as to become a child of God and an heir of heaven.

The Saviour said to the Jewish Ruler, proud of his Abrahamic descent, and devotedly attached to outward forms, 'Ye must be born again.' It is clear "that the Saviour meant that he needed to experience *a change*." This is the impression made on every mind, that thinks on the new birth. It imports a change.

It is however a change not on the body but in the soul. The body will no doubt be affected by the change; but the change itself is in the mind. Nicodemus was very dark indeed as to the import of the words of Jesus. He appears to have thought that Jesus meant some bodily change; for he said 'How can a man be born when he is old? can he enter the second time into his mother's womb and be born?' Jesus distinctly taught the 'master in Israel,' that the change of which he speaks is a change in the soul. It is a change brought about by the Holy Spirit whose influence is pure and purifying like water. That which is born naturally is the body, but that which is born of the Spirit is not the body, but the soul. Reader, when you are told that you need to be born again, you are told that you need to experience a change in your mind.

But it is also clear, from our Saviour's conversation with Nico-

demus, that by the new birth he means a change from *badness to goodness*. Every one who knows that he needs to be born again has the idea that, as he is, he is bad. In order then to see clearly the nature of the new birth it is necessary to see in what man's badness consists. What is the great evil in human character? Many persons, when the necessity of the new birth is first brought under their notice are like Nicodemus, surprised, they 'marvel.' They look on their past life, they consider their relations to their fellows around them, and, failing to see that their conduct, as it relates to man, is stained with flagrant vices, they are astonished exceedingly. But, dear reader, to see your badness consider something besides your relation to man, consider your relation to God; you may be amiable in your disposition, kind and obliging as a neighbour, and upright in your dealings with your fellow-men. But what are you in your relation to God? Have you always loved him supremely? Do you now love him most and best? The great blot on your character is *ungodliness*. You have lived without God, far from God. You do not love God; and yet to love God is 'the first and great commandment.' Since you are wrong here, nothing else is altogether as it ought to be. All the streams must partake of the character of the fountain. The evil in your character is that *you do not love God*. Now to be born again is to be changed in all the principles and aims of life; it is to be adopted into the family of God, to become a child of God; it is to have restored to the soul the filial disposition; it is to be brought to love God—to begin to love God. If you love God, you will love what God loves: you will love holiness and hate sin; you will love his house, his people, his day, his service, his cause; you will love all men, because he loves all men; in short old things will pass away; all things will become new.

Let your attention be now given to the *necessity* of the new birth. "Ye **MUST** be born again." The necessity of this change Jesus teaches in most emphatic terms. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Jesus knows what heaven is, and he knows what the heart of man is; and his enforcing the need of this change is as much as to say, that, as unconverted, man is unfit for heaven.

Do not imagine that the necessity of the new birth is a doctrine to be proclaimed in heathen countries, but unsuited to people residing in countries, where the gospel is preached. Jesus says, "Except a man," any man, no matter where may be his birth-place, "be

born again, he cannot see the kingdom of God." You have greater privileges than those who live in heathen lands, but if you despise them or abuse them, in the day of judgment, it will be more tolerable for the heathen than for you. Nicodemus, though he lived in the land where the true religion was professed, where the ordinances of Divine Worship were observed, though he was a professor and a teacher of religion, needed to be born again. "Ye must be born again."

Nothing can be a substitute for the new birth. A good reputation and respectability of character cannot be a subsitute for it. It is chiefly, though not exclusively, because you are all wrong with respect to God, because you do not love God, because you prefer to him something infinitely inferior to him, that you need to be born again.

Neither will a profession of religion do instead of the new birth. To profess religion, while you do not possess it, and you do not possess it, unless you are born again—is to profess a falsehood and to live a lie. You will never have religion till you love God; and you should have it before you profess to have it. This being the case, a profession of religion will never do instead of being born again. The form of religion cannot be a substitute for the power of religion.

Perhaps you may not love this doctrine, because it assumes that you are bad. But does it not accord with the testimony of your own conscience? You know that you have not loved God supremely all along. O then do not kick at this truth. Admit your sinfulness, and the necessity of being born again. 'He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall have mercy.' Prov. xxviii, 13.

