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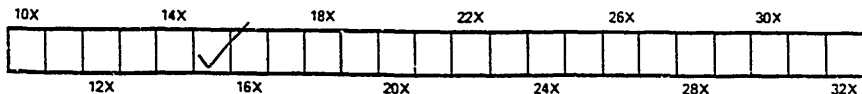
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THE CANADIAN DAY-STAR.

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

APRIL, 1862.

THE BIRTH-PLACE OF SOULS.*

Psalm LXXXVII, 5.

“ And of Zion it shall be said, this man and that man was born in her and the Highest himself shall establish her.”

Though Mount Zion was a hill on the south of old Jerusalem, and higher than that on which the ancient city stood, the word Zion is sometimes employed in Scripture as a designation of the whole city of Jerusalem. Zion was exalted to heaven in point of privilege, and was with great propriety designated the “city of God,” “the city of the Great King,” and “the mountain of his holiness.” The sweet singer of Israel in the forty-eighth Psalm gives us a grand and graphic description of ancient Zion and its manifold privileges. “Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north the city of the Great King. God is known in her palaces for a refuge. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will

* A discourse delivered by the Rev. Henry Melville, Pastor of the Evangelical Union Church, Toronto, on the occasion of the opening of Albert Street Chapel, March the 2nd, 1862.

be our guide even unto death." If the group of hills on which the Zion of Palestine stood with its palaces, its towers, and its temple, was called the city of God, the city of the Great King, and the joy of the whole earth, surely it is no perversion of language to call the church of the living God, in which he dwells—to which he manifests himself—and through which he makes known his moral character to the world, by this significant and delightful name. If the Zion of Palestine was a city set upon a hill, and could not be hid; this is still more emphatically true of the church of Christ at the present day. If the Old Testament Zion was the source of spiritual blessings to the surrounding nations, we cannot help viewing the Christian Church, our New Testament Zion, as the very soul, and life, and light of a dark and benighted world.

In all past ages God has had a seed to serve him, a people called by His name, a remnant according to the election of grace. Even in the darkest days of apostacy, superstition, and wide-spread spiritual desolation and moral death, Zion travailed and brought forth children. When all Europe was under the iron-sway of ignorance and error,—when the darkness of the dark ages was so densely dark that the masses of the people could not even feel it,—then, yes, blessed be God, even then, there shone a number of bright stars out through those inky folds of papal darkness that were spread all over the ecclesiastical heavens, to tell the few who were just waking from their long night of spiritual slumber, that the morning of a brighter and better day was about to dawn. We cannot here and now count the number of those stars, the names of the greatest, the brightest, and the best of them have been familiar to the most of us from our earliest recollection. There was Wickliff, Huss, Cranmer, Latimer, Luther, Calvin, Melancthon, Knox, and a multitude more which we might name. They were noble men, reformers in their day, they shone like stars of the first magnitude in the ecclesiastical firmament.

They spake as men having authority; they uttered their voice, the earth shook, and the Church which had long been slumbering and sleeping, awoke.

Zion then heard the voice of her watchmen who were at once her spiritual children, and her spiritual fathers sounding in her ears the cry, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the

unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

God had a church then, he has a church now, and we are sure that he always will have a seed to serve him. When Zion travaileth she shall bring forth children, and this house which has been dedicated to the worship of God, shall, we have reason to believe, be the birth-place of many souls. It is the earnest desire and prayer of our hearts that many souls should be converted within its consecrated walls while we live and labour in our Lord's vineyard; and after we have served our generation by the will of God, and have passed away from the scene of toil and labour, to our rest and reward, may multitudes yet unborn, be born again in this amiable tabernacle, this house of God, this gate of heaven. "And of Zion it shall be said this and that man was born in her: and the Highest himself shall establish her." "The LORD shall count, when he writeth up the people, that this man was born there."

The theme suggested for our consideration is THE BIRTH-PLACE OF SOULS.

This, beloved hearers, is a noble theme, an interesting theme, an important theme, a practical theme, an attractive theme, and I need scarcely add, it is a theme peculiarly appropriate for our contemplation and serious consideration on such an occasion as the present.

Here is a House of Worship providentially provided for us, and purchased by us. It is neat, comfortable and commodious. This is the first Lord's day in which we as a church and congregation have been privileged to meet within its walls; and it seems very reasonable, and even necessary for us as a people to ask ourselves the question what are the ends which we have in view in entering upon the possession of this meeting-house? These ends are numerous and various. We cannot even mention them all.

The grand ultimate end which we had in view at the commencement of our movement as a people in this city was, if we know our own hearts and motives, *the promotion of the glory of God*. It was for this end we organized ourselves into a Christian Church, and we hope that in all our future movements we shall be enabled to seek the glory of God as our chief end. Our object in meeting here to-day is that God may be honoured, and that his cause and kingdom may be promoted. It is our earnest desire that sinners

may from time to time, and from generation to generation, be converted in this house of God, this gate of heaven.

But in order that such noble ends may be achieved, such desirable and delightful results accomplished, influences must be put forth, agencies must be employed, and instrumentalities applied which are in their nature adapted to produce the results.

Having made these remarks we are now prepared to enter upon this important and appropriate theme. And *first*, IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS, THE DEEP-ROOTED DEPRAVITY OF THE HUMAN HEART, AND THE UTTER INABILITY OF MAN TO SAVE HIMSELF MUST BE PLAINLY, FULLY, FREQUENTLY, AND FEARLESSLY EXHIBITED.

Man is a fallen being. He is a rebel against the moral government of God. In his heart he hates what God loves, and loves what God hates. If the minister of the Gospel would be faithful to his fellow-men, and faithful to his Divine Master, he must often dwell on the self-ruined condition of his fellow-men. He must fearlessly tell the unregenerated, however moral and upright they may be in their own eyes, that they have wicked hearts, hard hearts, impenitent hearts, haughty hearts, covetous hearts, stony hearts, stubborn hearts, hearts that are not right with God, and therefore require to be regenerated. But not only must the doctrine of deep-rooted depravity be proclaimed, man's utter helplessness, and inability to save himself from that fallen state, that fearful condition into which he has wilfully plunged, must be also fearlessly proclaimed. No man can save himself from the curse and condemnation of a broken law. No man can make atonement for his numerous transgressions. No man can by any means redeem his brother or give to God a ransom for him. In addition to his state of condemnation he has a demoralized character. He is covered all over with the leprosy of sin. He is afflicted with heart disease of the worst kind. This moral cancer is deep down in, and is, as it were, interwoven with the very texture of his soul. There is no internal source of deliverance, and eternal death must be his doom unless deliverance come from some other quarter.

