



# THE CANADIAN DAY-STAR.

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

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JULY, 1864.

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## GOSPEL LESSONS FROM THE NAMES OF THE CITIES OF REFUGE.

“ I will say of the Lord, he is my refuge and my fortress.”—Psalm  
xci. 2.

“ They appointed *Kedesh* in Galilee in Mount Naphtali, and *Shechem* in Mount Ephraim, and *Kirjath-Arba*, (which is Hebron) in the Mountain of Judah,—and, on the other side of Jordan, by Jericho eastward, they assigned *Bezer* in the wilderness upon the plain out of the tribe of Reuben, and *Ramoth* in Gilead out of the tribe of Gad, and *Golan* in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.” Joshua xx. 7-9. There are many figures used in scripture to illustrate the security that is in the Lord. He is called a *defence*, *shield*, a *rock*, and a *hiding place*. The Lord is described as “ a *refuge* from the storm, and a covert from the tempest;” He is called a *fortress*, a *high-tower*, the *munition of rocks*;—All these figures tell us of the blissful security that is to be found in the Lord. In seeking to illustrate Gospel truth we may go to nature, or to history, sacred, or profane. There may be an allusion, in some of the figures used by inspired writers to institutions, devised with a view to the protection and safety of

certain offenders. There may be such an allusion in the verse which stands at the head of this paper, "I will say of the Lord, he is my *refuge* and my fortress. The scheme of *refuge* among the people of the Jews, was a most benevolent institution, as it was intended to counteract a system of blood revenge, which prevailed among civilized, and semi-civilized nations. This system, no doubt, found a place among the people of Israel; and, to spare the lives of those who had killed a fellow-being at unawares, God arranged that six cities of the Levites should be cities of refuge for the manslayer. Those cities stood at the most convenient points,—three on this side, and three on the other side of Jordan. Jewish writers tell us that at every cross-way there were *guide-posts* with a hand pointing in the direction of the city, and having inscribed upon them the soul stirring words, "*refuge, refuge.*"

We purpose, in this paper to give a few Gospel lessons from the names of the cities of refuge; and the first in order is KEDESH, in Galilee in Mount Naphtali. Kedesh signifies "a holy place." The holy of holies is called, "Kedesh Kodeshim. A holy place, came to be synonymous with a place of safety, and we still use the word *sanctuary*, as denoting a place of security. The altar was a holy place, and the man who, when pursued by his enemies, fled thither, was in a place of safety. Sometimes, however, the sanctity of the altar has been violated. Joab was taken from the horns of the altar and put to death. Pausanias among the Greeks, fled to the fane of Minerva; but the magistrates destroyed the roof of the temple, and thus accomplished his death. Sometimes too, the palace of the king was held to be a *sanctuary*. And, at the present day, certain offenders are safe in the vicinity of the ancient palace of Holyrood. Kedesh was a place of refuge for the manslayer; he could not be taken from that sacred place, and exposed to the sword of the avenger of blood. The Lord is our Kedesh, our holy place, he is the sanctuary for the sinner. Isaiah exhorted the loyal people among the Jews, saying: "Sanctify the Lord God in your hearts and let him be your fear, and let him be your dread, and he will be to you a *sanctuary*," *i. e.*, a place of security. The believing soul is safe in the Lord; no power in earth or hell can take the believing soul from this sanctuary. The work of the Lord is the priestly offering that makes him a sacred place for the sinner. "There is, therefore, now no condemnation to them that are in Christ Jesus." No one can take the soul from this sacred enclosure, to punishment. The condemn-

ing law cannot enter here, sin cannot punish here. Keep within this Kedesh. It is *within* that there is safety. The manslayer must be within the gates of the Kedesh in Mount Naphtali. He must not venture into the suburbs. He might meet the avenger of blood, and fall under the very shadow of the sacred enclosure. So the sinner must keep within his Kedesh. The atonement saves none, but those who are in it, by faith. "The Lord is my refuge." Any one, may take up this language. It is the language of faith. Any manslayer might betake himself to that Kedesh in Mount Naphtali. The gates were open to the entrance of all such. Sinner, you are fast pursued. The condemning law hangs its curse over you. The sword of justice seeks you as its victim. But there is a holy place. The Lord, the sinner's Righteousness, is ready to welcome you. All sin may be forgiven here. The chief of sinners may be secure here. Some criminal might not be safe from the hand of justice in the ancient Kedesh; but there is no distinction here. This holy place is a refuge for all sinners. Have you fled to it, reader. Do you say, "the Lord is my refuge, and my fortress,"

The next in order is SHECHEM, in Mount Ephraim. Shechem signifies "*shoulder*." The shoulder was the emblem of protection and support. To withdraw the shoulder, was to be guilty of rebellion. So to break the staff of the shoulder, was to take away the power, or authority. We read that the Jews will return to their own land upon the shoulders of the Gentiles. The Gentiles will give them their aid and assistance in this matter. And the Prophet says that, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder," &c. The shoulder may then be taken as the symbol of support and protection. How significant to the manslayer. He needed support and protection, and Shechem in Mount Ephraim presented the shoulder. No other aid could be of any avail to the unfortunate man. No other city in Mount Ephraim could extend the needed support. The Lord is the shoulder of support for the sinner. How weak the sinner is! And, he is thus weak, through the power of sin. But when he was yet without strength, (*i. e.* to save himself,) in due time Christ died for him; that Christ extends the shoulder. He will bear the man who leans upon him to safety and happiness. Do not lean upon an arm of flesh. It is too weak to sustain you: no creature's support can avail here: the Lord Jehovah is my strength and my song. Take up this language. Make it your

own. It is the language of faith, and faith terminating upon the Lord the Saviour. Lean upon this "beloved." And he is the only "beloved." He is dear to the heart of God, and he is thus dear as your friend and advocate. Do not lean upon your duties. They will not bear you up under the pressure of your sins. Duties are good, but they will never take a man to eternal safety. Do not lean upon experiences; they may be excellent in their own place, but they are not the shoulder to bear you up in the presence of a broken law, and protect you from the whetted sword of divine justice. Reader, you need protection; the enemies of your soul may be called *legion*, for they are many; but the Redeemer can protect you from them all. Then will you say of the Lord, "he is my refuge and my fortress."