But how are you to be brought to experience this change? The Spirit of love is undoubtedly the great superintending agent in the production of it. Jesus speaks of being "born of the Spirit." But does the Holy Spirit produce the new birth by direct irresistible power, or by moral influence poured on the soul through the truth of the gospel? If the Spirit change the heart by direct irresistible power, then it is no more *our* duty to be created anew in Christ Jesus, than it was the duty of man to create himself. To maintain that irresistible power is necessary to produce the new birth is to remove it from the sphere of human duty; and the effect of such a doctrine on the sinner must be either to drive him to despair or to confirm him in carelessness.

That it is by the truth of the gospel received by the sinner that soul is born again is evident from the latter part of our Saviour's conversation with the Jewish Ruler. He illustrates the way in which the new birth is produced by the brazen serpent. As a penalty for disobedience the Israelites were bitten by fiery serpents. As a remedy Moses was commanded to make a serpent of brass and set it upon a pole, that whosoever looked to it might live. This brazen serpent was a means of cure to the serpent-bitten Israelites; looking to it they lived; at the same time it was evidence to them of the love of that God against whom their sins had been committed. The brazen serpent to which they looked, and, by looking to which, were healed, was to them an unfolding of the heart of God. The Son of man was lifted up on the Cross; he made full atonement for the sins of mankind. By looking to him pardon is received. The atonement is the ground of pardon, and faith in the atonement is the condition on which God bestows it. To be pardoned therefore it is necessary that you believe that Jesus died for your sins. But the truth that Jesus made propitiation for your sins leads you to see into the heart of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This truth respecting the love of God in the gift of Christ is the means by which the blessed Spirit produces love to God in the soul. Love begets love. The love of God in the gift of Christ as your atoning Saviour is love to you as a sinner. Christ did not die to make it true that God loves you; he died to open a channel for the righteous forthflowing of the love of God to your soul. Christ the unspeakable gift is the mighty blessing, which the river of the divine love has borne to the souls of men. You need not look for a greater or more precious gift. Look to Christ as your atoning Saviour—to the love of God in giving him up to suffer and die in your room—to God as well-pleased in Christ towards you and you will love God. By faith in Jesus you are born into God's family; and the truth about God's love to you in the gift of Christ, whose atonement for your sins God has accepted, is the instrument used by the Holy Spirit to restore to you the disposition of a child: and you cry Abba, Father. Loving God, you will delight in God and in doing his will. It is thus by receiving the incorruptible seed of the truth about Jesus into your mind, that you are born again. The Spirit begets the soul anew with the word of truth. The love of God to you in the gift of Jesus aton-

ing for all your sins begets in you love to God, when you gaze on it. "Behold the Lamb of God, which taketh away the sin of the world."

THE SIXTH AND SEVENTH COMMANDMENTS VERSUS CALVINISM.

"Thou shalt do no murder."

"Thou shalt not commit adultery."

While no transgression of Divine law should be treated as of small consequence, yet some sins must be regarded as more eminently heinous in their nature than others, and more immediately destructive to humanity. Of this wretched class in a very special manner are the sins prohibited by these two commandments; and here very specially too does the antagonism between divine law and calvinian decree appear the more prominent.

The author of the alleged decree must be looked upon according to Calvinism as favouring crimes the perpetration of which he is the first to plan and the active agent to bring about. The arrangement of all the circumstances securing their existence, and securing the *errors* as well as the *order* of their operation throughout. Every particular action during all time being in the decree they are placed strictly as the production of the one great moving mind.

Notwithstanding, our blessed Lord states that "From within, out of the heart of man proceed evil thoughts, adultery, &c." The decree (as stated by Westminster divines) would have it, that from still deeper within, out of the heart of immaculate purity proceedeth whatsoever (adultery, &c., included) cometh to pass, and from the heart of infinite benevolence, whatsoever (murder, &c.,) cometh to pass. How rational Christian men can be found, in the face of day, and in the face of divine declaration, still to persist in clinging to such creed, may be placed amongst the mysteries to be searched out.

Again the destructive crimes forbidea in these two commandments being classed together, the penalty being the death of the transgressors, the great author of life has hereby marked them out as specially detestable. Surely it is high time to vindicate the divine character from all imputation, when matters of purity as well as of life and death are concerned.