But beloved hearers *this deliverance has come*. "O Israel thou hast destroyed thyself, but in me is thine help." The Divine Father has said Deliver from going down to the pit, I have found a ransom; and the Divine man has said, "I am come that they might have life and that they might have it more abundantly." "I came not to condemn the world but to save the world." What

the law could not do, what we could not do, what no angel in all heaven could do for us, Christ has done; "for when we were yet without strength in due time Christ died for the ungodly." Give me, said Archimedes, "a point outside the world and I will lift it from its poles." True Christianity is that point outside the world. It lifts the human race from the double pivot of condemnation and pollution, and will one day lift the whole world from its evil course, and make it turn on the new axis of righteousness and peace.

But in the *second* place, IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS, THE MORAL CHARACTER OF GOD, AND THE RELATION IN WHICH HE STANDS TO MANKIND SINNERS AS SUCH, MUST BE CLEARLY EXHIBITED.

We have long been convinced that right views of the moral character of God lie at the very foundation of sound practical Christianity. God is an infinite being, infinite in every natural and moral perfection. He who dwells in light that is inaccessible and full of glory has clearly revealed his existence and attributes in the volume of creation, and in the pages of providence. But nowhere in His moral character so fully and clearly revealed as in the Bible. In that Book of books the moral character of God is unfolded to our view. By giving us the Bible he has furnished us with a key by which we may unlock the treasures of knowledge, and lay open for our inspection that heart of infinite benevolence which beats in his bosom. This Book tells us in plain language what God is. "God is a spirit." "God is one." "God is light." "God is love." But from this Being of infinite benevolence and attraction, men have revolted. We have lifted the arm of rebellion against the authority of God. We have displeased and insulted God, and he stands to us in the relation of a moral governor whose laws we have broken, whose authority has been disregarded, whose favours have been all forfeited, and whose frown has been richly merited.

But this is not all; the broken law has been magnified and made honourable. God stands to mankind sinners as such, in the relation of a propitiated God. Justice has been satisfied, Jehovah caused our iniquities to meet upon Jesus. "He bore our sins." "He was wounded for our transgressions." "It pleased the Lord to bruise him, He hath put him to grief." That God can now, on the ground of Christ's sufferings and sacrifice, pardon sin without punishing it, in perfect harmony with his spotless holiness, is

one of the most important truths in all the Bible. Indeed the propitiation of Christ, and the delightful fact that the supreme magistrate of all worlds is well pleased with it, as the meritorious ground, and meritorious means of our salvation, give the Bible all its value.

That God is satisfied with Christ's work for us, is the very glory of the Gospel. It is the most vital of all vital truths. It is the very heart and soul of that body of Divinity which came down from heaven. By the incarnation, substitution and propitiation of Jesus, an honourable channel has been opened up by which the lost may be saved, the condemned delivered, the ignorant enlightened, and the polluted purified from all sin. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Thus you see that the Cross of Christ reveals to mankind sinners as such the moral character of God far more fully and clearly than any other revelation which he has given us. It is true the law in all its purity, in all its length and breadth, and spirituality must be exhibited and enforced from the pulpit of Albert Street Church, because it is a transcript of God's moral character, and reveals our duties as moral beings. But if this is to be the birth-place of souls, prominence must be given to the truth as it is in Jesus. The preacher must never forget that the regenerating element is not in the thunderings and lightnings, and terrors of Sinai, but in the still small voice of the Gospel of a loving, suffering, dying, living, reigning Redeemer. The Gospel of Christ and the Gospel of Christ *alone* is the power of God unto salvation to every one that believeth. It and it alone can impart solid lasting peace to the awakened, anxious, agonizing sinner. It and it

ALONE can change the heart of stone into a heart of flesh. IT and IT ALONE can give a satisfactory answer to the all important question, how shall man be just with God? IT and IT ALONE tells the sinner that God is a just God and a Saviour. It presents God as at once the foe of sin and the friend of sinners. It is the brightest display of the Divine perfections ever exhibited in our world, and probably the fullest manifestation of the moral character of God that has ever been unfolded to the view of an intelligent universe. It is to the cross the sinner must go and meet God if he wishes to be saved. It is to the cross he must look if he wishes the heavy burden of sin to roll from his back. It is there he must find life to his dead soul. It is there that the sinner will see God at once in the most dreadful and at the same time in the most loving and delightful aspect of his character. It is at the cross that the sinner beholds the angry billows of the sea of wrath mingling with an ocean of love boundless like the heart of the infinite. It is at the cross that the moral attributes of Divinity meet in glorious harmony. It is around the cross of the incarnate God that all the darling attributes of the Divine are seen to cluster. There they congregate, there they clap their hands, there they embrace and kiss each other.

The preaching of the cross is the means which infinite wisdom has devised and appointed for the conversion and regeneration of man, and we again repeat, if this is to be the birth-place of souls, if of our little Zion it shall be said, this man and that man was born in her, then the moral character of God and the relation in which he stands to mankind sinners as such must be plainly, fully, frequently and feelingly exhibited. O may the Gospel be preached from this pulpit in its glorious fulness and unfettered freedom, O may it be always preached in its primitive purity and power. May the man of God who breaks among you the bread of life be in deed and in truth a herald of the cross. May he always feel that necessity is laid upon him to preach the gospel, all the gospel, the gospel to all.

If he is faithful to his Master, he will not stint the gospel, or chain all its chariot wheels with specialities, or limitations. He will tell all his hearers that God loves them, and that whatever the Divine Man did on the cross he did it for you. O may the Evangelical Union Church in Albert Street always have within its consecrated walls a Calvary. A Calvary in the midst of it, and on that Calvary let there be a cross, and on that cross a bleeding Sa-

viour, and may the eyes of the people who come up to worship here be fixed upon that wonder of wonders, the dying-love of the Prince of life. As preachers of the gospel we must glory in the cross;—live near the cross,—point sinners to the cross; and expatiate upon the sufferings, the excellency, the attractions of the cross. “Have we any pathos? It should be kept for telling them of the cross. Have we any affection for their souls? It should gush forth, when we are pointing them to the cross. Have we any tears for them? Where shall we shed them, but when we have led our people to the cross; when we are there saying to the sinner, Behold him; look upon him; he was wounded for your transgressions, bruised for your iniquities, the chastisement of your peace was upon him, that with his stripes you might be healed.”*

But in the *third place*,—IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS WE MUST PRAY FOR THE INFLUENCES OF THE HOLY SPIRIT.

To preach the truth, the saving truth from the pulpit is necessary; but it is not all that is necessary. The spirit of God must put forth his *gracious, his saving and sanctifying influences*, and carry home the truth proclaimed to the hearts and consciences of the hearers if souls are to be converted.

