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THE CANADIAN DAY-STAR.

“ I am the light of the world.”

“ Preach the Gospel to every creature.”—JESUS.

OCTOBER, 1863.

THE REASONS WHY MANY ARE CALLED, AND FEW CHOSEN.

In the first chapter of the book of Proverbs we find the following language, “ Because I have called, and ye refused. I have stretched out my hands, and no man regarded : But ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity : I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind : when distress and anguish come upon you : Then shall they call upon me, but I will not answer ; they shall seek me early, but shall not find me. For that they hated knowledge, and did not choose the fear of the Lord : They would none of my counsel ; they despised all my reproof. Therefore shall they eat of the fruit of their own ways, and be filled with their own devices.”

It is quite evident that, though these words were written by Solomon, he is not the speaker. They did not originate with him ; he could not in truth utter them. He merely echoes, or rather we should say, reports what he hears the mighty monarch of the universe say, expressing complaint and lamentation at the wickedness, the ingratitude, the obstinacy and unbelief of sinners to whom he has been calling,—for whose salvation he has been stretching out the arms of his compassion, whom he has been counselling, reproving, and entreating to turn and live.

Some men resolve the reason why many gospel hearers shall be finally and forever lost, into the sovereign will, and primary pleasure of God, but here the judge of all the earth takes quite a different view of the subject. He never resolves the reason why any of his creatures are rejected and reprobated, into an arbitrary unconditional decree; but, on the contrary, he expressly tells us that the reason why any are reprobated, is, because they hated knowledge, and did not choose the fear of the Lord. "They would none of his counsel; they despised all his reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices."

We wish in the present article to call the attention of our readers to the *reasons why many are called, and few are chosen*.

It may be necessary at the very outset to explain the terms here employed. When we used the word *called*, many are *called*, we refer to the call or invitation to believe the gospel. And when we speak of *many* being called, we use the word *many* in its widest sense. It does not necessarily exclude any; and when used in connection with the invitations of the gospel, as we shall see, it embraces mankind sinners as such.

When we speak of the *chosen*, we refer to evangelical election, or the *election of individuals* not only to the enjoyment of distinguished blessings and privileges here, but to future and everlasting life and salvation. The reference is to persons who are chosen in Christ, chosen to salvation through the sanctifying influences of the Holy Spirit, and through the belief of the truth. When we use the word *few*, *few* are chosen, we mean those, those only, and all those who are influenced by the gospel so as to receive the truth in the love of it whatever be their relative number.

We believe that though the great majority of Gospel hearers at the present day are gospel unbelievers and consequently unsaved, yet when all the dispensations of God's grace, including the millennium dispensation, or golden age of our world's history spoken of by John in the Apocalypse, shall have come to a termination, it will then be found that the true, and chosen, and faithful, are not *few but many*. Yes, many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, with Isaac and Jacob in the kingdom of heaven." In one of his visions, John says, "After this I beheld, and lo! a great multitude, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes, and palms in their hands."

Having explained the meaning which we attach to the terms which we employ, let us now look for a little at the subject itself.

It is needless spending time proving that the calls and invitations of the gospel are addressed to all without exception, for both the Old and the New Testament abound with evidence of this. Men all men without exception, are commanded to believe the gospel. There is no restriction, no limitation, no reservation. Every unbelieving man and woman, the moment the gospel is proclaimed in their ears, are warranted to believe that God loves them and that Jesus died for them, and consequently that the blessings of salvation are actually and intentionally within their reach.

We do not mean that any one of the many will comply with the calls of the gospel while they continue in unbelief, but only that these calls and urgent invitations are addressed to them while in that state, and that they are eminently fitted and adapted to lead them to repentance and faith. God says, "Ho every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat: yea, come buy wine and milk without money and without price." "Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of the high places; by the way in the places of the paths, she crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of men." The divine man often invited the wandering and the lost to come to him and be saved: "I came not to call the righteous but sinners to repentance." "Come unto me, all ye who labour and are heavy laden, and I will give you rest." "In the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink." When one who sat at meat with Jesus said to him, "Blessed is he that shall eat bread in the kingdom of God;" our Lord replied in the words of the following significant parable: "A certain man made a great supper and bide many; And sent his servants at supper time to say to them that were bidden, come for all things are now ready." Almost the last utterance in the volume of the Book is to the same effect: "I am the root and the offspring of David and the bright and the morning star: and the Spirit and the bride say, come. And let him that heareth say come; and let him that is athirst come. And whosoever will let, him take the water of life freely.

You see then, dear reader, that the invitations and calls of the

gospel are addressed to all and consequently to you. The calls of the gospel are just as truly addressed to you as the moral precepts of the holy of law God. Now this lead us to consider a very important practical question, why are the gospel invitations addressed to you? Is God sincere? Is he in earnest? Does he mean what he says? Is there provision, actual provision for all who are actually invited? Yes, all things are ready, all things are *now* ready, let every sinner come to the marriage feast of gospel grace.

One obvious and indisputable reason why the gospel call is addressed to all, is, because *provision has been actually made for all*. The universal invitation has its foundation in the universal provision. Had Jesus shed his precious blood for only one half of the human race, we confess that we are utterly at a loss to see how the other half could be honestly, or sincerely invited to come to Christ for salvation. If there is a single sinner in this country or in the wide world for whom Jesus did not die, that sinner's sins cannot be forgiven, that sinner's soul cannot be saved; and where is the reason, or ground for inviting him to come to Christ and be saved? There can be no real, or sincere invitation without a real propitiation for all who are invited. Blessed be God the invitation is to all, because Christ gave himself a ransom for all. Blessed be God the call is to every man, because and just because Christ tasted death for every man. "Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." O it is delightful to know that God loves each one of us with unspeakable love, and that we have a gospel to preach to every creature. We invite all without exception and without any mental reservation to come to the gospel banquet, because the wine and milk of salvation is provided for all, and is free to all, without money and without price, as the air we breathe or the sunlight from heaven.

A limited provision can never be, or appear to be, a good reason for a universal invitation: but since Christ has made propitiation for the sins of all, we can heartily, honestly, earnestly, and sincerely invite all to come to Christ that they may obtain life and salvation.

But another good reason why all are called to believe the gospel is *because all the persons in the Godhead are anxious that sinners should enjoy the blessings of salvation*.

The Divine Father has not only made the provision at immense cost, and sacrifice, it is the earnest desire of his infinite heart of

love, that all the rebellious children of men should lay down for ever the weapons of their rebellion, and be reconciled to himself by the death of his Son. It is the desire of his heart that each prodigal child in the great family of mankind should return from his wandering, receive the kiss of pardoning mercy, be clothed with the best robe, get the ring on his finger and the shoes on his feet, and be numbered among his own domestics.

His heart yearns with compassion over the anti-serious, the ungodly, the unsaved,—and when he sees a Sabbath-breaker, a drunkard, a profane swearer, or an openly wicked wauagerer returning from his wicked ways, he joyfully clasps the prodigal in his arms. O reader, remember if you perish it will not be because of some cold iron-hearted unconditional purpose, or decree of which some men speak; no, but in opposition to the will and pleasure of God. He has no pleasure in the death of him that dieth. He wills that all men should be saved and come to the knowledge of the truth. Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else." Such is God's attitude, and such are his earnest appeals to you.