The next in order is:

"**HEBRON**," which signifies "joining." There has been a separation, and there must need be a joining. Your sins have separated between you and your God. The sinner is alienated in his mind by wicked works. He has gone astray from God: "all we like sheep have gone astray, and turned every one to his own way." The thoughts and the affections are not with God; but two cannot walk together except they be agreed. There can be no peace with God unless you return to him. There can be no prospect of unalloyed pleasure at his right hand without reconciliation to him here. There are many wedded to their sins. They derive some measure of satisfaction therefrom, but it is not abiding, and it may often leave a fearful sting behind. The Lord desires the sinner to break up with his sins. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Christ is the medium of reconciliation. God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; and the message of reconciliation stands thus: "Him that knew no sin, was made sin for us, that we might be made the righteousness of God in him." God does not need to be reconciled to you. The atonement was not needed to accomplish this. God never was the sinner's enemy. He has always been the sinner's friend, his best friend. Behold the mark of his friendship in the gift of his Son! Through faith in the atonement the sinner is joined to the Lord in an everlasting covenant. "Hear, and your soul shall live, and I will make with you **ad** everlasting covenant, even the sure mercies of David." And,

being joined to the Lord, you become disjoined from the condemning law. "You become dead to the law, through the body of Christ, (i. e., his dead body,) and are married to another even to him, who is raised from the dead."

The next in order is:

"BEZER, in the wilderness upon the plain, out of the tribe of Reuben." Bezer, signifies "fortified;" This Bezer would be well adapted for all the ends of safety. Many of the cities of antiquity were fortified cities, as there was a continuous apprehension of danger from without. The petty kings and rulers of the nations were possessed by a strong desire for conquest. And each sought to aggrandise himself at the expense of his neighbour. But this Bezer would be fortified in the arrangement of God. It was by his appointment that these six cities were constituted places of refuge for the manslayer. God was the king of the Jews, and his institutions must be kept inviolate. Bezer, therefore, would be a strong place, as it was surrounded by the arrangement of the great King, and to attempt to enter that city to lay hands on the manslayer who had fled thither, was to be guilty of an act of rebellion against the divine ruler. The Lord may be called "Bezer," "a fortified place." His atonement is a strong place. And it is this by the arrangement of God. He has appointed that the sacrifice of the Redeemer shall be a place of safety for the sinner. The faithfulness of Jehovah is round about it. The manslayer must have been delivered from fear, when he remembered that he was in the fortified place in the wilderness. It might be strong in its architecture, but it was stronger far as included in the scheme of refuge. So the sinner and the propitiation. The man who is in this Bezer, must be delivered from fear. He says of the Lord. "He is my refuge and my fortress." No institution of God can fail as to its end. No, let God be true, though every man should prove a liar. There can be no fear in the heart of him who is in God, but the fear of his Son, the fear of offending against that King who has given such a price for his deliverance. Those who are in this fortified place will be delivered from the fear of death. The question is not, am I strong? but is the Lord strong? Is he able to save me from every enemy? Yes! he is able, and, he is also willing to save unto the very uttermost, all that come unto God through him. Do you realize, reader, that the Lord is your *Bezer*? No enemy can make a breach

in this fortified place. None can scale its walls,—then,—take up the confession, “The Lord is my refuge and my fortress.”

The next in order is :

RAMOTH, in Mount Gilead. Ramoth signifies a high place. This city would be seen by the manslayer, when he was yet distant from it, and, what an object of expectation and encouragement it would be to him! No intervening object would possess any attraction when compared with this: the manslayer must not linger, but urge his course onward to the conspicuous Ramoth. There was wisdom in having a city of refuge set on a hill, that it might be easily discerned in the distance: the traveller is encouraged by a sight of the place to which he designs to travel. Much more would the manslayer be nerved for the remainder of his flight by a sight of the distant Ramoth. The Lord is “a high place.” You may see him in the distance. He is set up conspicuously to the view of the sinner. He is raised upon the Gospel Mount, so that all may see him, and run to him and be safe. The crooked ways have been made straight, and the rough places plain. The hills have been levelled and the valleys exalted, so that all flesh may behold the salvation of God. Men have sought to darken that Ramoth to the view of the sinner by unconditional decrees, and limited provisions. Let men turn to the testimony, and the mind will rise above these darkening objects. The Lord is exhibited in the Gospel for all; He is raised high above the sinner's sins. The Lord is elevated above the sinner's works: This Gospel Ramoth is a refuge from the punishment of sin, and also from its power. The man who is on this “high place,” occupies vantage ground. The man who is on the summit of the hill, can see farther than the spectator in the plain. The man who is down upon a level with the waters of the ocean cannot see so far out as he who is perched on the rocky cliff. They are both on the look out for a homeward bound vessel; but, the man on the cliff will see it long before his neighbour who is down upon the level shore. So from this Gospel Ramoth, the believer can see far out upon the world, its snares, and its temptations. From this height the soul can see far into the loving heart of God. And, from this Gospel eminence a Pisgah view of the inheritance may be obtained. By faith, the sinner may look once upon that land, that flows with milk and honey. Are you on this Ramoth by faith? Do you say, with the understanding and with the heart, “The Lord is my refuge and my fortress”?

The last in order is :

GOLAN, in Bashan, out of the tribe of Manassah. Golan, signifies the place of captives : The menslayers who had fled for refuge to Golan were captives. They were deprived of their liberty till the death of the High Priest. Yet the manslayer in Golan was free. He was free from the sword of the avenger of blood. All who are in Christ are captives ; they have been recaptured by the Lord. They were the captives of sin and Satan, but through faith in Christ they have been set free. The prophet speaks of Christ as having ascended up on high and led the captivity captive, literally, "Thou hast led captive a troop of captives." All who believe are the captives of Christ, they are free, but their freedom springs out of their relation to *him*. The manslayer in Golan was free and yet bound. He was free from his enemy, the avenger of blood, but for that freedom, he must remain in captivity in the city of his refuge. So the man who is in Christ is free, free from the condemnation of sin. But for that freedom, he must remain in captivity to Christ. The sinner must remain in this the city of his refuge. In this case, the High Priest cannot die. He died once, but, he now lives, and lives for ever. Sin hath no longer dominion over him. Abide in him, believing hearer, and, your salvation will be an everlasting salvation. But it will be true, throughout eternity, that you are a captive recaptured by Christ. Be joyful then, exceeding joyful, that you have the freedom of such a city. But, it is a refuge for none but captives. "He came, not to call the righteous, but sinners to repentance." What a meeting place : all that have been redeemed from Satan are in this Gospel Golan. "Stand fast, therefore," believing reader, in that liberty which is in Christ Jesus, "and be not again entangled with the yoke of bondage." Sinner, rise you with all speed to this refuge. The gates of it are open to receive you,

" Why will ye doubting stand,  
Why still delay ?"

There is no time to linger, the avenger of blood is at your heels. Haste, O haste thee to the refuge.

J. H. GUELPH.

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As Noah was safe in the ark, so the sinner is safe in Christ. Let sinners beware, lest, as destruction overtook the antediluvians because they repented not, woe fall on them, because of rejecting Christ.

## CHRISTIAN DUTY.

"Follow peace with all men and holiness, without which no man shall see the Lord."—Hebrews xii. 14.