Now, God has promised to hear and answer the prayer of his people. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. God has, then, you perceive, promised to own and honour believing, persevering supplication. We have no right to expect success in our efforts to convert souls to Christ, unless we feel our entire dependence on Divine aid, and imploringly expect, and with expectancy implore the blessing of God. My beloved brethren, if this is to be the birth-place of souls it must be the house of prayer. Our intercessions and supplications must not linger on our lips, but rise from our hearts and ascend till they reach and move the heart of our

heavenly Father. Let us by believing, earnest, agonising prayer, take hold of Jehovah's strength, and he will not only bless us, he will make us blessings to many souls. O may the people of God in connection with this church and congregation, who have taken a noble stand in this city in the defence and furtherance of a free gospel, remember that a praying people make a preaching minister, a prosperous church, and shakes the kingdom of Satan to its very centre. Brethren, pray for us that the word of the Lord may have free course and be glorified. Pray for us and for the outpouring of God's spirit, in your closet, at the family altar, and in the sanctuary. Pray for the peace, the purity, the increase, and the prosperity of our infant church. Pray to the tender-hearted Shepherd of Israel to take it in his arms, carry it in his bosom, and lead it forward, onward, upward with the right hand of his righteousness. Pray for a revival of the work of God in our hearts, in our church, and throughout all the churches. Pray that the careless may be awakened, the anxious converted, the backslider reclaimed from his wanderings, and that this may be the birth-place of many souls.

My Christian friends and brethren depend upon it prayer is the heart, the pulse, and the power of a Church's piety. "When Zion travaileth she shall bring forth children." And of Zion it shall be said, this man and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writes up the people that this man was born there." O let us remember that it is not by might, that it is not by power, but by the Spirit of the Lord of Hosts that souls are born again. Preaching without earnest, humble, and believing prayer for the Divine blessing, is nothing short of practical atheism, and will in the end turn out to be utterly powerless, and fail to move the heart, or melt the hardened sinner.

But in the *fourth* place,—IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS BOTH THE MINISTER AND MEMBERS OF THE CHURCH MUST PUT FORTH EFFORTS FOR THE ACCOMPLISHMENT OF THIS END.

We are fully persuaded that a consciousness of individual responsibility, coupled with a determination to put forth individual effort, for the spread of the gospel would go far to make this house the birth-place of souls.

We have just said that preaching without earnest, humble, believing prayer, is nothing short of practical atheism. It is no less

true that prayer to God for the conversion of the unconverted, *without using the other necessary means* which he has put within our power, and which he has commanded us to employ, is nothing short of downright hypocrisy. These two God has joined together, and we are sure, no devout Christian will ever divorce them, or try to put them asunder. We, my brethren, must be *active Christians*. We must labour for the conversion of souls whilst the day lasts, for the night cometh wherein no man can work. Since last Lord's day one of our number has been laid low in death.* In the early stage of our movement he was active and self-sacrificing; but he is now silent; his countenance has been changed, and we have carried the earthly remains of our departed brother from the populous busy city to the silent cemetery. We miss him, but we must not mourn, even as others who have no hope; neither must we on this account relax our efforts to advance the kingdom of Christ. If we desire and expect to make an impression upon those who make no profession of religion, we must shew by our actions that we believe what we profess. We must be in earnest, we must shine as lights in the world, holding forth the word of life. We must so live and act, as to give evidence to all with whom we come in contact that we have been with Jesus, and that his holy religion has changed our views, our feelings, and revolutionized our entire moral nature. We must put forth direct personal effort to lift the fallen, to instruct the ignorant, to convert the ungodly, and bring the wanderer back to the favour, the family, and the fellowship of God. We must earnestly plead with God at the throne of grace in their behalf, and plead with them in behalf of God. We must pray them in God's name and in Christ's stead to be reconciled to God. We must tell them what they are and what they deserve. We must tell them that God the Father loves them with unspeakable love, and gave his own Son to die for them, as the expression of that unspeakable love. We must tell them that God the Son loves them with love

* The reference here is to Mr. James McAlpine, a native of West Kilbride, Ayrshire, Scotland. He came to Canada in 1853. After remaining nearly four years in Dundas, he removed to the city of Toronto, and was employed as clerk in the Post Office. When he enjoyed health and strength he took a very active part in the good cause of Temperance. For a number of months before his death he wasted away under the influence of consumption, and fell asleep, we trust in the hope of a glorious immortality, on the 24th of February. He leaves a widow to mourn his loss.

stronger than death; that he died for their sins and rose again for their justification, as the expression of that love. We must tell them the oft-repeated story of the cross, and point them to the Lamb of God that bore and bore away the sin of the world. We must tell them that God the Holy Ghost loves them too; yes, loves them with unspeakable love, and that no indispensable influence is withheld from them. We must tell them that they are fallen, that they are lost, that they need a Saviour; that they need to be, may be, must be, born again, born of God, born by the reception of the incorruptible seed of the word into their hearts. We, as individuals, and as a church, are to be witnesses for Christ and co-workers with God in the redemption of our race. This is our *Father's business*; and we should be, we should *all be*, we should *always be*, about our Father's business. There is no work under the sun so important, so great, so noble, and ennobling as the work of winning souls. It is a necessary work, most honourable and honouring to God.

Here I might easily expatiate on the overwhelming magnitude and importance of the work. I might shew the magnitude and importance of it, from the *value of the soul*,—from the *deep interest which the angels take and have always taken in the salvation of the soul*:—from the *attitude which the Trinity in unity have assumed, in entreating, beseeching, and imploring sinners to turn from the error of their ways*. But time will not permit me to do this.

O let us remember that the work of winning souls devolving upon us as a Church, is second in importance to no other work that has ever been done on earth, except the work which Christ achieved on Calvary. In other words, the mission of a Christian Church to the world lying under the dominion of spiritual death, is second in importance only to the mission of the Son of God. He who dwelt from the unbeginning ages of past duration in the bosom of His Father, laid aside his glory, assumed humanity, was born in the manger, and died on the cross, for what purpose? Was it not that souls might be saved? Yes, it was that we and the world lying in wickedness might be saved. O then let us put forth effort, renewed effort, untiring effort for the conversion of the perishing around us, and we have every reason to believe that this will be the birth-place of many souls. "When Zion travaileth she shall bring forth children." And of Zion it shall be said "this man and that man was born in her: and the Highest him-

self shall establish her. The Lord shall count, when he writeth up the people, that this man was born there.'

But in the *fifth* place; IN ORDER THAT THIS MAY BE THE BIRTH-PLACE OF SOULS, THE SINNER'S DUTY MUST BE CLEARLY EXHIBITED AND ENFORCED.