Need I tell you that the Divine Son has the same mind and will and wish that is here expressed by the Father.

Christ not only magnified the law and made it honourable in our room and in our stead, he is exceedingly anxious that all who have broken it should be delivered from its curse. He has not only opened a fountain for sin and uncleanness, he earnestly desires that all should wash and be clean. In the days of his flesh, the Divine man often expressed his earnest desire that sinners should be saved. His tears were evidence of his sympathy, his compassion, his earnestness, his eloquence, and his powerful pleadings. "For when he was come near, he beheld the city and wept over it, saying, if thou hadst known even thou at least in this thy day the things that belong to thy peace, but now they are hid from thine eyes." Christ would have gathered them but they would not be gathered. He was willing and anxious to save them, but they would not come to him that they might have life. Need I tell you that the Divine Spirit, too, like the Divine Father, and the Divine Son desires the salvation of all. He pleads, he strives, he takes the things that are Christ's and presents them before the mind. The Holy Ghost saith, To day, if ye will hear his voice harden not your hearts. O dear reader, it is delightful to know that the Triune Jehovah loves you with unspeakable love, and that

no barrier stands between you and salvation, but your own unbelief. Did you only give credit to the simple and sublime fact that God loves you, a marvellous and a mighty moral change would instantly take place in your heart, and produce a complete revolution in your life. Dr. Chalmers in his sermon on "God is love" brings out this important truth so fully and so eloquently that we need make no apology for the following extract: "But for the purpose of making this doctrine available to ourselves personally, we must view the love of God, not as a vague and inapplicable generality, but as specially directed, nay actually proffered, and that pointedly and individually to each of us. It is not sufficiently adverted to by inquirers, nor sufficiently urged by ministers, that the constitution of the gospel warrants this appropriation of its blessings by each man for himself.

"This all-important truth, so apt to be lost sight of in lax and hazy speculation, may be elicited from the very terms, in which the gospel is propounded to us, from the very phrasology in which its overtures are couched.

"It is a message of good news unto *all people*—to me therefore as one of the people, for where is the scripture which tells that I am outcast? Christ is set forth as a propitiation for the sins of the *world*; and God so loved the *world* as to send His Son into it. Let me therefore, who, beyond all doubt, am in the world, take the comfort of these gracious promulgations—for it is only if out of the world, or away from the world, that they do not belong to me. The delusive imagination in the hearts of many, and by which the gospel is with them bereft of all significance and effect, is, that they cannot take any general announcement or general invitation, that is therein to themselves, unless in virtue of some certain mark or certain designation, by which they are specially included in it. Now, in real truth, it is all the other way. It would require a certain mark, or certain designation, specially to exclude them, and without some such mark which might expressly signalize them, they should not refuse a part in the announcements or invitations of the gospel. If the gospel have made no exceptions of them, they either misunderstand that gospel, or by their unbelief make the author of it a liar, if they except themselves. They demand a particular warrant for believing that they are comprehended within the limits of the gospel call to reconciliation with God. Now the call is universal; and it would rather need a particular warrant to justify their own dark and distrustful ima-

gination of being without its limits. When in the spirit of a perverse or obstinate melancholy, they ask their Christian minister—what is the ground on which he would bid them in to the household of God's reconciled family, well may he ask, what is the ground on which they would keep themselves out? He stands on a triumphant vantage-footing for his own vindication. His commission is to preach the gospel to every creature under heaven, and that takes them in—or “behold I stand at the door and knock, if any man will open I shall enter into friendship and peace with him,” that also takes them in—or “look unto me *all ye ends of the earth and be ye saved;*” there is no outcast spoken of here, and that too takes them in—or, “every man who asketh receiveth;” and surely, if language have a meaning, that takes them in—or “Christ came in o the world to save *sinner;*” and, unless they deny themselves to be sinners, that takes them in. In a word, although they may cast themselves out, the primary overtures of the gospel recognize no outcast. They are not forbidden by God—they are only forbidden by themselves. There is no straitening with Him. The straitening is only in their own narrow and suspicious and ungenerous bosoms. It is true they may abide in spiritual darkness if they will—even as a man can, at his own pleasure immerse himself in a dungeon, or obstinately shut his eyes. Still it holds good, notwithstanding, that the light of the sun in the firmament is not more open to all eyes, than the light of the Sun of Righteousness is for the rejoicing of the spirits of all flesh. The blessings of the gospel are as accessible to all who will, as are the water or the air or any of the cheap and common bounties of nature. The element of Heaven's love is in as universal diffusion among the dwelling-places of men, as is the atmosphere they breathe. It solicits admittance at every door; and the ignorance or unbelief of men are the only obstacles which it has to struggle with. It is commensurate with the species, and may be tendered, urgently and honestly tendered, to each individual of the human family.”

We shall consider the question why are only a portion of those to whom the gospel call is addressed are chosen, or elected, in our next.

M.

MEDITATION.—As fire will not warm us unless we tarry at it, and as a bee cannot suck the honey from a flower unless she abide upon it; no more can any child of God receive support and consolation from the promises, unless he seriously and solemnly ponder and meditate on them.

THE CHRISTIAN.

The Christian may be contemplated in his relation to his God, or in his relation to his family, or to the Church, or to the world. He should act out the principles of Christianity in all the relations which he sustains. But it is most important that he be right in the sight of God. If he live near God and enjoy the smile of God, he will be likely to act Christianly in all the other relations which he sustains. We point out, in this paper, some of the exercises of the Christian's soul, before God, by which nearness to God may be maintained, and his approbation enjoyed.

1. LOOKING TO THE CROSS.—It is by looking to the Cross that a person becomes a Christian. A person enters into a proper position in relation to God only when he looks to the Cross. A person may be anxious—may see the evil of his sins—before he looks to the Cross. But he is never right with God until he sees the Cross.

The Cross is the atonement for human transgression. It is the way to God, to purity, to heaven. It is the exhibition of God's love and mercy to mankind. It is the vanquishing of the prince of darkness so that he has no more power over sinners than they choose to give him: it is the means of deliverance from his thralldom. Sinner, do you wish to be right in the sight of God, look to the Cross, and behold there your God propitiated—well pleased.

That a Christian may be kept in a proper state of mind he must continue to look to the Cross. This is an exercise of mind which the Christian can never dispense with. He can never outgrow his need of looking to Jesus. It is not once believing that will save a man completely. The first look to the Cross does give pardon, brings the soul near God, into the enjoyment of his love. But that he may continue to enjoy the pardoning love of God, that he may be near God in thought, in heart; he must continually look to the Cross.

If a Christian does not continue to look to the Cross he can have no continued communion with God. The Christian's intercourse with God is interrupted the moment he looks away from the Cross. Just as a person must be right before God in order to act rightly in all the relations he sustains, he must be looking to the Cross to perform all the duties he, as an individual, owes to God. When a person is not looking to the Cross, he is away

from God. By looking to Jesus he was delivered from the power of the enemy; by looking away from him he is again in the enemy's power and ready to be carried away by every evil influence. Thus when the professing Christian is away from the Cross, he is unsafe. Were he to die thus, he would go to hell.