We do not undertake to set forth Christian duty in full. We are by no means equal to such a task. Nor, in the presence of an open Bible, would such an undertaking be aught else than presumption. Far less is it our purpose to set down particulars of duty to individual men. These are the personal business of the individual which, followed or despised, are matters upon which the individual, as responsible to God, must exercise his conscience. Our purpose is an humble enquiry into those principles of "growth in grace," whereby a sinner born again may hope to progress from the condition of a babe in the faith of the Son of God, "unto the measure of the stature of the fulness of Christ." (Eph. iv. 13).

These principles are the same for all the members of the Church of Christ in its every time, state, and section. Their complete fitness to every shade of change in every Christian heart, is proof of their divine origin. In this respect the words of Our Saviour are verified. "If any man will do His will, he shall know of the doctrine, whether it be of God." (John vii. 7.)

But unchanging as are these principles, their scope is the soul of man, buried in the *mêlée* of Christian warfare, torn by fightings without, troubled by fears within, and subjected to the outpoured enmity of a world in which, by the unfailing word of the Captain of their Salvation, their stay is inseparable from tribulation. The inspired men, whose words at the movement of the Holy Spirit first gave body and shape to these principles, were in the midst of the special struggles of their personal place and particular era in the history of the Church. Naturally they moulded their words in some measure in accordance with the condition of themselves and their brethren. That condition was one of fierce persecution. Resentment, prompting revenge, was, humanly speaking, the natural return for such treatment, at the hands of their fellow men.

*Forgiveness, prompting PEACE*, was that laid down as their special duty. Nor was this forgiveness to be of that equivocal nature which should choose its own time and object. It was not to be put on for an occasion. It was to be *followed*. It was to be set before each Christian heart, and, as an object of incessant desire, *pursued*.

The heart, conceiving something new, was by no means to forget what had been learnt before—*peace*. The Christian, bound and fettered, and to be released only to fight with wild beasts, or to writhe beneath the tortures of some fresh invented death, was to preserve intact the liberty wherewith Christ had made him free, which constitutionally dwells in *peace*—the peace of God ruling in the heart (Col. iii. 15), and prompting a peaceable life to the bounds of possibility with foe or friend, persecutor or protector,—*with all men*.

In a land professedly Christian, there is Christian peace, to the extent to which the profession is true. By the grace of God we enjoy peace as Christians; and in the practice of Christianity there is much political liberty in our land and time. We are not under the necessity of enduring the fierceness of the world's enmity, in the very form in which the early Christians encountered it. But we have each our battle to fight. And the same principles which constrained the persecuted Christian to endure, are those by which we are encouraged and strengthened; so that at last we may come off "more than conquerors."

These principles are summed up in one word: "*holiness*"—"without which no man shall see the Lord."

In the following inquiry then holiness is our theme. Holiness is Christian duty. That this is the case we beg to offer the following considerations:

I. To see the Lord is the happiness of man. Every Christian knows this. Few of the unconverted who shall read these lines, are inclined to doubt it. That it is a true, an honest study of the wants of the soul at once convinces us.

The great and truly noble wants of the soul do not end in self. The soul craves society. It seeks the good of the society of its kind. It finds delight in this good. If a soul be without such desire and such delight, it is not in a healthy state.

A healthy soul craves intercourse.

It seeks to exchange thought. It lives and flourishes in the enjoyment of harmonious intercourse, and in the presence of noble thought.

Hence it is often the case that men toil, yea, agonise in this world, that they may fit themselves by name, station, or possession for intercourse with those who are supposed to be of the "better sort."

The society of earth's noble ones is prized. The price put

upon the society is *just*, in proportion as the nobility is *real*. And-although men who have striven long to fit themselves for this nobility have often been disappointed, at the small amount of enjoyment it has brought them, the striving, and the want in their soul prompting this striving, after good society, is natural and good. And the enjoyment they experience when in the midst of the society desired, is real and excellent, according as the nobility of the society is real and excellent.

The Lord is the GREATEST, THE WISEST, THE BEST OF BEINGS. What thought can measure Him, what tongue relate Him? The expanse of His Divine infinitude is filled with ineffable goodness. Goodness to all, goodness to YOU who read these words is the characteristic of your God. You have the proof of this in yourself. For however much sin may have defiled your being, God purposely made you able to enjoy fellowship with Him. Sinful as you may be now, we trust that at last when life closes, it may be yours to enter into the enjoyment for which your Creator fitted you, but for which you have culpably unfitted yourself by sin. He wills not that you or any other sinner should die. He spares you that you may come to repentance.

If you now repent and believe on the Lord Jesus Christ, you shall be saved. (Acts xvi. 31.) If you believe, you enter into friendship with that God who always was your friend, and to whose friendliness you are now prayed beseechingly to be reconciled. (2 Cor. v. 20, 21.)

The thought is awfully momentous as it now passes through your soul; for either it draws you nearer your God than you were before, or it repels you from Him. This is your God. He is a God whose goodness is so great, and whose greatness is so good, that the mere mention of it to you, either adds fresh blessing or fresh curse to your present lot. It is His holy desire that you should at last see Him in some such sense as He now sees you. "Oh taste and see that God is good." Indeed happiness is not possible to you without such experience on your part.

II. This happiness is not possible without holiness. The text makes this declaration in so many words—"Without holiness no man shall see the Lord."

The reasonableness of this arrangement is found in the nature of God, as manifested in the works of God. We know regarding these works only this:—We cannot now know them. But it has pleased Him in His most Holy Book to reveal Himself by His Son, Jesus Christ, for "He hath declared Him." (John i. 18.)

So much of the nature of God as is abundantly necessary to secure the everlasting happiness of all God's creatures, has been declared by Him, "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. ii. 6, 7.) This glorious being "in whom dwelleth all the fulness of the Godhead bodily" (Col. ii. 9.), has laid condemnation at the door of every unbeliever, by the very fulness of His revelation. (John iii. 18, 19.) Men may not believe it, but the revelation is none the less clear and complete.

The works of God shown forth by Jesus Christ, declare Him to be good, ineffably, infinitely. This goodness in God is the same eternally. It is seen in all His ways which "are judgment: a God of truth and without iniquity, just and right is He." (Deut. xxxii. 4.) "The word of the Lord is right: and all His works are done in truth: *He loveth righteousness and judgment.*" (Ps. xxxiii. 4, 5.) *This love of God for righteousness and judgment is the goodness of God.*

By this goodness all His works are done in truth." When He conceived the plan of the universe it was "done in truth." When He made angels it was "done in truth." But we read some of these angels "kept not their first estate but left their own habitation," (Jude 6.) they left the truth in which they had been made. Of him, who is the prince of these angels, Jesus has said "He abode not in *the truth*" \* \* \* "he is a liar and the father of it." (John viii. 44.)