As to the subterfuge of denying that imputation of ill intention is fairly included in the statement quoted from the Confession of Faith, then may it be inquired: If this is not intended, what is the meaning of "*Unchangeably foreordained whatsoever comes to pass.*"

" Does the Lord fix the lot of the saint and the sot,
 And ordain they shall be
 Just such characters too : Fixing all each shall do
 By eternal decree.
 Then when both so fulfil His strict absolute will
 With unvarying aim.
 One is damned for his pains, And one paradise gains
 By a mode much the same."

The candid inquirer would also do well to consider and note particularly the drift of the arguments used in support of the dogma: when it will appear quite evident, that whatever apparent force such arguments may seem to possess, they bear in favour of the horrible extreme doctrine, viz., placing God as the one great actor, "*Who alone doeth all things,*" and at the same time these arguments evidently construed so as to sustain this leading idea, and yet to disguise its positive import.

The conclusion however is quite substantial from all the declarations of divine will. The Immutable Holy Benevolent Being is not the author of any decree counteracting his law, which is holy, and just, and good.

JACOB SPENCE.

Toronto, C. W., 1862.
 [For Calvinism and the eighth commandment see *Day-Star* No. 4, p. 100.]

THE CHILDREN'S PORTION.

ANDREW W. ALLEN.

Our young readers will find in the second number of the *Day-Star* a short sketch of the life and death of Henry T. Allen. We did not think when we attended his funeral last October that his brother Andrew who was then quite healthy, and looking forward to a long life, would in a few short months be laid in the silent grave beside his younger brother. But so short and so uncertain is life and all our earthly enjoyments, that we know not how soon God may change our countenances and send us away into the land of forgetfulness. Dear children I want to tell you something about the death of Andrew W. Allen, and I am sure that before you finish this short biography you will agree with me in saying that his death must have been a very great affliction to his affectionate mother. In any circumstances it is trying and painful to see a child sinking down into the arms of death, but in Andrew's case it was peculiarly severe. He

was bitten by a dog, and died of that dreadful disease which is called *Hydrophobia*.

His mother, at our request, has furnished us with a few facts in connection with this melancholy event, and particularly respecting the state of Andrew's mind and his prospects for eternity as he drew near his latter end.

We cannot do better than give this account in her own language, and we are sure that our young friends when they read her letter will be both interested in it, and instructed by it. Before however doing this it may not be out of place to give the following short description of that fearful and humanly speaking incurable disease of which Andrew became so early and unexpected a victim. " *Hydrophobia is first detected by an unusual difficulty in swallowing liquids, or by a dread at the sound of water poured out, or of air in motion. Each of these produces a peculiar horror and dread; and, if an attempt is made to overcome the reluctance to swallow a liquid, there is immediately a slight convulsion. The nervous system is in a highly irritable condition, so that the slightest noise, or the contradiction of any expressed wish, stirs up a paroxysm of alarm and suspicion which it is painful to witness. The eye-brows are contracted, with the eyes wild, staring, and set. There is great thirst, a dry tongue, and the saliva is viscid. [Sticky or tenacious.] The mind remains sound, though the control over it is partly lost, so that the sufferer is aware of his irritability, and yet unable to control it. Towards the last there is a sense of suffocation, and convulsions actually occur, in one of which death generally takes place. The duration of the disease is from two to four days. It is supposed that it always follows the bite of a rabid animal, and that an interval of time varying from a fortnight to many months, always occurs between the bite and the outbreak of the disease. Nothing is known of the exact nature of hydrophobia, nor has any remedy ever been discovered for it. As far as we know, it appears to be dependent upon some intense excitement of the nervous system; but this is only conjecture, and is not supported by any direct proof."**"

Guelph, June 9, 1862.

My Dear Pastor,—At your request through our esteemed brother Gray, I hasten to give you a few particulars of another of my departed,

* *Walsh on domestic medicine and surgery*, Page 129. In the same article the author gives an interesting description of the symptoms of hydrophobia in the dog.

I cannot say dead, children, for I have every confidence they sleep in Jesus till he bids them awake in his likeness. The wound so deep in giving up Henry has been probed tenfold under the painful circumstances under which dear Andrew was taken, but blessed be his name! though he has wounded he has shewn me he is able to bind up and to pour from his own bleeding side that balm and consolation the world knows nothing of, but enables me to say, 'By his stripes I am healed!'— Andrew Wills Allen was born in Guelph March 1, 1848. When very young and going to school he manifested great ardency of spirit in all his pursuits, which as he grew up I found needed to be carefully trained, living at that time in town and exposed to much evil. When between seven and eight years old I placed him in W. North's school in Rockwood, where his brother and sister had been for several years before. They being exemplary people, and belonging to the Society of Friends laid the foundation of strictly moral principles in my children, which by God's help made it much more easy to impress Christian principles on their minds. Andrew remained at W. North's school till over eleven years of age, when I placed him in the store of Messrs. S. & T. They were much pleased with his business habits, and he became a general favourite of all who knew him, being naturally of a kind and very affectionate disposition.