When the Christian is away from the Cross he cannot see the evil of sin. He thinks that when he lived near the Cross he was too strict and puritanical. The evil of sin is displayed in the Cross, and is to be seen only when we are looking at it. What caused Jesus to die? It was sin. When a Christian is looking to Jesus he feels that he dare not indulge in that which caused him to bleed and agonize—that he dare not tear open his wounds and cause them to bleed afresh by sinning.

Christian, there must be a continued looking to the Cross that your heart may be always right with God, under holy influences, kept from sin. This looking to Jesus must be a constant exercise of your mind. Faith in Jesus is an act of mind. But you must continue to exercise it that it may become a habit. In a strong Christian, faith is a habit. He has so accustomed himself to look to Jesus that he does so habitually and continually. As the needle points to the north his soul points to Jesus. As some opposing influence may at times draw the needle aside, either in the one direction or the other, so some unlooked for influence may disturb the believer's soul for a moment: but, if he is strong, has formed the habit of faith, his soul returns to Jesus as its home, its resting place. Looking to the Cross is the normal state of his soul. It is this strength of soul you need, Christian, that you may overcome the evil one—and be above the foolish pleasures and vanities of the world.

2. THE CHERISHING AND THE EXPRESSING OF HUMBLE AND ADORING GRATITUDE.—An exercise that must pervade all the intercourse of the believer's soul with God, as well as all his duties in all his relations in life, is *looking to the Cross*. He is right in heart neither towards God nor man, unless he is looking to Jesus. But certainly the exercise to which a person will be first prompted in looking, and to which he will be influenced, while he continues to look, to Jesus, is that of humble and adoring gratitude. When a person looks to Jesus, gratitude fills his heart, praise flows from his tongue, and he sinks overwhelmed amid the immensity of his obligations. His song of praise is, "Thanks be unto God for his unspeakable gift." "Worthy is the lamb that was slain." This

is the song of the Redeemed in heaven: "Unto him that loved us and washed us from our sins in his blood and hath made us kings and priests unto God and his Father, unto him be glory and dominion for ever and ever, amen." When a person looks to the Cross and becomes a Christian, he learns and begins to sing this song. As he continues to gaze on it he has more heart to sing, and when he dies he goes to heaven to sing it in nobler, sweeter strains. The Christian sees that Christ, who died for him, to whose Cross he looks for salvation, is God's gift to him—a gift so precious that all else in the universe could not purchase it, and so necessary to his well-being, that if it had not been bestowed, he must necessarily have gone to hell, as all must do who reject the gift; and he cherishes, and in every suitable way, he expresses, gratitude to God. As the Christian regards himself unworthy and hell-deserving, his gratitude to God is humble gratitude. He sees unnumbered blessings laid at his feet, and himself unworthy of them all—blessings which it will require him an eternity fully to enjoy, and he is overcome with gratitude. He sees that these blessings are of the richest character and come down from the Father of lights, to whom should go up thanksgiving and praise—that Being who has existed from unbeginning ages, who will endure for ever, who fills immensity, whose greatness is unsearchable, whose judgments are a great depth, who created, preserves, will judge man, against whom man has rebelled, and he adores Jehovah while he is grateful to him. And he thanks God for the least as well as the greatest blessings. He feels himself unworthy even of the least, and thanks him for the least. Every beat of his pulse, every breath he draws, the health he enjoys, the water he drinks, the food he eats, the house he dwells in, the ten thousand comforts of life which surround him, he thanks God for, and so the incense of gratitude rises from his heart continually to the God of creation, of providence, of redemption.

Christian, gratitude must be a most important part of your experience, if you are worthy of the name. I have tried to form a conception of an unthankful Christian and I cannot. The man who has no gratitude to God, does not see God's goodness in the ten thousand blessings he enjoys, is enjoying no spiritual blessings. This gratitude gives elasticity of soul to the Christian. It makes him alive and anxious to perform all his duties to God and his fellows. Suspect yourself of backsliding when you have no gratitude to God. The want of gratitude to God is the worst crime of the ungodly.

THE HARVEST WORK OF THE HOLY SPIRIT.

Such is the title of a volume published a few months ago in the city of Boston. One of the great objects which the editor of this interesting book has in view is to bring before the Christian public the advantages which flow from a revival of religion, and also to shew that the Rev. Mr. Hammond has been very successful in this great and good work, wherever he has laboured. We have read the "*Harvest work of the Holy Spirit*" with pleasure and with profit, and though the book is by no means faultless, it is full of illustrations of the doings of the Divine Spirit, the riches of God's grace and the power of the Gospel of Christ to convict, to convert, to regenerate and sanctify the soul. We shall here give a few examples of the great and marvellous change which is wrought in the soul when the truth as it is in Jesus is believed, and the marvellous influence which the glorious gospel of the blessed God has on the feelings and actions of all who experience its power. "For the first few days" [writes a young lady who gives an account of her conversion, Page 77.]—"after I really thought I had found peace in the Lord Jesus, my whole soul seemed to be filled with joy and thankfulness, and I felt an utter distaste and hatred for all the worldly sins and pleasure which had formerly constituted my sole enjoyments. Oh! how I wish that I had continued in this happy state. And yet I have cause to thank my Saviour that amid all the doubts and temptations which are continually distressing me,—*I still love to pray*—which I never did in my life before. What should I do without prayer? I am often inclined to envy my sisters in thus going *straight to Christ* for salvation, instead of living for years as I have done, supposing myself to be a Christian, trusting to merit heaven through a close observance of all our church rites and ceremonies, instead of trusting *alone* to the finished work of Jesus Christ." Her sisters it seems, went "*straight to Christ for Salvation.*" It is of the greatest importance that every sinner should do this, and hence the propriety, and necessity of directing the anxious straight to Calvary, to Christ, to Christ alone for peace to the troubled soul.

During Mr. Hammond's labours in *Dunfermline* the following incidents occurred which are worthy of notice. "During an inquiry meeting, as Mr. H. was passing down the aisle, a man put out his hand, and said with great earnestness, 'have you any