When these angels fell then they were no longer carrying on the works of His goodness. They wrought evil and lies. Their work was a strange work in the universe of an infinitely good God. In its strangeness it was hideously abominable—utterly the last thing that should have been conceived and executed by creatures made by the goodness of God. Against their work, God's goodness is essentially and eternally opposed. Soon as it has appeared, the doers of it "He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.)

When man "abides not in the truth," it is reasonable to expect that God's goodness is against him. That is, if a man continues to work evil, as does the devil, wheresoever in all the universe of God, such an unholy man sees something showing forth God's goodness, there he will meet an enemy constitutionally and forever. Now none of God's creatures can escape Him. You must be miserable

for ever as long as your works are evil. You cannot come near God as your friend at all, if your works are evil. If you would meet anything else than misery for ever, you must become holy: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," (Rom. i. 18.) And "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there." (Ps. cxxxvii. 7, 8.)

Thus harmonious intercourse,—continual interchange of loving thought is not possible between the God of righteousness and the lovers and makers of unrighteousness. He saith to them, "I never knew you: depart from me all ye that work iniquity." (Mat. vii. 23.)

III. It is taught that holiness fits men to see the Lord. That which would cause the Son of God to "empty himself," to take "upon Him the form of a servant," so that "he was made in the likeness of man: and being formed in fashion as a man, He humbled Himself and became obedient unto death even the death of the cross," (Phil. ii. 7, 8.)—that which is the final cause of such an inconceivably sublime change is surely no unimportant part of the determinate works of God, which are done in truth." Surely were it possible that the goodness of God could have wrought itself forth without such a sacrifice, the soul of Him in whom dwelleth from eternity the fulness of the Deity (Col. ii. 9) had never been made an offering for sin. But this stupendous offering has been made. It has been made, moreover, merely as the means to an end. What end? What can be the end, the sublime goodness of which shall justify the incarnation, the crucifixion,—the unspeakable burden which bore the soul of Jesus into the depths of the sorrows of death? What end is grand enough to hold within itself the consummation of a glory, which bases itself in the tears and desolation of the King of kings and Lord of lords?

The end to you personally is no other than your holiness. God's goodness would work itself into your soul, that the evil within you might die, and that you yourself might live. It is the high will of God that you should be holy. So far as you, an individual, are concerned in the finished work of Jesus, you have but one duty:—be holy.

*(To be Continued.)*

## THE IMPORTANCE OF MAN.

## CHAP. II.

Having in a previous number made a few introductory remarks on the importance of man, we wish now to enter a little more fully into this interesting and extensive subject. As we proceed, we trust it will become more and more apparent that we are not only fearfully and wonderfully made, but that we are endowed with noble powers, and capabilities which demonstrate our true dignity as creatures, and our importance in the moral system of the universe. God has given each of us a mind, or soul, that is to live, and think, and feel throughout all the countless ages of eternity. He has brought us into being, and it is his will that we shall never cease to be.

We shall not enter here into any argument to prove the immortality of the human soul; we shall assume this to be the case, because we believe the doctrine to be assumed by all the holy men who spoke as they were moved by the Holy Ghost. The Prophets and Apostles never seem to have doubted for a moment the immateriality and immortality of the human soul.

If we turn our attention in upon ourselves we shall find that we are possessed of *intelligence, sensibility, and will*. These are the grand departments, so to speak, into which the mind of man is divided. Of course the mind is not divisible like material substance, for it is a unit, a simple substance, spiritual in its nature, and indivisible. So that when we speak of man as being possessed of intelligence, sensibility and will, you are not to suppose that they can exist apart from the mind, for they are its capabilities of existing, and existing in various states of thought, and feeling, and volition. *What* the mind of man is in its essence we are far too ignorant to venture an opinion; but *that* it is, we have the highest testimony, our own consciousness. Its manifestations in ourselves and others around us, and above us, are the best, and probably the only definitions we can ever get of its mysterious nature.

We not only exist, we *know* that we exist. We are conscious that we exist, and this is the highest testimony which we can have of the reality of our personality. But we are not only conscious of the real entity of our own minds; we have a knowledge of objective reality, as well as subjective individuality.

We are therefore possessed of understanding, or intelligence.

The intelligence is the knowing faculty in man. We have all a capacity for knowing, for increasing in knowledge, and we need no better testimony to convince us of the reality and spirituality of our minds than this very fact.

It is through the medium of our senses that the chambers of our minds are furnished with other men's ideas. The thoughts and conceptions, for example, of Plato and Paul, Socrates, and Shakspeare, Moses and Milton, enter the inner temple of our complex being to enrich, adorn and beautify the soul. We can also by the exercise of our intellectual faculties originate ideas, as well as receive them from other sources through the medium of our senses. By the use of this noble and God-like power man can conceive and give birth to *thought*. Thought is not the essence, but the off-spring of mind. Our minds give *existence* to ideas. I am conscious that I think, but the thought is not me. You think, but you know at the very time you are thinking, that the thoughts though flowing from you, are not you.

This shows that there is something wonderful, noble, dignified, and divine in man. We are not mere things; for though we are effects of the great first cause, we are also first causes of effects. Yes, man, on the brow of whose intellectual nature the image and superscription of the Almighty has been inscribed, can think, reflect and reason. Thus there is deep down in the recesses of his mind a power by the exercise of which he can create ideas, and by his tongue or pen, express his new born thoughts to his fellow-men. In one word, man is a mysterious personality, possessing *intelligence* in the proper sense of the expression, who can give birth and being to thoughts either lofty or low, good or bad, and through means of his ideas, formed in his mind, and expressed by his words and actions, he influences the world of mind, while he lives, and long after he has left the stage of time. Let us illustrate this. We have, for example, the grand and glowing ideas and conceptions of John Milton in his *Paradise Lost*. The thoughts embodied in that book never could have existed but for the thinker. This is self-evident, but it is no less true that the thoughts themselves are as distinct from the thinker, as the telegram is from the agent in the telegraph office, who sends the message through the electric wires. The thoughts are encased, embodied, embalmed, or if you will, preserved in the volume which we call *Paradise Lost*, but the eye cannot see the thoughts, the ear cannot hear them, the finger cannot touch them, they are in-

visible, but they are no less real entities. Though as invisible to the eye of the reader as Milton's mind itself, they are perceived by the inner eye of the soul through the symbol of words. The lines, the periods, the paragraphs, and pages, are, so to speak, the flesh, and blood, and bones, or incarnation of the living thoughts. No man would ever be so foolish as to compound the various material substances of which the book is composed, with the glowing soul-stirring conceptions, that are embodied in it, and reveal themselves to our minds through the otherwise dead meaningless paper, ink, letters, and language.