Some time in December, 1861, he was bit on the lip by Mr. J. E's. dog while caressing him in our own yard. No notice was taken of it then, as nothing ailed the dog at the time. In April last great excitement prevailed in the town by the appearance of several mad dogs running about, and from that time he felt anxious about the bite on his lip, although he never mentioned it to me, but spoke of it to others. The last Sabbath of his life, March 2, when coming from school, he said to some of the boys, This is the last time I shall go to school ; they said, why Andrew ? he evaded the question, and being again asked why, he said, Because I believe I am going mad. Monday and Tuesday he was not very well, and Wednesday being the monthly fair, though very ill, I could not prevail on him to stay at home at noon. I thought him too ill to return, and said, Andrew what is the matter, you look so ill ? He answered, O mamma, I believe I am going mad ; this was the first time he had mentioned it to me, for fear I would feel uneasy ; he returned to the store and staid till six o'clock. At four on Thursday morning he awoke and asked for a drink ; the sight of the water showed the first symptoms of the disease. He was much exercised all day Thursday about his soul ; in the afternoon he was reading the 73rd psalm when a friend came in ; he made some

striking remarks on the 4th and 5th verses where the wicked are said to have no bands in death. After some conversation he seemed calm, and said, mamma, I shall not live. I pointed out passages of scripture to him, he felt his unfitness to meet God as his judge, and prayed for forgiveness of the past. He passed a fearful night of nervous suffering, but his mind was calm; about ten o'clock on Friday he said, mamma, Satan is determined to have me, he has been harassing me and telling me Christ will not save me, but I said, go away Satan, Christ is stronger than you, and he will save me; yes he will. O mamma, if I was like Henry prepared to die. About three o'clock in the afternoon he said, mamma, I have not long to live, I shall not be with you to-morrow morning. My dear Andrew, I asked, if such is the case, how stand matters between you and God now. He answered, O ma, I am a pardoned child through the blood of Christ, I am saved, I am; Satan will not get me now. I want to talk to the doctor before I die. When the doctor came he spoke very earnestly to him about bringing up his children for God, and striving to save his own soul. He told him he was useful to save men's bodies, but to take care of his own soul. He exhorted him never to take spirituous liquors, it had been the ruin of many, it might have ruined me, but O, doctor, I shall not die a drunkard now. He spoke of having seen his little brother Henry at God's right hand in glory, where he should soon be with him. Whether the Lord was pleased to show him any especial foresight we can only judge from his expressions, as he spoke of those whom he had never known, who died several years since, which surprised all who heard it. The painful circumstances of this case brought a number of persons to the house, strangers as well as friends manifested great sympathy; to all present he said,—This tongue has not long to live, and while it lives it must speak for God, yes, the truth must be told, think not man, your fellowman after the flesh can save you, no, no, you must come right to Christ, and he only can save you, Christ and only Christ can save.

He continued to speak to all in this way as long as he could; at last he said, It is all over now, I am going; yes, mamma, pray for me. Shortly after the spasms commenced so bad, they soon wore out his remaining strength, for he never slept or ate, but kept walking about from Thursday morning till Friday evening, the 7th of March, about eight o'clock, when death relieved him from suffering. God shewed especial favour in sparing his reason to the last, contrary to the nature of the disease in general. The three doctors that visited him said it was an unusual thing, but God is love. I have been anxious to give you the early part of

Andrew's history, as I feel more than ever the necessity of giving children an early moral training. Andrew's view of morality has sometimes astonished old heads. I bless God for it, when I think that in so short time he wrought such a gracious work in his young heart that enabled him to be a witness for Christ in his dying hours under such painful circumstances. Who can tell what the impression may be on those who heard him? That his dying testimony may bring glory to God, is the earnest prayer of his unworthy servant. He was once the subject of deep conviction, being of a tender conscience; when able to overcome any temptation he was always pleased to tell me, and would say, God does give me strength to do it, mamma.