The sinner's duty! Some one may be disposed to exclaim, What duty can he perform? What work can he do? Is he not dead in trespasses and sins? And have you not told us that the deep-rooted depravity of the human heart, and the utter inability of man to save himself must be plainly, fully, frequently, and fearlessly proclaimed? We have no doubt that every unregenerated sinner is dead in trespasses and sins, but that death is enmity to God, the very substance or essence of spiritual death is the alienation of the soul from God. That no man can save himself is a first principle in Evangelical theology. We maintain that no man ever took the first step back to God till he was subjected to Divine and heavenly influences. No man can make atonement for his sins; he cannot satisfy the law for a single transgression; and we have the best and highest authority for uttering the unqualified and sweeping declaration, "by the deeds of the law there shall no flesh living be justified." God no where in his word calls upon the sinner to obey the law in order thereby to be freed from its curse. He no where commands the sinner to work *for* salvation from condemnation. No, but still there are duties incumbent upon every unregenerated gospel hearer. Sinners have important duties to perform, duties which they are under the strongest obligation to perform, and which if they leave undone will aggravate their guilt, and deepen their damnation a thousand fold. Do you ask what those duties are? They may be all summed up in the two emphatic words *repentance* and *faith*. Repentance toward God, and faith in our Lord Jesus Christ. He now commands all men everywhere to repent. He commands all men everywhere to believe the gospel. He urges upon men to be converted, to receive the truth, to know the truth, to believe the truth, to obey the truth. The sinner *can learn* when the High and the lofty one who inhabiteth eternity, stoops down to teach. The sinner *can hear* when God speaks, and what God says to him. The sinner *can obey* when God commands. We are far from meaning, or insinuating that any sinner can by his own efforts save himself, or even take the first step toward the achievement of such a great and glorious end. This is what no sin-

ner ever did, this is what no sinner ever will do, but what we hold and fearlessly maintain in addition to all this is, that the unregenerated ungodly sinner *can believe the word of God about the work of Christ, and this duty, this all important duty of believing the truth as it is in Jesus, the regenerating truth, must be pressed home upon the hearts and consciences of the impenitent and unbelieving, if this is to be the birth-place of souls.*

O it is dishonouring to God to tell the sinner that he cannot believe the gospel without the Holy Spirit, when the Holy Spirit is at the very time knocking at the door of the sinner's heart. O it is wicked to tell the sinner that he must wait for power to believe God, at the very time when God is waiting to be gracious, and all day long stretching out the arms of his compassion that he may clasp to his bosom the poor prodigal.

We dare not tell the gospel hearer that he is not able to believe the gospel when he hears it. We dare not tell the gospel hearer to wait God's time, when God is saying behold now is the accepted time, behold now is the day of salvation. No, we dare not tell any sinner to wait a single hour in an unbelieving, unsaved state. No sinner can innocently remain a single moment in unbelief.

Every gospel hearer who is not a gospel believer is by his unbelief living in the very act of resisting the Holy Spirit. By refusing to receive into his heart the saving truth, which it is the office of the Holy Spirit in the economy of redemption to press upon his attention and reception, he gives the strongest possible evidence that he is resisting the very influence for which he is told to wait. My unconverted hearer it is your duty to believe the gospel now, and if it be your duty to believe *now*, unbelief must be a sin *now*, unbelief must be your crime, it cannot be your misfortune. We fearlessly charge every unconverted gospel hearer with the sin of UNBELIEF. It is a sin against light and love. It is a sin against all the persons in the Godhead. It is a sin against the only remedy. You can no more be regenerated without faith in the Spirit's testimony, than you can be regenerated without the agency of the Spirit, whose office it is in the scheme of grace, to take the things that are Christ's and shew them unto us.

There is a sinner anxious about his soul. What is that man to do? Where is that man to go? He is sensible of his sinfulness in the sight of a holy and just God. He cries out in agony and anguish of heart, what must I do to be saved? He looks

behind him and he sees an ill-spent life, and a long catalogue of unpardoned guilt,—he looks into his own bosom and he sees a wicked and guilty conscience crying for vengeance,—he looks before him and he sees nothing but darkness, despair, and death. What, we ask, is such a one to do? Where is he to go? Shall we direct him to wait for power to believe? Shall we tell him to wait for some irresistible influence of the Spirit? Shall we tell him to go and pray? No, we would not even send him to the closet in these circumstances. We would send him to the cross; to the cross alone. We would point him to him whom his sins pierced; to him who made propitiation for them all. We would direct the eye of his faith up to the Son of God as the only source whence safety and satisfaction, peace and pardon can come. We would tell him the simple story of the cross. Who it was that died there, why he needed to die, and for whom.

But I must now close with one or two sentences on the encouragement which we as a church and congregation have, to go onward with the work in which we are engaged. We have many things to encourage us, and we feel disposed to thank God and take courage. "And of Zion it shall be said this and that man was born in her: and the *Highest himself shall establish her.*" **THE HIGHEST HIMSELF SHALL ESTABLISH HER.** Surely this is encouragement enough. My Christian brethren could we expect or desire more? God Himself, that God who fills heaven, even the heaven of heavens, with his presence and glory, shall establish her.

Often has God watched over, nursed, strengthened, increased, and established a mere handful of Christians, though sometimes actuated more by fear than by faith. Often in the past history of God's people have churches, smaller and weaker than this little band, become strong, and sent forth a moral influence which whole communities and kingdoms were constrained to feel. O let us remember that our strength as a church is not in external show, or wealth, or worldly attractions, but in God—Jacob's God;—that God who has been his people's rock and refuge, and strength and stay in all generations. He who is the highest will condescend to meet with us within these walls:—He will deign to dwell with us, and establish us in the faith and practice of the gospel. Yes, brethren, God is in the midst of her, she shall not be moved, the Lord shall help her, and that right early. O let us love God, trust in God, live to God, and labour for God. If we do these

things we shall have peace, purity, and spiritual prosperity as a church, and the Highest himself shall assuredly establish her.

“ Here let the great Redeemer reign,
With all the glories of his train ;
While power Divine his Word attends,
To conquer foes, and cheer his friends.

And in the great, decisive day,
When God the nations shall survey,
May it before the world appear,
That crowds were born to glory here.”

THE WORK OF THE CHURCH AND THE QUALIFICATION FOR DOING IT.*

“ Only let your conversation be as it becometh the gospel of Christ ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand first in one spirit, with one mind striving together for the faith of the gospel.” Phil. i. 27.

It is a saying, trite and common place, but true, Well begun is half done. Any work or enterprise well commenced is half finished. A good and happy commencement yields to the mind a glow of satisfaction, which gives it an impetus to conquer all the difficulties which must be overcome in order to its completion. We must not however, allow complacency in a work well and happily begun to monopolize our experience with respect to it. Exertion and a determination to carry forward the work to its completion, are as much needed as ever.