It is also by this wonderful and mysterious power in us, which we call thought, that the mind can grow and increase in knowledge. Its powers and capabilities of expansion and enlargement are perhaps greater than we can even conceive. Our minds can travel back through countless ages that are past; we can go back in thought to the period when the foundations of the everlasting hills were laid,—when the morning stars sang together, and all the sons of God shouted for joy.

The mind can go still further back in thought into the unfathomed and unfathomable depths of duration, when God, and God alone, existed in the solitude of Divine Society,—countless ages before there were any works of creation. It is by our thoughts that we can travel from planet to planet, from sun to sun, from system to system in the twinkling of an eye. And as we soar up into the heights of heaven, even the heaven of heavens, and down into the depths of infinite space, we can form ideas, or conceptions, of the magnitude, the variety, and diversity of creation, the immensity of the universe, and the absolute infinity of that Being, who gave us our thinking powers, and a vast universe to think about. Here we see the importance of man, his nobility, his true dignity; he is not a mere thing, he is an intelligent being, not superhuman, but supernatural in powers, and capable of increasing in knowledge and everlasting development in his intellectual and moral faculties.

But this is not all: if we consult our own consciousness we shall find that the human mind is not only endowed with knowing and thinking powers; we possess *sensibility* as well as intelligence.

We not only perceive with our mind's eye the conceptions and ideas of other intelligences, and give origination and expression to conceptions and ideas of our own, we are conscious that the thoughts of others, when they engage our attention, naturally and necessarily

move the sensibilities of our hearts. We not only think, and know that we think, we *feel* and *know* that we feel. We are constituted to feel as well as to know. The emotional part of our nature is, so to speak, inseparable from our very existence as rational and moral beings.

We have, to use a popular expression, hearts as well as heads, and as the head is made to think, and must think, so the heart is made to feel, and must feel. O let us feel our responsibility for the noble powers with which we are intrusted.

No man is responsible for the number of talents with which he is endowed. The man who has received five talents is not responsible for the use of ten; the man who has received two talents is not responsible for five; the man who has received only one talent, cannot be responsible for two, or five, or ten. This is self-evident; but at the same time it is a dictate of reason, of religion, of common sense, and of universal consciousness, that we are responsible for the *use which we make* of the number of talents with which our benevolent Creator, and righteous Ruler, has endowed us, whether they be few or many. We are not only capable of improving our talents; we should feel our obligations, our relations, our responsibilities for we are endowed with *sensibility* as well as intelligence; it is an element, an essential element, of our moral constitution.

By turning our mind's eye in upon ourselves, we shall discover various conflicting, I might say, antagonistic emotions in our own bosoms every day. Gladness and sadness, joy and sorrow, hope and fear, love and hatred, delight and detestation, are emotions which every man can feel, and which we have often felt, and expressed by our actions, our language, or our looks. If I wish to be truly and permanently happy, if I wish to have my heart filled with gladness, and with gratitude, if I wish to enjoy true lasting peace, if I wish to love God as I ought, and hate sin as I ought, and have all the sensibilities of my soul what they ought to be, and all the affections of my heart where they ought to be, I must turn my attention to those truths which are fitted and adapted to produce such feelings: I must know God as revealed in his word: I must know what he is, what he is to me, the relation in which I stand to him as a dependent creature, as a subject, as a sinner, as helpless and lost without his Sovereign mercy and grace: I must know that he loves me, that he gave Jesus to die for me, that he is well pleased with Christ's word, on my behalf. In one

word, my understanding must be enlightened by the grand, and glowing and glorious gospel of his grace, and must know the joyful gospel sound. The truth as it is in Jesus must penetrate my heart; and when this powerful precious truth is perceived by the eye of the mind in its true and proper import, the heart will be melted and subdued, the will brought into harmony with God's will, and all the sensibilities of the soul drawn up to, and entwined around the throne and heart of God. Here again we see the importance, true nature, and nobility of man.

We are capable of loving God with all our heart and soul and strength and mind. He has revealed himself to us that we may know him, love him, serve him, and enjoy him.

Dear reader, realize your dignity, your true nobility, your great responsibility. God has endowed you with an immortal soul, and he has revealed his moral character to you, in order that you may know him, and knowing him, love him with all your heart, and serve him with all the powers of which you are capable.

In next chapter we purpose making a few remarks on the free agency of man.

M.

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## DID CHRIST DESIRE THE SALVATION OF JUDAS ?

*Continued from page 144.*

3. Jesus states the case more plainly. "Jesus was troubled in spirit, and testified and, said, Verily, Verily, I say unto you that one of you shall betray me." There could be no mistake now. One among that little band should prove false to his profession, and to his Master. Before the Saviour made this startling announcement, he had quoted the prediction, "He that eateth bread with me lifteth up the heel against me." This would give a deeper colour to the crime of Judas. He was the professed friend of Christ. Judas had gone out and in with the Master. He had sat at the same table with His Lord. Yet like the ox, that lifts up its heel against him who measures out its food, so had Judas proved false to his benefactor. "My own familiar friend has turned against me, and proffered his aid to mine enemies." How dark the sin of Judas! Jesus speaks under the influence of deep emotion. "He was troubled in spirit," and, this emotion was not on his own account, but, on account of the traitor. Jesus could properly estimate the value of a soul. And he knew that the soul of Judas was in danger, from the position

he had taken up in regard to himself. And was not this deep emotion on the part of Jesus well fitted to lead the traitor to pause and reflect? Every heart was in a state of deep anxiety, but that of Judas; all were moved, but he remained unmoved; all the disciples were peculiarly as to the dignity of the master. Betray him! How kind and wise, and forbearing he has been, in all his intercourse with us! Who can be the party meant? The traitorous spirit had evidently not been manifested to the disciples. They seemed to have had no suspicion as to the party meant. The state of the Saviour's feelings, and, this plain statement standing in advance of the former, shows to us the strong desire that possessed the heart of Jesus in regard to the salvation of Judas.