May the Lord bless all your efforts to do good.

From your Sister in Christ,

C. ALLEN.

From what we knew of Andrew personally we could easily add to the foregoing much that would be interesting to our young readers, but space forbids. He was an active, intelligent and kind-hearted boy. He loved the Sabbath School, and the Scriptures of truth. His mother expected him to be a great comfort and support to her in after years, but though such a hope has been blighted, she has the consolation that another object of her fond affection has got home to heaven before her, and we know that she bows submissively to the will of that kind Father who does all things wisely and well.

"The Man," says Henry Macville of London, in one of his Charity Sermons, "who endows an alms-house out of a well-stocked purse, has a formidable rival in alms-giving in the mechanic who struggles night and day to keep out of that alms-house. It is quite possible that he who reared the asylum, and put over it his coat of arms, may be far lower down at the last in the list of the charitable, than he who, rather than claim the succour of that asylum, wore away old age in toil and privation."

SABBATH DAYS.

TYPES of eternal rest, fair buds of bliss,
In heavenly flowers unfolding week by week—
The next world's gladness imaged forth in this—
Days of whose worth the Christian's heart can speak.

Eternity in time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Wakeners of prayer in man—his resting bowers
 As on he journeys in the narrow way,
 Where, Eden-like, Jehovah's walking hours
 Are waited for as in the cool of day.

Days fixed by God for intercourse with dust,
 To raise our thoughts and purify our powers ;
 Periods appointed to renew our trust—
 A gleam of glory after six days' showers.

A Milky-Way marked out through skies else drear,
 By radiant suns that warm as well as shine—
 A clue which he who follows knows no fear,
 Though briars and thorns around his pathway twine.

Foretastes of heaven on earth—pledges of joy
 Surpassing fancy's flight and fiction's story—
 The preludes of a feast that cannot cloy,
 And the bright out-courts of immortal glory.

—Vaughan.

THE GOSPEL.

What is the Gospel ? 'tis the glorious scheme
 God has devis'd lost sinners to redeem ;
 Good news of God's abounding love and grace
 To every one of Adam's ruined race :
 God does not will that any one should lie
 In dark despair :—Hence gave his Son to die ;
 He bore the curse which was the sinners due,
 And turned aside the bolts which justice threw :
 I come, he cries, to be the sinner's Friend ;
 On me let justice' fiery darts descend :
 'Tis done—Jesus the law hath magnifi'd ;
 God honour'd is—Justice is satisfied :
 The chief of sinners now may freely come
 And plead successfully what Christ has done ;
 Since Jesus died for all, he died for me,
 For no respecter of mankind is he ;
 O that each one of our apostate race,
 Would unreservedly accept his grace ;
 And by their future, holy conduct prove,
 How high their estimate of sovereign love.

J. D.

OUR FRAGMENT BASKET.

LUTHER'S PRAYER AT HIS DEATH.—Thee, O Christ! have I known, thee have I loved, thee have I taught, thee have I trusted. Into thy hands I commend my spirit.

THE HONOUR THAT COMETH FROM GOD ONLY.—And let us commit the fame and credit of what we are or do to God. He will take care of that. Let us take care to be and to do as we should, and then for noise and report, let it be good or ill as God will send it. We know oftentimes it falls out that that which is precious in man's eye is abomination in God's. If we seek to be in the mouths of men, to dwell in the talk and speech of men, God will abhor us, and at the hour of death it will not comfort us what men speak or know of us, but sound comfort must be from our own conscience and the judgment of God. Therefore let us labour to be good in secret.—*Adams.*

CHARITY.—The surest sign of wisdom is charity; and the best charity is that which never ostentatiously parades itself as charity.—*Blackwood.*

SINCERITY IN PRAYER.—God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many times they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he does look at.

MERCY.—God's mercy fails not; ever impending, and never yet all spent, not so much as at all diminished; flowing as the rivers, from one age to another, and yet no whit the less to those that come after.

TWO WONDERS.—Two things are matters of daily astonishment to me—the readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him.

HEARING CHRIST.—They that will not hear Christ say, *Come unto me*, in a day of grace, shall hear him say, *Depart from me*, in a day of judgment.

SLANDER.—Slander is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strikes two mortal blows; it wounds him who commits it, and him against whom it is committed.