Now you have made a good beginning, as a professing church of Jesus Christ. Some of you have longed for years to behold what your eyes now behold—a preacher among you, according to your mind, to proclaim among you the unsearchable riches of Christ. God, in his kind providence, has sent among you, my beloved brother, Mr. Melville ; one who knows the simple truth, who loves the truth, who has made sacrifices for the truth, who is still willing to make sacrifices for it, and who yearns to diffuse it among his fellow-men. With him at your head as your pastor, you have been formed into a church of Christ. And now you

* A discourse delivered in the E. U. Church, Toronto, on Sabbath, March 9th, 1862, by Rev. George Anderson. Owing to the severe storm, Mr. Anderson could not reach Toronto to preach on the evening of the opening of the church according to arrangement ; consequently this sermon was preached on the Sabbath following.

are met, in this "amiable tabernacle," which you have secured as a place of worship. You may well, looking back on your brief history as a church, and on the struggles and anxieties which you experienced before your formation into a church, "thank God," and looking into the future, "take courage." As individual Christians, do not, self-complacently, be satisfied with your present attainments in piety. As a church of Jesus, do not be satisfied with your present position.

As it is necessary that a work well and happily begun should be carried forward, in order that the labour expended in making the good beginning may not be lost, so it is necessary that you should go forward and press onward. Difficulties may be before you, yet, as the waters of the Red Sea stood up heaps on heaps on either side, by the power of God, when Israel, in obedience to God's command through Moses, went forward, so will your difficulties melt away, like the snows of winter before the summer's sun, as you go forward in the name and in the strength of the Lord of hosts. The condition of success is work. God has so arranged matters in his providence that we must toil in order to accomplish any important end. The husbandman must labour in order that the fruits of the earth may yield their increase. The man of commerce must be active, in order to reap golden harvests. The man of letters must study hard in order to acquire mental culture and gather stores of knowledge. So the church of Jesus must exert her ransomed powers in order to extend the cause of the Redeemer. And as you need to labour in order to grow, that your labours may be blessed you must be qualified for the Lord's work. We have selected this passage as the subject of discourse, because it sets forth the work of the church, and the qualification for doing it. The work of the church is "stand fast in one spirit, with one mind striving together for the faith of the gospel;" and the qualification for doing it is "only let your conversation be as it becometh the gospel of Christ." The Philippians had made a good commencement as a Christian church. Paul expresses the highest approval of them in his epistle to them. In this passage he lays down the conditions of success. He desired them to let their conversation be according to the gospel, so that if he was permitted by God to visit them, he might observe them to be, or if absent from them he might hear that they were, standing fast in one spirit, in one mind striving together for the faith of the gospel.

Notice then, in the first place, the work of a Christian church, as set before us in this passage, "stand fast in one spirit, with one mind striving together for the faith of the gospel."

1. "The faith of the gospel." The term "faith" is undoubtedly here used objectively, as meaning, not the exercise of believing, but the glorious object of saving faith, the saving truth of the gospel. It sometimes has this meaning in the New Testament, as when it is said, that Paul "preached the faith, which once he destroyed." Gal. i. 23. The gospel is a truth; it is a declaration, a true declaration; a saying faithful and worthy of all acceptance. The gospel is *the truth*,—the truth that makes free from condemnation, from the love of sin, which gives freedom of access to God in prayer, which saves and sanctifies. It is the power of God unto salvation to every one that believeth. The gospel is the truth respecting the love of God in the atonement of Jesus for the sins of men. Paul declared to the heathen Corinthians, as the gospel to them, that Christ died for his sins and their sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures. God, in unfathomed and unfathomable love to men, most freely and generously gave his well-beloved Son, the most precious gift of heaven, for their salvation, and on the footing of his atoning work he can be just and pardon sinners of the race of Adam; for Christ, when he was on earth, wore, and in heaven, still wears, our nature. This blessed truth the Holy Spirit uses to change the impure hearts of men, to impart to them love to God and love to holiness.

The gospel has been made known for the purpose of being believed. It is true. The God, whose it is and whose character it reveals, and whose salvation it brings near, is the God of truth. You must believe it, O sinner, to be saved. When you believe in the love of God to you, in the gift of Christ who fully atoned for all your sins, God pardons you for Christ's sake; you are reconciled to God. Believer, you should continue in the faith of the gospel. This is necessary to your growth in goodness and God-likeness.

2. It is the duty of believers to *strive* for the faith of the gospel. The truth of the gospel is a solemn trust committed to the keeping of those who have believed it. They know something of its preciousness; they have felt its holy power to pacify and to purify. Paul considered himself a gospel-debtor to all nations.

Jude wrote to Christians for the express purpose of telling them,

that it was their duty to contend earnestly for the faith once delivered to the saints. Your duty, O child of God, is not exhausted by your belief of the gospel. You have a work to do, a race to run, a battle to fight.

Striving or contending earnestly for the faith of the gospel, implies, first, that Christians seek to preserve it in its purity. When the pure gospel becomes adulterated by the admixture of human errors, it becomes powerless for good. In all ages human depravity has manifested itself in corrupting the saving truth. In the time of Christ the truth was made void by the traditions of the Pharisees. In the time of the Apostles of our Lord, it was made void by having appended to it the rites and ceremonies of Judaism, which had been rendered obsolete by the coming of Jesus, the substance of all the shadows, the antitype of the types, the great atoner. When it spread among the Gentiles, it was denuded of its power, by being made to harmonize with the reigning philosophies. No doubt some Christian apologists endeavoured to commend the truth of Jesus to the learned and influential among their heathen contemporaries, by showing its points of agreement with the philosophies that were prevailing. The light of the gospel was almost extinguished by the Papacy. It was buried beneath rubbish which had been accumulating for centuries. By Luther, under God, it was brought forth from its place of concealment, and shone again on the nations. But since the glorious era of the Reformation it has been sadly hid by human creeds and confessions of faith, which have, alas! a great power over men's minds even in this nineteenth century of the Christian era. The love of the Father is limited, the atonement of Jesus is limited, the work of the Spirit is limited, by many. Some indeed have been constrained by the force of truth to give their system the aspect of universality, by holding forth the universality of gospel invitations; but the only basis on which all men can be sincerely invited to come to Jesus, is the truth that Jesus died for all. An invitation to a sinner to come to Christ, for whom Christ declined to die, is mockery. Others hold forth the unlimited extent of the Son's propitiation, and thus appear liberal, but still retain the limited view of the work of the Holy Spirit. But if the converting influence of the Spirit is limited to a favoured number, of what value can the atonement of Jesus be to those for whom there is no Holy Spirit. The water of life is pure. It needs no filtering process. It does not require to be put through the strainers

of human creeds and confessions of faith. Hold fast by the truth respecting the love of the Triune God to every sinner of the race—the love of the Father to all, the atonement of Jesus for all, and the loving striving of the Holy Spirit with all, to lead them to God. Strive to maintain the purity of the truth. But engage in this work, not in the spirit of angry disputants, but animated by zeal for the glory of God, and by love to the souls of men. Allow nothing to be added to, and nothing to be taken from, the saving truth.