4. The traitor's doom. "The Son of Man goeth as it was determined, but, woe be to that man, by whom the Son of Man is betrayed; it were better for that man that he had never been born." The determination here spoken of does not apply to the conduct of Judas, but to the death of the Redeemer: he goes to death, as was determined. The determination has no reference to the betrayal of Jesus; the death of Jesus was something entirely distinct from the treatment he received at the hands of men. The betrayal might not be necessary to complete the atonement. Moreover, we cannot reconcile a determination that Judas should betray the Redeemer, with the fact of Judas' sin, and, his consequent doom. But, we are relieved from the difficulty, by looking at the determination as being applicable to the death of Jesus only, and, not to his betrayal. "Woe to that man!" "There is woe in store for him"! If the fact that his purpose to betray the Saviour was known, did not lead Judas to pause and reflect, may he not be moved by hearing of the woe that attaches to the betrayal?—a woe that must stretch beyond time? It is not a woe that will end with the life of the body. "It had been better for that man that he had never been born:"—there was in this announcement of future woe to the traitor, an appeal to the fear of punishment in Judas; there must be an everlasting remorse,—the gnawings of the worm that never dies, and, the burnings of the fire that shall never be quenched. May every Judas-like sinner take warning from this. The sin-punishing God appeals to your fear of punishment, if peradventure you may be led to flee to the refuge. But, Judas is still unmoved; all the Saviour's dealings seem to prove ineffectual. Alas! for Judas, and, alas! for all

those who like Judas, remain indifferent as to the coming doom!

5. Jesus points out the traitor by giving him a sop. The disciples were alarmed, and each asked the question, "Lord is it I!" Peter beckoned to John, who was next to his master at table, to enquire as to who the traitor was. The guests reclined on a couch, with the elbow of the left arm resting upon a pillow, and, the feet thrown behind, so that the head of each guest, would come upon the bosom of the one who was above him at the table. The head of John leaned upon the breast of Jesus. "He then lying on Jesus breast, said to him, Lord who is it! The Saviour answered, he it is to whom I shall give the sop when I have dipped it; and, when he had dipped the sop he gave it to Judas Iscariot the Son of Simon." The word *sop* in the margin is rendered *morsel*. It was no doubt a morsel of bread dipped in the bowl of bitter herbs which were used at the Passover. The answer which the Saviour gave might not be given in an audible voice. It might be heard by none but John himself, so that none present with the exception of John, would know that the giving of the sop to Judas pointed him out as the traitor. But the giving of this sop to Judas, was to him an indication that the Saviour still loved him, Joseph sent a mess to each of his brethren, of what was before him on the table, and, to his brother Benjamin he sent five messes. This was intended as an expression of Joseph's love to his brethren, and, of his strong affection for his own brother Benjamin; then, while the giving of the sop to Judas pointed him out as the traitor to none but John; it was to him a token of the unchanged love of the Redeemer. And, was Judas overcome by this kindness? No, he rushed madly on his own destruction. The Saviour would, but Judas would not. All the dealings of Christ with the erring one, were intended, and calculated, to lead Judas to repentance. The traitor did repent, but, it was too late. His repentance took the form of regret. "He threw down the thirty pieces of silver, and, said, I have sinned, in that I have betrayed innocent blood!"

In conclusion, and by way of application, to the reader, I would remark that Christ desires the salvation of all Judas-like sinners. He died for the chief of sinners. Witness the agony of that Holy one, in the Garden, and, on the tree; that agony was endured for you, and, have you not in this evidence sufficient that the compassionate Jesus desires your salvation? Listen to that expiring cry, It is finish-

ed! It is the shout of victory. Christ was victorious for you; that same Saviour is seeking by many means and appliances to bring you to faith in his atoning death. Will you, like Judas, despise the day of your merciful visitation? Backsliding reader, look how the interest of the Redeemer gathers around you. His great heart weeps over you. Will you return to him? There is deep sincerity in the heart of the Redeemer, when he exclaims, "I would, but ye will not." Remember, the predicted doom of Judas; allow it to drive you to the heart and work of the Lamb of God that taketh away the sin of the world.

J. H. GUELPH.

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### HABAKKUK'S SONG.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18.

One morning recently, on awaking from sleep, the truth respecting God as the God of our salvation was delightfully and powerfully presented before, and pressed on our mind, by the Holy Spirit of God. An indescribable joy paced through our soul, and a most profitable season of meditation on the song of the inspired man which stands at the head of this paper, ensued. We present the results of our reflection for the benefit of our readers. Our fervent wish and earnest prayer is, that they may know and rejoice in God as the God of their salvation.

I. SALVATION.—Salvation is the "one thing needful" by every human being. No matter how much of this world's wealth a person may enjoy, he is poor indeed without salvation. With it he is rich, however poor, as regards this world's goods, he may be; Does the eagerness with which men seek after it, at all correspond to its vast importance and intrinsic preciousness? Alas! no. To obtain the gold that perisheth, men will leave home, friends, and all that is dear to them, traverse continents, cross oceans, and submit to the greatest hardships and privations. Myriads are too busy, or too gay, to bestow even a thought on salvation. Many are satisfied with the form of religion, while their souls are destitute of the priceless boon. It is the few only who seek after, so as to possess and rejoice in, the salvation of God.

But what is salvation? It implies guilt and danger. Man is a sinner, a hell-worthy sinner. He is actually exposed to hell, because of his sin. Does he not voluntarily place the loves of his heart on ten thousand objects rather than God, who is worthy of all praise and adoration, and whom he ought to love with all his heart, soul, strength, and mind? His conscience, God's witness in his soul, testifies to his guilt. The Bible declares it. Ah, sinner! you are guilty, you have sinned, you have violated the grand laws of love, under which God has placed you. You are in danger as an unconverted sinner. You are an object of God's displeasure. God does not hate *you*, but he hates *your sin*; because you madly seek your happiness in that which he hates, and refuse to give him your heart; he cannot smile on you. And if you die in your sins, he must show his disapprobation of your ways, by punishing you for ever; for he is a holy God, and to the holy universe must show his detestation of sin. This is why you need salvation.

Salvation is deliverance. It is deliverance from the punishment that sin merits. It is deliverance from exposedness to hell. It is deliverance from sin; indeed, from all penal evil, and admission into the heavenly glory. O sinner, seeing you are hell-exposed, because of guilt, why are you careless about salvation?

II. THE GOD OF SALVATION.—God is revealed to us as the God of creation in the works of his hands; and delightful it is to study the many-leaved volume of creation. He is revealed to us as the God of Providence, in his dealings with us; and to solve all the problems that are contained in that intricate book, is exercise enough for the largest, the most piercing, the subtlest intellects. But, blessed be God! the grand revelation of him is as the God of salvation. This is the revelation of God that suits us, the light of which disperses the moral gloom in which our souls are enveloped because of sin.

God is the God of *salvation*, because in his infinite wisdom he devised the plan of salvation. The problem was, how to shew hatred to the sin, and, at the same time, provide salvation for the sinner. No created intellect could have solved this problem. Hatred to sin needed to be shown for the stability of the universe. It could have been shown in the punishment of sinners. But God has found out a way of manifesting it, and, at the same time, making sinners welcome to pardon and eternal life.

He is the God of salvation, because he gave his Son to die, in

the room of the guilty, so that the law might be magnified and made honourable. Not only did he, in his infinite wisdom, find out the plan of salvation, from his boundless resources, he provided the means whereby the plan might be executed. Hence Jesus came, and put away sin, as a barrier in the way of the sinner's salvation, by the sacrifice of himself.