word for an anxious sinner? I have opposed the work going on, and thought the people were getting daft, (mad), and I would have nothing to do with it. But one night my little girl came home and inquired of me 'Father do you love Jesus? I think I love him.' That was the greatest sermon I ever heard. Though I had heard many, nothing pierced my heart like it. I have staid away three days in distress, and have come to ask what I shall do to be saved.' He soon found peace in believing, and put up his domestic altar; the result, under God, of an angel daughter's ministry of sanctified affliction." Page 88. On one occasion in connection with these meetings when Mr. Young was preaching at the Cross "a notorious infidel threatened violence, if this were attempted near him. While Mr. Young was preaching he was smitten down like Saul, and soon after stood up and told the story of his deliverance from the bondage of sin." While Mr. H. was holding revival meetings in Edinburgh a well-known physician was very angry at his servants for remaining to a late hour at the services. But "soon after, from curiosity, he went, and was urged by a friend to remain with him to the meeting for inquiry. He refused, adding, 'the place was too hot for him.' But meeting Mr. H. in the street, not well, he proposed kindly to prescribe a pretext to open the way for personal conversation. Upon entering his parlour, the Cross was presented, but his proud heart rebelled. He was willing to send to London for books to read—would do anything *himself*—like the Assyrian when bidden to wash in Jordan. With a gentle pressure of the hand, he was urged to bow and submit to Christ at once. He yielded, and as he expressed it 'closed with Jesus that hour.' A few evenings later, with his wife, happy in the smile of the Lord, he was pointing the anxious to Calvary; leaving the sanctuary at midnight often, in his self forgetful zeal, and afterward went abroad preaching the word." (Page 98). At the commencement of the year 1861 Mr. H. in looking back over his labours throughout the year 1860, writes as follows. "It is safe to record, that after careful calculation, about seventeen hundred profess to have been awakened and found Jesus, within the past year. Many more have been led to ask the great question, 'What shall I do to be saved?' and how many of these have since found peace, the judgment day alone can determine. May the Lord ever lead me to feel my own nothingness and Christ's fulness, and to remember that it is not by might, nor by power of man, but by my Spirit, saith the Lord." (Page 98.)

In the fourth chapter there is a long and interesting account of Mr. Hammond's efforts to revive the work of the Lord in Annan and Dumfries. He seems to have been very successful in both of these places, as many hundreds were led to make a public profession of conversion as the result of his labours. In one of the meetings held in Dumfries, the Rev. Mr. Greig, parish minister of Kirkpatrick-Durham, openly and frankly confessed that he was long in the office of the holy ministry before he had a personal practical knowledge of the Saviour. On page 122 we read as follows:—"His closing remarks told powerfully: the audience listened with rapt attention to the important statement made by the preacher when recounting his experience as such for a period of thirty years. During a large portion of that time, he now knew, he had never experienced a saving change of heart. While preaching sound doctrine to his people, he was as great a stranger to the power of the gospel as a Hindoo or a Mohammedan; and it was not till within a comparatively recent period that he realized his true condition in the sight of God, and found the Saviour for himself. He could not state the precise period when his eyes were opened; "but this," said Mr. Greig, "I know, that whereas once I was blind, now I see." This confession, coming as it did from a well known minister, must have led many to serious reflection. It was frank, and we know from almost the very next page of the narrative that it was fruitful. A soldier in the 1st Regiment of Life Guards, was present, and stung to the very soul by the remarks of Mr. Greig. "The scene which ensued was highly affecting. Mr. Milligan is a tall, well-made man, barely past the meridian of life, and his burdly figure was very prominent as he hurried up the area, and seizing Mr. Hammond by the hand, said loud enough to be heard over a great part of the Church, 'Sir, I am a soldier: I have been in many a battle, and received many a wound, but never such a one as I received to-night.' The arrow sent by the Rev. gentleman (pointing to Mr. Greig) went through and through my very heart.' Mr. Hammond asked, 'Are you now then resolved to be a soldier of the Cross—enrolled in the blood-redeemed army of Jesus?' 'Yes,' was the answer, 'I have too long earned the wages of sin, and will henceforth devote myself to the service of the Saviour.'"

Mr. Hammond has no faith in the doctrine that sinners are regenerated before faith, and in order to faith. No, his views on this important point are those for which we have all along con-

tended, and we are glad that he is permitted to make known the whole truth on this subject in churches and in pulpits from which we are excluded. Our readers will be interested in reading the following account of his preaching on this point, and with it we must for want of space, close for the present.

“ Mr. Hammond proceeded to say that he had been showing how God was able to turn sinners to himself, and here (referring to a young man who had just given an account of his conversion) was a witness that the statement was true. God call d on all unconverted men to turn from their evil ways. There were some of God’s servants who did not hold the whole truth in regard to this matter, and preached sinners down to hell. In scripture, three agencies were represented as being at work in turning or converting sinners, as described in the following different passages: ‘ He which converteth the sinner from the error of his ways, shall save a soul from death.’ ‘ They that turn many to righteousness shall shine as the stars for ever and ever.’ These passages pointed out the agency of man, while others, such as John vi. 44, represented God as the agent. ‘ No man can come to me, except the Father which hath sent me draw him.’ Then in the text from which he was speaking, the sinner himself was urged to turn. These passages appeared to clash with each other, but it was only in appearance. In corroboration of this remark, Mr. Hammond supposed the case of a man walking in a reverie on the brink of Niagara Falls, and about to drop into destruction. In this perilous position he is seen by another individual, who cries out, ‘ stop, turn, or you will perish!’ and the man turns and is saved. That man acknowledges with gratitude the service rendered to him by the person who called upon him to turn; he speaks, too, of himself as being turned from the yawning gulf; and he also returns thanks to God for his providential interposition, by which he was led to turn and escape. Did the man contradict himself when he thus spoke of three agencies operating to save him? Not a bit; and in the same way there was no contradiction in scripture when three agencies were shewn to be at work in converting the sinner—three agencies (not three instruments)—God, the sinner, and God’s servants—truth being the instrument.” (Pages 131, 132.) M.

TRIALS are laid on the Christian in order to keep down the risings of pride, and the love of the world. They sweeten the prospect of that state which is exempt from all sorrows and all its causes.

NON-CONDEMNATION BY CHRIST.

THE RESURRECTION OF CHRIST.

"Yea rather, who is risen again, Rom.—viii-34.

The Apostle Paul, whose soul was burning with ardent love to Jesus and full of holy joy, in the context in which this passage lies embedded, expresses his unwavering confidence in his Saviour. That confidence was grounded on the fact that God justifies: and also on the fact that he justifies for the sake of Christ, who, in his death, atoned for our sins, who rose again, who sits at the right hand of God, and intercedes for us.

The atoning death of Christ is the ground of non-condemnation and justification; and whatever amount of turpitude and evil there may be in our sins, there is more worth and excellence in the righteousness which Christ wrought out for us. But it appears that there is something in the Saviour's resurrection, as also in his session at the right hand of God, and in his intercession, fitted to give the believer assurance of his safety. The Apostle says "Who is he that condemneth? It is Christ that died, *yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us.*"

The mode of expression employed by the Apostle appears to teach that the resurrection of Christ is of great importance in its influence in the justification of believers, and in increasing their assurance of safety. "It is Christ that died, *yea rather who is risen again.*" The Saviour, in whom the believer confides, is not a dead Saviour. It is true he died: he was crucified for sin. In making the atonement he gave up his life; he obeyed until death for us and thus magnified the law and made it honourable. But he did not continue under the power of the grave. The pains of death were loosed because it was not possible that he should be holden of it. He is a living Saviour. We should therefore look to him and confide in him as a Saviour, who was dead, but who is now alive. He revealed himself to the apocalyptic seer in Patmos as alive. "I am he that liveth, and was dead, and behold I am alive for evermore, amen, and have the keys of hell and of death." Rev. i. 18. The atoning work of Jesus is a finished work. We look back to it as something which was accomplished for men long, long ago. Though completed at the end of the Jewish age, all who from the beginning of time till then, went

from earth to heaven ascended into that celestial Canaan, because of the efficacy of that work, which was foretold by the prophets and adumbrated by the types. As we behold its efficacy, stretching away back to the period, when the primeval promise was given, we see it reaching forth to the close of the probationary period. But though the Saviour, who came to earth as a man and "was made in the likeness of sinful flesh," died in finishing it, yet he did not remain under the dominion of the tomb. He rose from the dead by glorious power of the Father.