Striving or contending earnestly for the faith of the gospel implies, secondly, that you seek its diffusion. There are multitudes around you perishing for the lack of that knowledge which you possess. This is not only the duty of your pastor; it is the duty of every member of the church. The gospel will spread, like light, when every member of the professing body of Christ is a Christian not less zealously than professedly, and feels himself under obligation to make it known to all over whom he can exert an influence. Every Christian Church should be a missionary organization. Every Christian should be a missionary. *And nothing, O child of God, will do your own soul more good, than the humble attempt to bring the gospel before your fellow-men.* In seeking to water others, you will be watered yourself. The Spirit will lead you into all the truth. Parents, you have a most interesting field of spiritual labour in your children. But indeed there is something for every one to do in the way of extending the gospel. There is something for you to do, Christian, and you can do it better than any one else can. Persons of eminent piety have always been distinguished for love to the souls of men. Jeremiah wept, because of the slain of the daughter of his people. Paul had great heaviness and continual sorrow in his heart for his brethren, his kinsmen according to the flesh. Jesus loved men's souls; he wept over incorrigibly impenitent sinners. All who follow him should have his mind with respect to the conversion of sinners. When a church is in agony about souls being born of God, souls are born again. When Zion travails, she brings forth.

3. Paul exhorts the Philippians, "*in one mind with one spirit to strive together for the faith of the gospel.*" There should be unity in a church. There should be unity among you. You should love one another with pure hearts fervently. Love is the bond of union. And your love to one another should be love to one another for Christ's sake. Indeed you should love all men,

because the God of the gospel, which you should strive to preserve pure and unadulterated and to diffuse, loves all men. But like God, your complacential regard should rest on all who are like Jesus. But Paul's teaching here is, that your union in love should be union with an aim, for an end. The great command of the Master to his followers is, that they should love one another. Love to the brethren in Christ is an evidence of saintship, and it is the best evidence you can give that you are really a disciple of Jesus Christ. When the early Christians manifested love to each other, the heathen world was surprised. The spectacle was new and strange and yet sublime, and when Christians are united to spread the saving truth and convert sinners, the effect on the world is great. Jesus prayed that his followers might be one as he and the Father are one. The unity of the Father and the Son meant by Christ in his prayer is a unity which Christians can imitate. The Father and the Son are one with respect to the salvation of men. The Father devised the wondrous plan. The Son came into the world to execute that plan; and did so. The Holy Spirit strives with sinners to bring them to believe in Jesus and be saved. Father, Son, and Holy Ghost are one in seeking the conversion of men from sin to holiness. The people of God are required to be co-workers with God—to labour together for the conversion of the world. As a church then be one, be one with Father, Son, and Spirit, in seeking to advance the most glorious of all causes, the cause of Christ. Do not strive with one another. It is unseemly to see Christians angrily disputing and cherishing a bitter spirit towards each other. "Do all things without murmurings and disputings." Let your only striving be as to who shall do most good. Do not provoke one another, unless it be to love and good works.

4. Paul exhorts the Philippians to *stand fast* in one spirit, with one mind, striving together for the faith of the gospel. It is important for an army to keep its ground. If it lose ground, the foe gains ground. So it is all important for Christians to maintain their Christianity, not to yield an inch of ground to any of their enemies. Stand fast in the faith of Jesus. Stand fast, animated by the spirit of love. Stand fast as Christian warriors, and seek to gain bloodless victories for the Prince of Peace. The exhortation stand fast implies that you have enemies. The devil is your enemy. He goes about like a roaring lion, seeking whom he may devour. The world is opposed to you. And indeed the

flesh also is a foe with which you have to contend. But greater is he that is for you than all they that can be against you. Stand up for Jesus. Stand fast in the name of Jesus. Wield the weapons of your spiritual warfare in the strength and according to the directions of Jesus. Thus standing fast, the devil will be unable to prevail against you, you will be like the morning of the bright summer's day, fair as the moon, clear as the sun, and terrible as an army with banners. Stand fast as a moral phalanx, closely knit together in love to one another for Jesus' sake, and in love to the cause of Jesus, and your efforts to advance the Redeemer's kingdom will be blessed of heaven.

In the second place, consider the all-important qualification for this work: "Only let your conversation be as it becometh the gospel of Christ."

1. We have already spoken of the faith of the gospel, as that for which Christians are exhorted to strive; and therefore it is unnecessary for us here to repeat what has been said already. We may simply state further that the gospel is called the gospel of Christ, because he is the author of it and the alpha and omega of it. Christ is the Father's anointed—the appointed Saviour. In Christ, the divine character as holy love is revealed. The work of atonement was done by Christ. Christ is all in all in the gospel. Denude the gospel of Christ, and you strip it of its glory and tear out its vitals. Christ ought to be all in all in man's estimation. "None but Christ," as the foundation of our hope, should be the motto of all believers in Jesus.

2. The "conversation" of believers. The term "conversation" among us has a limited acceptation. It means our intercourse with each other by means of speech, that wondrous faculty with which God has endowed us. But the exhortation of the apostle in this passage relates to our entire conduct. The expression "let your conversation be," is one word in the original. It signifies primarily in classical Greek "to be a citizen in a free state;" it also signifies "to conduct oneself as a good citizen." In the New Testament it means to conduct oneself, to live. Christians are freemen in Christ. They are citizens of no mean city. Their names are enrolled in the records of the New Jerusalem. They are here exhorted, as possessed of the liberty wherewith Jesus makes free, to conduct themselves, to live according to the gospel.

It is this conduct worthy of the gospel, that is the all-important qualification which Christians need for the work in which they are engaged.

It must not be supposed that the gospel has set aside the law as a rule of duty to the children of God. By faith in the gospel we are indeed delivered from the law, as a condemning law; but we, as believers, are still subject to its commanding authority. The law cannot be set aside. Its precepts arise out of the relations which we sustain to God, and while our relations to God continue what they are, they must be binding on us. All moral beings must ever be under obligation to love God supremely, and to love their neighbours as themselves. The law of God is the path of obedience to us. The Gospel of God, as it reveals his mercy and fills our souls with love to him, when we believe it, furnishes us with motives from which to run the race of duty with enlargement of heart. Christian, while you are delivered from the law, as a law to condemn, animated by the love to God, which the gospel begets in your heart, you should regard the law as the rule of your life and conform to it.