THE SWEETEST THOUGHT.—Palsied Benjamin was a Nestorian convert. Because he received the teachings of the missionaries, he was reduced to the greatest straits. The people were forbidden to minister to his wants; even his wife would desert him for a longer or shorter time. Being palsied he was in great poverty and deep distress. Still his faith

and love failed not. He was visited by the missionaries, who were astonished at the power of the gospel displayed in him. His face was radiant with satisfaction and joy, while they discoursed to him of the things that pertained to his peace. He was asked what thought was sweetest to him. He replied, "THAT CHRIST DIED IN MY STEAD." This answer to the question indicated in the poor palsied man a knowledge of himself as a sinner, of his utterly lost and ruined condition, and of his inability to do anything to save himself. It evidenced also, that he had a view of the death of Christ for him as suited to his needs as a sinner,—as the ground of pardon, and the means of purity,—and of God's love to him in the gift of Christ, who died in his stead. Reader, Is it the sweetest thought to you that Christ died in your stead?

THE FULNESS OF CHRIST.—In Christ is an inexhaustible fulness of all spiritual blessings. A fulness of light sufficient to illuminate all minds; of mercy, to pardon all sins; of grace to sanctify all hearts; of happiness, to make all human beings for ever blessed.

GOOD RESOLUTIONS.

Among the excellent resolutions adopted by **PRESIDENT EDWARDS** were the following. Each one of them is however a capital refutation of his own arguments for the necessity of the human will in his book on that subject.

Resolved, That I will live so as I shall wish I had done when I come to die.

Resolved, Never to do anything that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or not, except I as much question the lawfulness of the omission.

Resolved, I will act so as I think I shall judge would have been best and most prudent, when I come into the future world.

Resolved, After afflictions, to inquire, what good I have got by them, and what I might have got by them.

If there never was to be but one in the world at a time who is properly a complete Christian, in all respects of a right stamp, having Christianity shining in its true lustre, appearing amiable from what part and under what character soever viewed;

Resolved, To act just as I would do if I strove with all my might, to be that one who should be in my time.

Reader, will you reflect on these resolutions and make them your own?

GOD GOVERNS BARNS.

A wealthy capitalist, who had made the most of his own fortune, and, what was harder, taken care of it, gives the following as the secret of his success:—"Honour the Lord with thy substance and the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine." The philosophy of the matter is simply this: *God governs barns.* We are willing to allow that he governs nations and guides parliaments, and directs battle-fields. But Solomon, moreover, knew that he presided over wheat-fields, stables, and wine-presses. We acknowledge that God is to be worshipped in churches with prayers and psalms; but Solomon will have it that he is to be praised also with thrashing implements and grain waggons. Reader, do you act as if you agreed with him?

The foregoing which we clip from the *Christian Advocate & Journal*, is to our mind exactly. For more than thirty-five years past, we have been preaching this doctrine, and every year confirms us in the assurance, that if we honour the Lord with our substance, and the first fruits of all our increase, our barns will be filled with plenty. The devil knew that Job did not "serve God for naught," even in a pecuniary sense. He alleged that God had made a hedge about him, and blessed the work of his hands, increased his substance, &c. We repeat "*God governs barns.*"—*The American Wesleyan.*

PROGRESS.

Truly we are living in an age of more than ordinary interest. Never has the world witnessed events of such moment, as now. Never has change followed change with such fearful rapidity and with such startling unexpectedness as in this, our nineteenth century. The treasures of knowledge that have been hoarded up in the lap of time for nearly six thousand years are poured forth on the world like an overwhelming tide.

The thoughts of men like falling autumn leaves are wafted forth on every breeze. The words of men outstrip the swift winged courses of the Orb of day, and of Wisdom it may be truly said, "Her lines have gone out, through all the earth and her words to the end of the world." The heralds of the gospel are indeed "turning the world upside down." Light is breaking in upon the darkness of benighted Africa. The prison doors that have bound her so many long centuries in impenetrable gloom are slowly unfolding and the light is streaming in upon the minds of her countless millions.