It is a fact that Jesus rose again from the dead. He really died; his enemies believed him to be dead. So convinced were they that he was really dead that they did not break his legs, as they did those of the two malefactors, who were crucified, one on either side of him, to hasten their end, so that the bodies might be removed before the Sabbath, as that Sabbath was an high day. Thus was the scripture fulfilled, which saith, "a bone of him shall not be broken." He really burst from the grasp of death because he was seen alive after his passion by many witnesses. The Apostles, in the most open manner, bore witness to his resurrection, and ascribed the miracles, which accompanied their labours and filled the people with astonishment, to his power as exalted to the right hand of God. These miracles could not be denied, and their testimony to the Saviour's resurrection could not be contradicted. It could not, with any show of reason be said that his disciples came by night and stole him away, while the Roman soldiers who were watching slept, for not to speak of the absurdity of their testifying to what was done while they were asleep, the disciples of Jesus forgot his predictions that he would rise again, were sad and despondent, because they regarded their confidence in him as the true Messiah as misplaced, and their hopes of good from him, as buried with him for ever, and were exceedingly slow of heart to believe that he had actually risen from the dead. No fact can be better attested than that of the resurrection of Christ from the grave.

This fact is of great value as proving that Jesus was the true Messiah. If Jesus rose again by the power of God, he must be all he claimed to be, and all that he said and did must have the seal of heaven resting on it. It is irrefragable proof, too, of the truth of Christianity. It is the chief corner-stone in the superstructure of the evidences of Christianity.

It is very evident, from various passages of Scripture, that

there is a close connection between the justification of those who believe and the resurrection of Christ. "He was delivered for our offences and raised again for our justification," Rom. iv. 25. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. As the justified person is an heir of the honours and rewards and the bliss that are the due of the perfect righteousness of Jesus, he cherishes a hope that these will at length be bestowed upon him; and hence he is said to be begotten unto a lively hope of this unfading inheritance. It is said that by Christ we "believe in God that raised him from the dead and gave him glory that our faith and hope might be in God," v. 21. There must therefore be something in the resurrection of Christ fitted to strengthen faith and enliven hope.

The resurrection of Christ was evidence of his own deliverance from the penal dominion of sin—evidence that, in his death, he had exhausted the penalty due to it. Christ was under the penal dominion of our sins; they we reckoned to him. Hence his sufferings and his death. "In that he died, he died unto sin once; but in that he liveth, he liveth unto God." Rom. vi. 10. Had he not been raised from the dead there would have been no evidence that he was delivered from the penal power of sin; Jesus was "justified in the Spirit." He was condemned by men when he was on earth. But by raising him from the dead, God has declared that all their charges against him were unfounded. He was under the penal power of sin, because he assumed humanity to atone for sin. He was made of a woman, made under the law. He was made a curse for men; and so all who believe in him are redeemed from the curse of the law. By his resurrection from the dead it is most evident that he is free from sin's penal dominion. He lives unto God.

The resurrection of Christ from the dead is evidence of the completeness and all-sufficiency of his atonement, and a token of God's approbation of that great and glorious undertaking. We apprehend that it is the obedience unto death of Jesus which constitutes his atonement. The atonement was finished when Jesus bowed his head and gave up the ghost. Christ undertook to atone for our sin. He engaged to do what was necessary to honour and magnify the divine law, so that there might be a righteous and honourable channel for the forthflowing of God's

pardoning mercy to the sons of men. Now what is the evidence that he has done what he undertook to accomplish—that he has fulfilled his engagement? His resurrection is that evidence. Hence when he appears the second time, he will come without sin; he will come again, not to bear sin. He came to bear sin, to atone for sin, when he first appeared among men. But he satisfied the law for our sins, and God's raising him from the dead is evidence that he is satisfied with his propitiatory undertaking. Christ came to pay a ransom for our redemption. Not that we are actually redeemed by the payment of it. To be actually redeemed either from the curse of the law or from the pollution of sin there must be, on our part, faith in the ransom and in the Ransomer. The ransom of the Redeemer's atonement is the ground of deliverance or redemption. The price of atonement was paid to the Divine Father. Christ offered up himself a sacrifice without spot unto God. God required the atonement, it was presented to him by Christ. It appears necessary that there should be some evidence that he has accepted it. Here we see the value of Christ's resurrection. Christ was raised up by the glorious power of God; this was a declaration of the acceptance of his work. The sacrifice of Jesus was examined by the omniscient eye of God. His infinite purity detected in it no flaw, no defect. And not only so, the holy God saw it to be, in every respect adapted to the end contemplated—to be a safe and honourable ground on which pardon and every needed spiritual blessing might be extended to the sons of men. He willingly gave a token of his approval thereof, in raising up Jesus and giving him glory. Christ's resurrection is thus a declaration to the universe of moral beings in general, and to the human race in particular, that God is well-pleased with the atoning work of his Son. To believe in God, as having raised up Jesus is to believe in the well-pleasèdness of God with the propitiatory sacrifice of Jesus.—Believer, do you not see, in the resurrection of Jesus much to strengthen your faith and to increase your assurance? You stand on the ground of Jesus' atonement. In the resurrection of Christ you see that that ground is firm and stable, and therefore you look to Jesus as a Saviour who was dead, but who is now alive—who was raised from the dead. You rejoice in Jesus as your risen Lord. With gratitude and gladness you look into an empty sepulchre. Seeing you rest on the sure foundation of Christ's work, you have no doubt of your acceptance, because the foundation on which you rest has been accepted. You cannot

doubt your own acceptance when you see the ground on which you depend so sure, so suited to you, and so satisfactory to God who as a just God required it, and who in boundless love provided it. In short, looking to a risen Saviour you look to a victorious Saviour. You thus have, in the rising again of Jesus, the best evidence you could have of the stable, firm and sure character of the ground of your hope.—Sinner, seeking a resting place for your soul, here is what you need. Christ died for you, to lay a foundation for your salvation. He rose again to give you proof that it is a foundation eternally secure. Surely if you look at this you will be unable to doubt longer the all-sufficiency of Jesus, since God has accepted of the atonement as the ground on which he can righteously save, and has declared that he has done so by the stupendous miracle of raising his Son from the dead; surely you should believe in that work and be satisfied with it. What satisfies God may well satisfy your conscience and give peace to it. When Thomas saw his risen Saviour he exclaimed, in joy, admiration and adoration, My Lord and my God. O believe in the suitableness and all-sufficiency of his work for your soul.