Neither must it be supposed that the gospel has lowered the requirements of the law. As the law of God cannot be abrogated, it cannot be altered. The propitiation of Jesus is the most striking evidence of the unalterable character of God's law. If it could have been set aside, there need have been no atonement, the sufferings and death of Christ might have been spared. The gospel has not let down the requirements of the law, so that man's imperfect obedience can satisfy it. The law still requires a perfect obedience; and the object of the gospel is to lift man up to it. If the believer's imperfect services can be accepted, it is not because the requirements of the law have been lowered, but because of the merit that in the propitiation of Christ. Believer, the better you understand the gospel, the more clearly you see it, the more you are under its influence, the greater will be your conformity to the just and good and holy law of God. Hence you must shew your faith by your works, and live to him who died for you and rose again.

We must now exhibit some of the features of a life according to the gospel.

1. Conduct according to the gospel is characterized by *humility*. Lowliness of mind results from an estimate formed of ourselves according to the truth. We are sinners. While *as creatures of God, the workmanship of his hands*, we are precious in his sight, so precious that he freely gave Jesus his Son to die for us, that through faith in him we might be saved; *as sinners*, we are full

of demerit and worthy of hell, as is evident from the suffering which Jesus bore, and the death which he died, to exhibit the evil of our sins. The whole gospel proceeds on the assumption that man is morally unworthy. It is only when a sinner sees that he is unworthy that he sees his need of the gospel, and is constrained to believe it. The gospel, while it wondrously displays the love and mercy of God, unfolds the evil of sin. The soul that believes it is thus continually reminded of the hateful character of sin in the sight of God. Humility, therefore, is a feature of character, which every one should exhibit who is under the influence of the gospel. "Be clothed with humility." Keep near the cross, and under its power, and the hateful demon of pride will keep at a distance from you.

2. *Spirituality* of mind is another feature of character which distinguishes those, whose lives are conformed to the gospel. The unconverted are of the earth, earthy. But to the soul that believes the gospel, bright objects are presented, which lift its aspirations high. The terrene and the temporary lose their power to charm the soul, illumined by the Holy Spirit through the truth. Its view cannot be confined to earth and bounded by the grave. It rises to contemplate the glory of God in the face of Jesus Christ. It cherishes the hope of that bright heaven, whither Jesus has gone. It is unseemly for a Christian to be earthly-minded. A Christian, professing to believe in the love of God to him in the death of Christ, and to cherish a hope of heaven, grasping after the world as his portion, is a moral monstrosity, and disgraces his profession. Not that Christians need to give up all concern about the present life, or even to be indifferent with respect to their temporal concerns, for they have duties to discharge, which arise out of their relation to the things of time, and they should be forward to discharge them. To do so is a part of their duty as Christians; and failing to do so, they dishonour Jesus. But they must not act so as make it evident that, whatever they profess, the things of the world have in their estimation the precedence of the things that relate to God, and the soul, and eternity. Christian be spiritually-minded.

3. *Benevolence* is another feature of the character that is worthy of the gospel. The gospel reveals God as love to every sinner. God so loved men, as sinners, that he gave Jesus to die for them. It is thus fitted to remove the opposition of our souls to God. It is the sword which the Holy Spirit employs for this purpose.

When believed, it begets in the soul love to God. As it leads us to love, it constrains us to imitate, God. God loves all men, he is kind to the unthankful and the evil: he causeth the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. It is the duty of his children to resemble him in moral character. The gospel is adapted to produce in them a likeness to him. The language of the gospel to God's children is, "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye followers of God as dear children." Eph. iv. 31; v. 1. "If God so loved us, we ought also to love one another." 1 John iv. 11. O believer of the gospel of love, you ought to be actuated by love to God, and to men. You should love God supremely and your neighbour as yourself. You should do good to all, in imitation of God who is good to all, and whose tender mercies are over all his works. Let not your conduct be disfigured by selfish actions. In all your transactions, whether they relate to the church or to the world, err rather on the side of generosity than on the side of narrowness and meanness.

4. The person whose conduct is worthy of the gospel is noted for purity. The gospel reveals the holiness of God. So holy is God that he could not forgive men without exhibiting his purity in the self-denying life, unparalleled sufferings, and ignominious death of Jesus, his well-beloved Son. Thus when the gospel is believed, it produces holiness in the heart, and constrains to the manifestation of it in the life. The Holy Spirit uses the gospel as his instrument for purifying. Hence the prayer of Jesus, "Sanctify them through thy truth." John xvii. 17. Hence it is said that the heart is purified by faith. O believer, surely the gospel which reveals the Divine purity, is fitted to make you holy as the Lord your God is holy. "Follow holiness." "Ye that fear the Lord hate evil."

The person who walks humbly with God, who minds the things of the Spirit, and seeks those things which are above, where Christ sitteth at the right hand of God, who does justly and loves mercy, walks according to the truth. He adorns the doctrine of God his Saviour in all things. His life becometh the gospel.

The word "only" with which the apostle's exhortation commences, is worthy of notice. "Only let your conversation be as it becometh the gospel of Christ." This word implies that a life according to the truth is the all-important thing for the Christian

to have. Above all things, O Christians, attend to this. You may take an interest in all which relates to the external prosperity of the church; but if you neglect to live the gospel, you neglect the all-important matter.

This, O child of God, is the indispensable qualification for Christian usefulness. If your life is not in harmony with the gospel, you need not attempt to speak a word for Christ. You will do more harm than good by anything you can say. When you speak to persons about the gospel, they look to your life. If your life becomes the gospel, your words will be winged words, armed with power. Therefore adorn the doctrine of God your Saviour in all things, by a life becoming the gospel.

CALVINISM AND THE FIRST COMMANDMENT.

True Christian doctrines must, in the very nature of things, be consistent with each other: being but various revelations of the same divine character or some truth consistent therewith; whether in the glorious provisions and invitations of the gospel or in the imperative demands of the divine law.

It alters not the case, even were it admitted, that the moral law is not to be regarded as intended to be kept; (as some would assert) still, the great fact to which present attention is invited remains the same.

The law of God must be looked upon as a manifestation of the divine will. In this view then, any doctrine which would involve a breach of this law, must be regarded as contrary to the truth of God. The true "*God is love*" as manifested in the various developments of his nature, in his works and in his words.

"This, this, is the God we adore."

Then if any other object be worshipped, the first commandment is broken.

Further, if there be added to the true attributes any other element or property inconsistent with, and foreign to, the *divine* nature; and the *undivine* quality be included in the reverence and so the homage be paid to an imagined Deity composed of attributes inconsistent then such worship must be regarded as offered to another than the true God. A being that could be imagined as unconditionally consigning creatures of his hand to unending torments for performing what he himself had unconditionally decreed they should do, has not right to share the divine worship of the true God of the Bible, and to worship such a being

of depraved human imagination, is clearly a breach of the first commandment.

Then how important is a correct knowledge of the true God. "This is life eternal, that they might know thee the only true God." (John xvii. 3.)