The partition wall of reserve and seclusion that has kept China so long isolated from the rest of the nations of the earth is falling before the onward march of trade and commerce, and the revolutions within her government, and her degraded ignorant inhabitants are listening to those who bring them the tidings of peace. The Isles of the sea have heard the good news from afar and are stretching forth their hands in gladness to welcome the gospel. And behold in our own country, even in our midst, the power of God is made manifest in overturning the iniquity of wicked men and in opening the word of truth and speaking deliverance to four millions of captive souls who have been almost utterly denied salvation, and ere long we may confidently hope, that from the broad savannas and orange groves of the South, the spicy breath of summer, shall bear on its wings, not the sighs of desolate mothers, the wailing of orphans or the sound of the task-master's lash; but instead of these, the anthem of praise and the song of thanksgiving for a gospel that is *unfettered and free.*

H. M. H.

EVANGELICAL PROVINCIAL MISSION.

We beg to call the attention of the friends of the Evangelical Union cause in this country to the claims of the Provincial Evangelical Mission. As appeared from the report of the Conference in our last issue, there are various fields in Upper Canada in which an efficient and devoted missionary might do much good. From the lack of funds, the Mission Executive are not at present in a position to engage a missionary. We know that there are many devoted friends of our cause on this side the Atlantic. And we think the facts of the case just need to be stated that they may do their duty. God's cause cannot be carried on without means, without the making of sacrifices on the part of his people. This is a wise arrangement, as it puts our love to Jesus and his gospel to the test.

BOOK NOTICES.

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST.—

Being the Hulsean Lectures for the year 1859. With Notes, Critical, Historical, and Explanatory. By C. J. Ellicott, B. D. Boston: Gould and Lincoln, 1862.

This is a volume of great value to the Biblical Student. To understand thoroughly Christianity, it is necessary minutely to study the four

gospels. Professor Ellicott appears to have sound views of the external and internal characteristics of the gospels. He says, p. 34. "Let us remember that we have four holy pictures limned by four living hands of him "who was fairer than the children of men," and that these have been vouchsafed to us, that by varying our postures we may catch fresh beauties and fresh glories." In Matthew there are evidently traces of a mind that had learned to arrange and methodize, and this the tax-gatherer had acquired in his calling on the busy shores of the Sea of Galilee. In Mark there are evidences of the impressible and fervid character of that Evangelist in his representations of "the incarnate and wonder-working Son of God." Luke presents Christ "to us in the most wide and universal aspects as the Son of God, the friend and Redeemer of fallen humanity," reminding us that he was not of the seed of Abraham, but belonged to the wide world. In John, Christ "is mainly revealed to us, in the tranquil majesty of conscious unity with the eternal Father." It is impossible to read this volume and not be impressed with the warm sympathy which the writer has with Christ, with his reverence for Christ, his caution and judiciousness. The notes indicate extensive research, and are replete with most important information bearing on the subject of the lectures, and add greatly to the worth of the volume.

PURITAN DIVINES. THE COMPLETE WORKS OF RICHARD SIBBES, D.D.,
VOL. I. Edinburgh, James Nichol, Montreal, Dawson, 1862.

Sibbes' Works of this series are edited by the Rev. A. B. Grosart, Kinross, from whose pen is prefixed to them a memoir of the author. Sibbes was the instrument used by God in the conversion of John Cotton, and Cotton, the first sermon after his change, was owned of God in bringing conviction to the soul of Dr. Preston, between whom and Sibbes a warm Christian friendship subsisted. The story of Dr. Preston's conversion is finely told by Cotton Mather, a name familiar to those who have earnt, of the early struggles of the Puritans in New England. Mr. Grosard says: "They saw in Sibbes' reaching the conscience of John Cotton and in John Cotton touching the heart of Dr. Preston, so many links of the mighty chain of predestination, whose last link, is fast to the throne of the eternal. They are weaker and not wiser men who scorn such faith." To this we have simply to say that it is quite possible to see the agency of God in the conversion of these men or in the conversion of any man, and not believe, but repudiate and detest, the Calvinistic doctrines of universal predestination and unconditional election.

Sibbes lived in the time of Laud. The fact that the system of Armi-

nians found favour in the Church of England, at a time when she stood in hostile relation to the Puritans and Scottish Presbyterians has prejudiced many against it. It must be confessed that some of the followers of Arminius, went to the opposite extreme from the Calvinistic faith. But, as remarks Guthrie, the accomplished translator of Brant's Life of Arminius, "These were results with which neither the man Arminius, nor the Arminian principle of conditionalism, had anything whatever to do. To trace them to him were not more just than to trace German Neology to Luther and Melancthon, and Genevan Socinianism to Calvin."