He is the God of salvation, because he gave his Holy Spirit to convince us of sin, and of the peril to which we are exposed, because of sin, and of the redeeming work which Christ has finished for us.

He is the God of salvation because he appointed the condition on which it pleases him to save sinners. The gospel "is the power of God unto salvation to every one that believeth." Jesus atoned for our sins, the Holy Spirit takes of the things of Jesus, and shows them unto us, but it is necessary that we believe that Jesus died for us, that we may be saved. Paul's spiritual life was obtained and maintained by the faith of the truth that Jesus loved him and gave himself for him.

III. Habakkuk could say, "the God of my salvation." He saw that God had provided salvation for him. He put confidence in God as his Saviour. Can you say, "God is my salvation: I will trust and not be afraid?" Why should you not believe in God in Christ, as your Saviour? You are a sinner. He has provided salvation for you in the atonement of his Son, and his spirit testifies to you of this finished atonement; why should you not believe in it as completed for you? and look up to God and say to him, Thou art my Salvation. God yearns to save you. O, believe in that finished sacrifice for your sins, which God has accepted, and be at peace with Him.

IV. Habakkuk rejoiced in the God of his salvation. "I will rejoice in the Lord, I will joy in the God of my salvation." His joy was grateful joy, because he saw the goodness of God to him in the salvation which he enjoyed. God is love. Salvation originated in his everlasting love. He so loved men that he gave Jesus to die for their sins, and his Holy Spirit to strive with them to lead them to Jesus, and to build them up in faith and holiness. When we believe in the love of God, as the God of salvation, we are filled with grateful joy. And we joy not only in the salvation, but in God who provided it. Revealed in his salvation, God appears transcendantly lovely, the soul that enjoys it is not only full of thanks and praise, but it is attracted and captivated by the in-

initely beautiful God, and rejoices in him as its portion and treasure. Reader, have you this joy? It may be yours.

V. Habakkuk *was determined* to joy in the God of his salvation, *no matter what calamities might befall him.* "Though the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock be cut off from the fold, and there be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation." No evils that could possibly come on him, could do him much harm, so long as he believed in God as the God of his salvation. There is, therefore, in the knowledge of God, as the God of our salvation, that which compensates for all losses whatsoever. To lose God is to lose every thing that imparts a charm to existence. It is a loss for which nothing can make up. But to have God, no matter what we lose of the things that relate to this world, is to possess a treasure that cannot fade. This is the true *elixir vitae*—the true philosopher's stone, which turns even the trials and discomforts of life into means of good. Our minds, like Habakkuk's, should be made up to rejoice in God, whatever may betide. If a person make up his mind to be dissatisfied with the world, and the dealings of God with him as to the things of this life, he will soon be miserable. But if his determination be to rejoice in God at all times his soul shall enjoy abundance of peace; God will be the strength of his heart, and his portion for ever.

This determination showed the strength of Habakkuk's confidence in God. Joy is one of the fruits of faith. The stronger the faith then, the livelier the joy. Be vigorous in the faith of the truth about God as the God of salvation, and you will experience ecstatic joy. A.

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### REST FOR THE WEARY.

It is of the utmost importance that those who are anxious to find peace to their troubled souls should know where to find this great blessing. Perhaps the reader has long been seeking a *resting place and up to the present hour is still in doubt, in darkness, in difficulty.* Perhaps you have been anxious for years, and earnest in the performance of many duties. But hitherto your weary restless heart has been like Noah's dove flitting about; and flying from place to place without finding peace or rest. That this is the case with multitudes is beyond all question, and if the reader is in this

uneasy and unhappy state of mind, we wish to tell you that you can find rest only by coming to Christ. He only can give you the rest which you need and the rest which you seek. In him you can now find redemption through his blood. In him you can now find peace and pardon. He is now willing as well as able to save you. Indeed he is far more anxious to save you than you are to be saved. His loving language is "Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden and I will give you rest." It is vain to seek a resting place for your precious soul on this side of Christ. Your own works, or prayers, or religious performances, however strictly and punctually attended to, can never furnish you with a foundation on which to rest. Christ and Christ alone can save you and calm your troubled breast. The forms of godliness, however important they may be in their own place, cannot save you. Prayer, reading the Scriptures, and all other duties put together, if you depend upon them or rest in them, will fail to give you rest. Christ alone can give you the peace, the pardon and solid satisfaction which you need. We saw a few weeks ago a very fine illustration of the important statement which we have just made, in the *Montreal Witness*. "JESUS ONLY" is the title of the article to which we refer. The writer says:

"We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said:

"Have you been in the habit of attending church?"

"Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before."

"Do you read the Bible at home?"

"Sir, I am always reading the Bible; sometimes I get a little comfort, but it soon leaves me as wretched as ever."

"Have you prayed for peace?"

"Oh! sir, I am praying all the day long; sometimes I get a little peace after praying, but I soon lose it; I am a miserable woman."

"Now, madam, when you went to church, or prayed, or read your Bible, did you rely on these means to give you comfort?"

"I think I did."

"To whom did you pray?"

"To God, sir; to whom else should I pray?"

"Now, read this verse. 'Come unto me and I will give you rest.'" Jesus said this.

"Have you gone to Jesus for rest?"

The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart like unto the light that flooded Mount Hermon on the transfiguration morn. Every thing else that she had been looking at, church, Bible, mercy-seat, and minister—all disappeared, and to her wondering, believing eyes there remained no man save *Jesus only*. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance; but he did not do it until she looked to him alone."

Yes, she looked to *him alone*, because her mind's eye was turned away from every other object by the faithful minister. He just did what every preacher of the Gospel should do. And we are quite sure that thousands in our own land whose souls are in spiritual fetters, would be delivered from their bondage and perplexity, just as she was, if those who profess to shew unto men the way of salvation would tell all their hearers to go direct to Jesus. There is a Saviour for all, there is a Saviour for each. Dear reader, there is a Saviour for you; he loved you, he gave himself for you. Come to him now, come just as you are, come as a weary sinner needing rest; come as a lost sinner to him who died for you, and who loves you with unspeakable love.

O look to Jesus, to Jesus only, to Jesus as your own, and you cannot fail to find rest to your weary soul. M.

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### GENUINE CALVINISM.