But there is more than even this in the resurrection of Christ, as a means of increasing the believer's faith in his acceptance with God, and confirming his soul in the hope of glory. Christ is the representative of believers. The manner in which Christ, who atoned for sin, and whose atonement is everlastingly satisfactory, was treated by God subsequently to his death, is, to the believer, a likeness of the manner in which he will be treated for the sake of Christ, provided he continue in the faith and under the power of the truth. Christ is said to have died to sin; he was by his death, which magnified and honoured the law, delivered from its penal power. Believers, in consequence of their union to him by faith, are dead to sin—delivered from its penal power. And they are thus exhorted, "Likewise reckon ye also yourselves to be dead indeed unto sin," Rom. vi. 11. But believers are united to Christ not only in his death, but also in his resurrection. Christ having died to sin, having atoned for sin, liveth unto God: and believers in him are exhorted to reckon themselves, in consequence of their union to him, "alive unto God" Rom. vi. 11. They are risen with Christ: consequently they have the hope of resurrection-glory with Christ. Because Christ lives, they shall live also. The Apostle shows (1 Cor. xv.) that there is a close connection between the resurrection of Christ, and the resurrection to life and

glory of all who believe in Christ. Because of our connection with the first Adam we die, "the body is dead because of sin," (Rom viii, 9) the sin of Adam. All shall be raised from the dead, because Christ atoned for all. But as only believers are united to him, they only shall be raised from the dead in honour and glory, their bodies fashioned like unto Christ's glorious body. If Christ be not raised "then they also who have fallen asleep in Christ are perished." (1 Cor. xv. 18.) Christ has risen from the dead and become the first-fruits of them that slept. The first-fruits were a portion of the produce, which was presented unto the Lord. Previous to the offering up of these first-fruits all was ceremonially unclean; afterwards all was ceremonially pure. Now when it is said that Christ was raised from the dead as the first fruits of them that slept, the meaning is that he was raised from the dead as the head and representative of all who believe in him: his resurrection is the pledge of *theirs*. Since he has been raised up they shall be raised up also.

Believer, you see that there is much in the resurrection of Christ to cheer your soul. In his humiliation he was engaged in a struggle with the devil for the keys of hell and death. He was victorious: for, though he died, he emerged from the darkness and gloom of the grave, the keys hanging to his girdle. Hence all power is his. You need not fear the grave. Christ has been in it before you. He has consecrated it, by lying in it for a time. Looking to, and resting on, his death for you, you may well say, "O death, where is thy sting, O grave, where is thy victory! The sting of death is sin, the strength of sin is the law: but thanks be to God who giveth us the victory through Jesus Christ our Lord." Keep close to him, fall asleep in him, when you leave this earthly scene, and you shall be raised to reign with him in glory.

Sinner, you see what precious joys and hopes you are depriving yourself of by your unbelief. How infatuated must you be to continue in unbelief! How criminal you must be! It is not God's way to force sinners to be saved. He plies their minds and hearts by the work of his Spirit. But, to be saved, you must yield to the Spirit, and you do so the moment you believe that Jesus loved you and died for you to atone for your sin. Look to Jesus and be saved.

THE FULNESS OF CHRIST.

“ For it pleased the Father that in him should all fulness dwell.”

In the scriptures of truth, in the history of the church, in the triumphs of heaven, and in the estimation of every believer, “ Christ is all.” All our hopes are in him, all our desires are toward him, and all our comforts are derived from him. *Let us contemplate the fulness of Christ.*

He has a fulness essential to him as God, and a fulness treasured up in him as mediator. In the contemplation of the fulness of Christ, we are, as it were, standing on the banks of a mighty river, whose streams are incessantly rolling on, and, as we cannot count the particles of the watery element that passes before us, so we can form no adequate idea of these inestimable blessings that flow from Christ.

A fulness of wisdom for our instruction.—By nature the understanding is dark, the lamp of human reason, however carefully trimmed, will, at its greatest height, give but a faint and dim light: one beam of the Sun of Righteousness, darting into the soul will discover more to it than reason ever could do, and “ give us the light of the knowledge of the glory of God, in the face of Jesus Christ.”

A fulness of merit for our redemption.—Enslaved as we are by sin and Satan, we need a Redeemer. In the person of Christ we have one who is mighty to save. The sacrifice he presented was full and complete, answering every purpose it was designed to accomplish. It is “ all fulness ” that dwells in him. There are all spiritual blessings for all descriptions of sinners.

A fulness of power for our support.—There is might and mercy, glory and grace, power and piety combined in him. Our condition is one of helplessness and weakness, but Christ is our strength. In him there is power for our support, as well as grace for our salvation.

A fulness of grace for our final happiness.—He is full of grace and truth. Here is a Divine treasury that can never be exhausted. Millions have been supplied from this storehouse, yet there is no diminution, for still in him all fulness dwells. May the Almighty enable us, on the one hand, to see the emptiness of the world, and on the other the fulness of Christ, and receive of his fulness, and grace for grace.

TEMPLE.

SELF-VINDICATION.

One evidence of estrangement from God and right is the tendency to self-vindication. When God interrogated Adam as to what he had done, after he had eaten the forbidden fruit, Adam said, "The woman, whom thou gavest to be with me, she gave me of the tree and I did eat." Thus the man was degraded by his sin. He did not at once acknowledge his sin, but sought to extenuate his guilt by saying that it was at the woman's instigation that he had eaten of the forbidden fruit. The woman, in her turn, blamed the serpent for beguiling her. Seeing that there is this tendency in the sinner to vindicate and clear himself if he can, and to palliate his guilt if he cannot, he is unwilling to acknowledge himself a sinner. The sick need a physician. But sinners are unwilling to admit that they are morally diseased and in danger of hell. Hence God says that the sinner must confess his sins. It is when the sinner looks the fact of his sinfulness in the face, and acknowledges himself a sinner, that he sees his utter helplessness, and the glorious remedy for his moral diseases, which God has graciously provided in the gospel. Sinner, when you are unwilling to admit your sinfulness you are resisting the Holy Spirit and injuring your soul. *As a sinner, look to Jesus as God's gift of love to you, and be drawn to God and away from sin, by the cords of love.*

It is because of this tendency to self-vindication that the Christian who has erred is unwilling to confess his fault. Even when he cannot vindicate his position he will not admit that he has done wrong. He will probably deceive himself by ignoring the point at issue, and by fastening on something which he fancies wrong in the manner in which he was dealt with because of his fault. If, O Christian, your fellow-believers have not manifested a truly Christian spirit in dealing with you for the wrong you have done to the cause of Jesus, this does not exculpate you. However you may have been treated (and you yourself, to some extent, may have provoked that treatment by your unreasonableness and obstinacy), it is your duty to confess your fault to God and to your brethren. However others may have acted, this is your duty. Perhaps you will say, I will confess my fault if my brethren, who have dealt wrongfully towards me, will confess theirs. Here again you are wrong. It is your duty to confess your fault whatever others do. Your being willing to do your duty when others do theirs will not satisfy God. And bear in mind that you never act more nobly than when you confess the evil you have committed.

SOMETHING NEW.

Since man by sin has lost his God,
 He seeks creation through,
 And vainly strives for solid bliss
 In trying something new.