Sibbes appears to have been a man of great piety, and there is much that is excellent in this volume of his writings.

THE EDINBURGH SERIES OF TEMPERANCE TRACTS. There are twelve of these tracts in number, they are bound up in a neat volume. The Followers of the Young Man Timothy, by Professor Morison, D.D., is one of them.

DANESBURY HOUSE BY MRS. HENRY WOOD. This is a first class tale, for which the gifted writer received the prize of £100 sterling from the Directors of the *Scottish Temperance League*.

THE TEMPERANCE PULPIT; A SERIES OF SERMONS BY MINISTERS OF VARIOUS DENOMINATIONS. Published by the Scottish Temperance League. This volume contains ten powerful discourses on the dreadful evils of intemperance, and the means of cure. Professor Guthrie's sermon on "*the Bane and Antidote*" is itself worth the price of the volume. We have neither time nor space to review the above mentioned books, neither is it possible to say in this brief notice a hundredth part of what we should like, in commendation of the numerous publications of the Scottish Temperance League. We are glad, however, to be able to say that Jacob Spence, who is well known to the readers of the *Day-Star*, has received a large quantity of the publications issued by the *Temperance League*, and he is prepared to supply ~~any~~ who wish to purchase any of the works which they have published at the *Glasgow prices*. Orders sent to *Jacob Spence, Toronto*, will be duly attended to.

INTELLIGENCE.

NEW CHAPELS.—The foundation-stone of a chapel for the Evangelical Union Church, Perth, Scotland, under the pastoral care of the Rev. W. Adamson, was laid in the beginning of July. It is expected that the

chapel will be opened for public worship about November. An interesting address, full of thought, and indicating in the speaker warm piety, great Christian manliness, and intense longing to advance the cause of truth, to build up saints and convert sinners, was delivered by the pastor of the church on the occasion. The Independent E. U. Church in Dunshalt have also commenced the erection of a chapel, which they expect to be ready for worship about the beginning of October.

REV. F. FERGUSON.—This minister, who has been travelling for some months in Palestine and the East, on his return about the beginning of July, was welcomed by a soirée. About 700 or 800 were present. Mr. Ferguson, who is in good health and spirits, delivered an interesting address, replete with incidents of his Eastern travel. He crossed the path of the Prince of Wales frequently, once in the valley of Jehoshaphat, and again at the highest point of that ridge of Lebanon, over which the road to Damascus winds, and again at Athens, galloping very gallantly at the side of the Queen of Greece. Mr. Ferguson stated that he had good reason to believe in the excellence of the character of the young Prince. Mr. Ferguson also said that he had seen Mr. Buckle, the distinguished author, in Jerusalem. When returning from Damascus, he met him on his way to it. In Damascus, in the street called Straight, Mr. Buckle died.

After Mr. Ferguson's address, Mr. Roy, in a neat speech, highly eulogized the Rev. Stephen Todd, who supplied the pulpit during Mr. F.'s absence, for the efficient manner in which he discharged his duties, and concluded by presenting him with a purse and sovereigns. Mr. Todd made a suitable reply. In the course of his address he stated that he had ministered among them with the greatest pleasure, and that the pastor was happy who had such a people, and the people happy who had such a pastor. He felt deeply indebted to the literature of the Evangelical Union for clearer views of Divine truth, and the solution of some theological difficulties, and believed that he was moving in the order of Divine Providence in coming over to the Evangelical Union from another denomination. He believed that every church should be independent in its government, having all power within itself of regulating its own affairs. He held also the Father's love to all men, the death of Christ as an atoning sacrifice for every man, and that the love of the Spirit is as universal as that of the Father and the Son.

Remarks were then made by the Revs. T. S. Salmon, J. Inglis, and Mr. William Chalmers, after which the meeting broke up.—*Abridged from Christian News.*

CALL ACCEPTED.—The Rev. Stephen Todd, who supplied the pulpit of the Rev. F. Ferguson during his recent tour in the East, has accepted a unanimous call to the pastorate of the Evangelical Union Church, Beith, and was introduced to his Charge by Mr. Ferguson, on the first Sabbath of August.

EVANGELICAL UNION THEOLOGICAL ACADEMY.—This institution was opened for 1862 on the 5th of August. Professor Kirk delivered the Introductory address.