Since we commenced to publish the *Day Star* we have been repeatedly charged by a Rev. gentleman who professes to be acquainted with Calvinistic literature, with gross misrepresentations of that system of theology. We wish to inform him and all who think as he does, that we have no disposition to misrepresent any system of theology or any man's opinions. We have studied, and we are still continuing to study genuine Calvinism; and although we have no desire or intention of turning our *Day Star* into a controversial monthly, we intend occasionally to lay before our readers the genuine doctrines of John Calvin, and those who fol-

low in his footsteps, with brief remarks of our own, and leave our readers to judge for themselves whether we are in the right or in the wrong. Our great object in publishing the *Day Star* has been hitherto been the exhibition of the gospel in its glorious fullness and unfettered freeness, and this will be our great aim in the future. But at the same time we shall occasionally devote a small portion of our limited space when we deem proper to present before the minds of our readers the genuine Calvinism of Calvin and his consistent followers. We are not ignorant of the fact that a great deal passes at the present day for pure Calvinism which has been so mixed up with and adulterated by Arminianism as to pass current for the good old sound orthodoxy of Geneva. They who have thus mutilated and modified, and as they suppose greatly improved, the system, take up stones and cast them at us, and call us by harsh and hard names, because we have made a few quotations from Calvin's own Calvinism, and shown our readers what it really is, and what are its natural and necessary consequences. Who does not know that professed Calvinists at the present day, at least a great many of them, differ most essentially from one another in their views of what Calvinism really is? Is it not a fact that they are far from being agreed among themselves with respect to some of its fundamental principles? Indeed, the peculiar doctrines of the great divine of Geneva have been so changed and modified and Arminianized by many who call themselves *Calvinists* as to have lost either its, or their own identity. This being a fact, which we have no difficulty in proving, we do not think it fair for such men to call us by all the harsh and hard names which they can gather into long sentences, because we take the liberty of publishing the genuine article itself with remarks thereon. If they can defend the Calvinism of Calvin, for it is with it we have to do, let them do it boldly, fearlessly, and in a Christian spirit. If they cannot defend its fundamental principles, we wish once for all to inform those whom it may concern, that the hard and abusive language which they so freely lavish upon us, as a substitute for argument, can never move us from our growing conviction, or amount to evidence that we are in the wrong. Dark and gloomy, Calvinism as we are confident destined to be driven out of the world and the Christian church by the light, and life, and love of true vital Christianity. We shall conclude for the present by simply adding, that it would be exceedingly difficult to misrepresent the views of many professed Calvin-

ists at the present day, because it is the most difficult thing in the world to find out how much of the genuine system the different classes who bear the name really believe. For ourselves we can honestly and in truth say we find intelligent men and ministers of the gospel, all the way from Geneva to Amsterdam who call themselves Calvinists.

M.

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#### A HYMN.

The following hymn is from the pen of the late Rev. Theodore Parker :

" CHRIST THE WAY, THE TRUTH, AND THE LIFE.

" Oh! thou great Friend to all the sons of men,  
Who once appeared in humblest guise below,  
Sin to rebuke, to break the captive's chain,  
And call the brethren forth from want and woe.

" We look to thee! thy truth is still the Light  
Which guides the nations, groping on their way—  
Stumbling and falling in disastrous night,  
Yet hoping ever for the perfect day.

" Yes, thou art still the Life; thou art the Way  
The holiest know—Light, Life, and Way of heaven;  
And they who dearest hope and deepest pray,  
Toil by the light, life, way, which thou hast given."

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#### OFFICIAL NOTICES.

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##### CONFERENCE MEETINGS.

The Conference of the American Branch of the Evangelical Union will be held in the Albert Street Church, Toronto, on Wednesday, the 6th of July. The retiring President, Rev. G. Anderson of Huntington, will deliver an address at 10 o'clock a.m. The churches are requested to send each two delegates; and all the friends of our free Gospel movement throughout the country are earnestly requested to be present. On the Tuesday evening, a sermon will be preached by the Rev. James Howie of Guelph, and on the Wednesday evening a soiree will be held in the chapel. It is also expected that the Brethren in Guelph and Ayr will make arrangements for a Soiree on Thursday and Friday evenings, when addresses will be delivered on important subjects.

Any communications respecting the meetings of the Union can be addressed to Mr. James Robinson, Box 243, Toronto, C. W., and will be attended to.

JAMES ROBERTSON,  
Conference Secretary.

PROVINCIAL MISSION.—As several of the ministers attending the conference will be at liberty to supply some of the preaching stations on the Sabbath following the meeting of conference, viz., Sabbath July 10, the Executive Committee of the Mission will be happy to hear from any stations anxious to have such supply, and will make arrangements accordingly. They wish also to state that though the Rev. James Howie has, at the request of the church in Guelph, confined his labours to that important field, there are many other localities throughout the Province which need to be visited with a free and unfettered Gospel; and the Committee hope that the friends of the Mission will send in funds to carry on this important work: they would therefore like to hear from as many as feel interested in this cause before the meeting of the Conference in July, as the necessity for efficient missionary operations will be brought before the Conference.

Communications addressed to the Treasurer, box 645, Toronto, P. O., or to either of the Editors of the Day Star.

ALEXANDER GEMMEL,  
Secretary and Treasurer.

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### BOOK NOTICES.

EVANGELICAL REPOSITORY.—No. 8 of the third series of this most excellent quarterly is at hand. Its contents are critical, expository, practical and devotional. We observed in last *Repository* an obituary notice of the Rev. Peter Mather, long editor of the *Christian News*. From this number we learn that another of our brethren has gone to his rest,—the Rev. Alexander Dewar. In the book department the chief thing is a review of the book of the Rev. G. B. Porteous, minister of the "New Church," Glasgow, entitled *An appeal to the Church on the Atonement in its Calvinistic and Arminian aspects*. This is about the most severe review of a book we ever read. For our own part we value the *Repository* very highly.

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### INTELLIGENCE.

CALL ACCEPTED.—The Rev. R. Mitchell of Hawick, Scotland, has received and accepted a call to be co-pastor of the Rev. Dr. Morison, E. U. Church, North Dundas Street, Glasgow. We observe from the *Christian times* that a soiree in honour of Mr. Mitchell was held in the E. U. Church, Hawick, on Monday, May, 16, when a handsome gold watch and chain were presented to Mr. Mitchell, and ten sovereigns to Mrs. Mitchell for the purchase of a tea service or some other souvenir of her friends in Hawick. It appears from the chairman's address that Mr. Mitchell's labours have been very successful in Hawick. The church has more than doubled its membership during Mr. Mitchell's pastorate. An address was presented to Mr. Mitchell from the young men of the congregation to whom his instructions have been very valuable. He leaves Hawick with the best wishes of his former flock. He was inducted as assistant pastor to the Rev. Dr. Morison on Sabbath, the 5th ult. Dr. Morison preached in the forenoon, Mr. Mitchell in the afternoon. A soiree was held in the hall belonging to the church on Tuesday, the 7th inst., to welcome Mr. Mitchell to North Dundas E. U. Church, and to Glasgow.