The new possessed, like fading flowers,
 Soon loses its gay hue ;
 The bubble now no longer charms—
 The mind wants something new.

Could we but call all Europe ours,
 The treasures of Peru,
 The mind would feel an aching void,
 And still want something new.

But when the Saviour's love we feel,
 All good in him we view ;
 The mind forsakes its vain delights,—
 In Christ finds something new.

The joys the dear Redeemer gives,
 Will bear a strict review :
 Nor need we ever change again,
 For Christ is always new.

Cheerful we'll walk the road to bliss,
 Joined with a happy few,
 And on the blessed earth restored,
 We shall find all things new.

THE CHILDREN'S PORTION.

YOUNG READERS.

Do you wish to grow up true men and women? Do you wish to possess true nobility of nature and of life? Do you wish to enjoy the only true happiness that is worthy of the name? Then, let me assure you, that you can only become noble and happy—you can only be *real* men and women by living in loving union and fellowship with Jesus Christ. You never knew a man who regretted having given himself early to the service of his Saviour. The regret is ^{all} on the other side. A man, nearly 70 years of age, once said, "I hope I became a disciple of the Lord Jesus when I was seventeen;" and he burst into tears as he added, "and

there is nothing which causes me so much distress now as to think of those seventeen years—some of the very best portion of my life—which I devoted to sin and to the world." And yet, with such facts before you, attested by the experience of every Christian that ever lived—facts which proclaim to you that "the Christian alone is the highest style of man;" that true manhood and real pleasure can only be realised by the soul that is reconciled unto God by faith in Jesus Christ—will you still shut your ears to the appeals of conscience and the Gospel, and to the beseeching voice of your Heavenly Father as he beseeches you to be reconciled unto himself?

To all these appeals you have been saying hitherto, "there is time enough yet; go thy way for this time; when I have a convenient season I will call for thee." Young friends, beware, lest your convenient season should never come. The only convenient season which God has given you is *now*, and your life is in his hands. God's accepted time and day of salvation is *now*. Only trifle a little longer with that, and your *now* may be turned into *never*; your salvation may be an eternal impossibility. Take heed lest, when you least expect it, you should wake up to the awful fact—"it is a fearful thing to fall into the hands of the living God." *Beware how you treat Jesus Christ.*"—*Christian Times*.

OUR FRAGMENT BASKET.

He that preaches well in the pulpit but lives disorderly out of it, is like a young scribbler; what he writes fair with his hand, his sleeve comes after and blots.—*Thomas Adams*.

Every good heart is in some measure scrupulous, and finds more safety in fear than in presumption. I had rather have a servant that will ask his direction twice, than one that runs of his own head without an errand.—*Ibid*.

He that hath a good horse can go faster up a hill than down a hill. He that hath a good faith doth as quickly ascend the Mount Zion, as the wicked descend to the valley of Hinnom. If men would as strongly erect themselves upwards, as they direct their courses downwards, they might go to heaven with less trouble than they do go to hell.—*Ibid*.

TIME.—Time is like a creditor who allows an ample space to make up accounts, but is inexorable at last. It is like a verb that can only be used in the present tense. If well employed it gives that health and vigour to the soul, which rest and retirement afford to the body. It never sits heavily on us, but when it is badly employed. It is a grateful friend—use it well, and it never fails to make a suitable requital.

MY VISIT TO THE CHURCHES IN SCOTLAND.

No. 2.

I closed my last communication, on board the Great Eastern a few miles from Liverpool. The great ship dropped her anchor below the bar about 8 o'clock on the evening of Saturday the first of August. Though it was about eleven before any of the passengers were landed in Liverpool, I hastened to the Railway station and found that a train left for *Kendal* at half-past one on Sabbath morning. I reached the residence of my old friend and fellow student, Mr. Taylor, about six o'clock that same morning.

He gave me a cordial and hearty welcome to the old world. Brother Taylor has been pastor of the Church in *Kendal* for quite a number of years. He has done a good work for Christ and his cause in that locality. The Church has greatly increased under his ministry, and his people were under the necessity of enlarging the place of worship recently. I heard him preach two very excellent discourses. Being one of the Professors in the Theological Hall in Glasgow he left on the following day for that city. On the evening I gave a short address and presented the claims of Canada.

The next place which I visited on my way to Scotland was *Barnard Castle*.

It is an old romantic town. The scenery all around it is rich and beautiful. The river Tees runs through it. The ruins of the old Castle and Abbey tell us of departed glory and remind us of the fact that generation after generation pass away and are forgotten. I went up the River, crossed the Abbey bridge, came down the Yorkshire side, crossed the fairy bridge, went along the banks of the Greatta, and visited what is called Sir Walter Scott's Cave. It is situated in the grounds of Rokeby. Sir Walter is said to have written some of his well known works there. The whole scenery is certainly well fitted to charm all who love the beautiful in nature, and to wake up the poet's powers, as well as occupy the historian's pen. The friends which we visited in *Barnard Castle* were very kind, and we shall not soon forget the pleasure which we enjoyed.

I then went to New-Castle-upon-Tyne expecting to see the Rev. J. H. Rutherford; in this however I was disappointed as he was from home. New-Castle, as every one knows, is a large and very busy town. When we looked at the vast multitudes of coal pits all around this ancient place, and the multitudes of dirty, dingy, smoking furnaces that meet the eye every where, and the black appearance of the entire town, we thought that Old Castle instead of New-Castle would be a more appropriate designation.

Late in the evening of the same day I reached Falkirk, my birth place and where I spent the years of my boyhood. Mr. W. Gillies and his family gave me a most hearty welcome. Mrs. Gillies and myself being the only surviving members of the family, our meeting after more than fourteen years of separation was one of joy and affectionate greeting. O how blessed it must be to meet our dear friends in heaven never more to part!

On Friday morning I went to Glasgow, the largest and most important city in Scotland. It has grown considerably within the last fifteen

years, and is still rapidly increasing in size and population. On landing at the railway station the place to which I turned my feet was to the E. U. Theological Hall, North Dundas street, which had just opened its twenty first session. There I met with Dr. Morison, my old and much beloved brother and teacher. I was delighted once more to listen to one of his lectures in the Theological Class Room. I was also delighted to see forty one or two noble looking young men receiving instruction from this master in Israel. The other three professors are John Kirk, of Edinburgh, Wm. Taylor, of Kendal, and for the time being at least, Mr. R. Hunter, of Forres. The qualifications of these men for the honourable and responsible position which they occupy are of a very high order, and appreciated by those who sit at their feet to receive instruction. The Academy is in a very prosperous condition, and we hope that its able staff of Professors will be long spared by the great Head of the church to train young men for the work of the holy ministry.

Our feelings were overcome and tears of gratitude flowed freely from our eyes when we beheld the marked progress which had been made, in twenty years. We had the honour of being at its formation in the year 1843, one of the first four students, now there are forty-one in number. We look upon our Academy as the very heart and soul of our Evangelical Union and its health and prosperity and growth are very gratifying. Then we had only one professor now we have four. Then we had only four or five churches, now we have over sixty. Then we could count our membership only by hundreds, now we can count them by thousands. If all the world must be converted to God, a gospel for all the world must be the means for its accomplishment.

On the following Sabbath (August the 9th) I preached forenoon and afternoon in North Dundas street. The Church is a very fine building, and well filled with a most attentive and intelligent congregation. The fine organ, which sends forth its sweet strains of music is in our opinion a great help to the devotional feelings and worship of the people. Dr. Morison was present all day. His throat difficulty still keeps him from preaching as often as he would like. We hope however that such a devoted and successful servant of Christ will soon have the full and perfect use of so important an organ as the human voice. After visiting a number of old friends whom I had not seen for many years I had the pleasure of listening to a Lecture on the following Tuesday in the Hall, from the lips of Professor Kirk. The subject of the Lecture was "*The duty of Pastors with respect to inquirers.*" This practical subject was handled in a masterly manner, and no attentive hearer could fail to notice that Professor Kirk's extensive knowledge of the human heart, and long experience in dealing with anxious enquirers, eminently fit him for filling the Professor's chair for Pastoral Theology.

I left Glasgow and went to Kilmarnock on Tuesday evening. I received a warm hearted welcome from Mr. John Peden my Father-in-law. Though he is now nearly fourscore years, he is remarkably healthy, and living in the enjoyment of peace with God, and actively engaged in the Saviour's cause. He has been upwards of fifty years an elder in Clerk's Lane Church where Dr. Morison spent the first eleven years of his ministry. In the forenoon of the following sabbath I preached in

Mr. Bathgate's Church, *Winton Place*. It is one of the finest places of worship in which I ever had the pleasure of preaching. The house is large, and it was quite filled both above and below. In the afternoon I preached in Clerk's lane where twenty years ago I first preached. I doubt if there is any little sanctuary on earth so peculiarly interesting to me as that Church and its adjoining Class Rooms. We shall ever remember with gladness and with gratitude the scenes which we witnessed and the feelings which we often experienced there. It was there we often listened to the strains of earnest eloquence which flowed from the lips of one of Scotland's best preachers, brightest lights, and most profound and original thinkers. Thousands as well as ourselves shall, we believe, throughout all eternity, sing a hymn of praise to our Father in heaven for sending such a preacher as James Morison to Clerk's lane Kilmarnock. We can never forget the valuable instruction which we were favoured to receive, and the theologic training which we enjoyed in the Class rooms connected with Clerk's Lane Church, the very naming of which, always calls up to our recollection a thousand interesting associations. In the evening I went and preached in Galston, a distance of five miles. The Rev. Mr. T. Suttie is pastor of the church there. In all the three places we had good congregations and I did not allow the opportunity of presenting the claims of Canada to their sympathy and prayers and practical interest to pass unimproved. I also visited Catrine on the following Tuesday, and preached in the Chapel in the evening. We had a very good meeting, though I missed many whom I knew there many years ago: they have gone the way of all the earth, and we must also in a few short years at the very longest finish our pilgrimage. There is a number of very warm hearted Christians in the Church at Catrine; they have called Mr. Foote, one of the students, to be their pastor, who is expected to enter upon his charge at the close of the classes. There are large cotton mills in Catrine now at a stand still in consequences of the war in the United States. I intend to spend another Sabbath in Ayrshire before going east and north; but for the present I must close.

HENRY MELVILLE.

BOOK NOTICES.

THE EVANGELICAL REPOSITORY.—We have received No. 5 of the Third Series of this invaluable quarterly. There are several delightful articles in this number of a practical and experimental character. These are entitled: Be careful for nothing, Our work as co-workers with God, which was delivered by Professor Taylor as the Introductory Lecture at the opening of the E. U. Academy, Glasgow, August, 1863; Devotedness to Christ; and, If a man love Jesus, what then? In one article, entitled, Calvinism weighed in one of its own balances and found wanting, the Calvinistic system is shown, though self-consistent, to be false, because it contradicts the verities of consciousness. It is argued that self-consistency is not the test of truth, and that Calvinism, as it contradicts the undoubted verities of consciousness, is not wholly based on truth. It represents so much truth, as, like every other system of theology or philosophy, it must have some relation to consciousness.

But this truth is linked to error; and hence there is an utter irreconcilability between the theoretical and practical sides of Calvinism. These articles, with Doctrinal Queries and Book Notices, make up a very interesting number of the *Repository*.

INTELLIGENCE.

EVANGELICAL UNION ACADEMY.—The annual session of this institute, was opened in the hall, North Dundas Street, Glasgow, on Tuesday the 4th inst., in presence of a large number of the ministers, and friends of the Union.—The Rev. Hugh Riddell, Glasgow, President of the Union, occupied the chair, and opened the meeting with devotional exercises; after which Professor Taylor of Kendal, read an excellent inaugural lecture, on "Our Mission as Co-workers with God." The respective classes are conducted this year by Professors Morison, Kirk, and Taylor; and the Hebrew chair to which the Rev. F. Ferguson, Glasgow, was elected at last conference, but which he has been unable to fill, in consequence of ill health, is occupied by the Rev. R. Hunter of Forres. The number of students this year is greater than ever, and the prospects of the Union highly favourable.—*Christian Times*.

COATRIDGE, SCOTLAND.—The E. U. church here held, on Sabbath, the 30th August, and on Monday evening, the 31st August, their third annual special services commemorative of the opening of their chapel for the worship and glory of God. The Rev. Mr. M'Dowal, of Salcoats, preached the anniversary sermons. On Monday evening a soiree was held. The Rev. John Inglis, pastor of the church, presided. The meeting was opened by praise and prayer, after which tea, &c., was served up in excellent order, and was relished by the entire company. In the course of the evening, there were also services of confections and fruit. The attendance was remarkably good, and all the arrangements were such as appeared to give the utmost satisfaction. Important addresses were delivered by the following ministerial brethren, namely:—The Rev. Mr. Hood, Glasgow, who spoke upon "Conversion;" the Rev. Mr. Anderson, Glasgow, upon "The excuses which the unconverted generally make when being urged to embrace the salvation of God;" the Rev. Mr. Drummond, Bellshill, upon "The Gospel Mirror;" the Rev. Mr. Wilson, Airdrie, upon "Certain features connected with the rise and progress of the Evangelical Union;" the Rev. Mr. M'Dowal, Salcoats, urged the necessity of putting into practice the truth as it is in Jesus. The Rev. Mr. Melville, from Canada, very unexpectedly paid us a visit. We were glad to see him, and to listen to what he had to say bearing upon the cause of Christ as connected with our movement in Canada. During the evening, Mr. John Neil, the leader of the psalmody, assisted by the choir, sung several select sacred pieces with great ability and taste. Altogether, it was a night, the varied services of which shall not soon be forgotten. The church and congregation, we are happy to say, continues to enjoy peace and prosperity. The usual votes of thanks being given, the audience dispersed, having enjoyed a very happy, and, we doubt not, a profitable evening. On retiring, a collection was taken up in behalf of the Rev. Mr. Melville's present mission to our country.—*Christian Times*.