This however must not be understood to mean that any finite mind can fully comprehend the divine, but at the same time must include all that is intended in the above remarks, viz., that we do not invest the object of our worship with attributes* that do not belong to the character of the true God. "They that worship God must worship him in spirit and in truth." *Thou shalt have none other gods but me*" "These words shall not pass away." JACOB SPENCE.

[We are glad to learn that Brother Spence purposes writing a short article having a similar doctrinal bearing as the above, on each of the ten commandments. Our readers will doubtless peruse them with pleasure and profit.]

Old *Hussey*, a rigid Calvinist, tried to prove that an Arminian was a sinner of no ordinary character, in as much as he breaks all the ten commandments. He says:—Arminians make a *divinity of men's power*, and so are guilty of *idolatry*. The second command is broken by *bowing down* to this idol. The third is broken by speaking of *ineffectual grace*, for to do this is to *take God's name in vain*. Arminians break the seventh by committing adultery with their idol, the work of their own hands. And they break the tenth, by coveting *their neighbour's interest in God and Christ*.

Mr. Spence of course takes a very different view of both Calvinism and Arminianism from Old *Hussey*, and will we have no doubt give us another and better version of the subject.—Ed.]

BOOKS.

We have just received the first number of "*The Wesleyan Magazine of Canada*." It bears all the marks of an excellent monthly. It is edited by Rev. James Spencer, and Rev. *James Hughes*; and published by *Anson Green*, Toronto. We have no doubt it will soon have a wide circulation. The fine steel engraving of Rev. Enoch Wood, D.D., is itself worth the year's subscription.

* "It is a known universal principle that the object of worship being the ideal of excellence, and to imitate which being the highest aim of the worshipper, such views and feelings have an assimilating tendency. But would the example of a being represented as the author of unconditional reprobation tend to promote "faith which worketh by love." Who would seek to be more merciful than our "Father in heaven is merciful;" surely a vindictive reprobating being would not be a good example for a benevolent Christian! How unlike, "Be ye therefore followers of God as dear children, and walk in love."—*Reprobation no probation*, pages 8-9, essay by J. S.

A Christian never wants comfort, but by breaking the order and method of the gospel, looking on his own, and looking off Christ's perfect righteousness, which is to choose rather to live by candle-light than by the light of the sun.

INTELLIGENCE.

REV. F. FERGUSON, GLASGOW.—The Church of which this eminent man is pastor, at a recent church meeting, unanimously agreed to give him leave for a few months to enable him to visit Palestine and other places of interest in the East. Mr. Ferguson has laboured in connection with Blackfriars Street Church for fifteen or sixteen years, and well deserves this kindness at his people's hands, as indeed it will be richly repaid by the fresh strength and vigour, which foreign travel is so well fitted to impart.

PROFESSOR GUTHRIE.—The Rev. John Guthrie, late of Greenock, Scotland, has accepted a call to Albany Street Chapel, London. A soiree in honour of him was held in Glasgow, on Monday evening, 17th Feb., Rev. A. Davidson in the Chair. Addresses in honour of Mr. Guthrie were delivered by the chairman, Professor Morison, and Rev. John Kirk. Mr. Guthrie also addressed the meeting in a suitable manner. Mr. J. Peill presented an address to Mr. Guthrie in the name of the students of the E. U. Theological Academy, to which Mr. Guthrie replied in a strain of appropriate observations. The Revds. F. Ferguson, J. Boyle, W. Bathgate, A. M. Wilson, and J. Maconahie, also addressed the meeting, and expressed their best wishes for Mr. Guthrie's success in his new and important sphere of labour. Mr. Morison, in his address, makes the following sage and Christian observation respecting Mr. Guthrie's removal to London:—"The hand of God is, doubtless, wisely and kindly overruling all things connected with us, inclusive even of our very failings and faults, and I therefore confidently conclude concerning the present removal of Mr. Guthrie from Scotland, that it is well."

OPENING OF THE EVANGELICAL UNION CHURCH, TORONTO.—The Albert-street chapel formerly occupied by the Baptists, was re-opened for public worship on the first Sabbath of March, by the E. U. Church, Toronto. The opening services were conducted by the Rev. Wellington Jeffers, who preached a very interesting, instructive and appropriate sermon from 2 Chron. vi, 18, "But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built." He showed that God is essentially present everywhere, that he fills the infinitude of space with his essence, and that every part of creation, however great or small is under the control and government of the infinite Jehovah. He showed that God is not only essentially present in all places, but that he is also specially present in some places. When God has special designs to effect, he specially manifests himself. He did this when he appeared to Moses in the burning bush; in the pillar of cloud by day and of fire by night; in the tabernacle and temple; through his inspired

prophets and apostles; and most fully and gloriously by the incarnation of his Son. However great God is, he dwells in a house of worship consecrated to his service and in a heart subdued by his Spirit. He then shewed that we have encouragement to meet and worship God, however few in number. In committee meetings sometimes business cannot be done for want of a quorum; but when God's people meet together, he has promised to be present with two or three, and bless them.

In the afternoon, Mr. Melville, Pastor of the Church, preached an appropriate sermon, which we give in the present issue.

Mr. Jeffers again preached in the evening from Rom. v, 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord." The discourse was instructive and impressive. He dwelt on sin, its nature, its evil and fearful consequences. Mr. J. then took up the bright side of the subject, and exhibited the blessings that give to our race through Christ. "Grace reigns through righteousness."

The account of the Soiree on the following Tuesday evening we copy from the *Globe*:—

The Soiree in aid of the funds of the Evangelical Union Church, was held last evening in the Lecture Room, Mechanics' Institute, and was well attended. After the Company had partaken of an excellent tea, served up in good style by the ladies belonging to the congregation, the Chairman, Adam Wilson, Esq., M.P.P., delivered the opening address. In the course of his remarks he referred to the rise and progress of the the Evangelical Union Church in Scotland, and to the organisation of a congregation in connection with the Union in Toronto about four months ago. He had read the pamphlet issued by the ministers belonging to the church, and as he had observed that their object was the propagation of the gospel, and the spread of Divine truth, he considered that the members of the church could claim the countenance and support of the members of other Christian churches. Last Sunday the congregation obtained possession of Albert-street church, for the purposes of Divine worship, under the pastorage of the Rev. Mr. Melville, and he was glad to learn that they were adding to their numbers; and as the present Soiree was in aid of the funds, it afforded him much pleasure to see so many persons present. The hon. gentleman on resuming his seat was loudly applauded. The next speaker was the Rev. Mr. Anderson, of Huntingdon, L. C., who delivered an address explanatory of the doctrines held by the members of the Evangelical Union Church, which was well received. He was followed by the pastor of the congregation, the Rev. Mr. Melville, who addressed the audience at considerable length on the necessity of propagating gospel truth. His address was of an interesting and instructive character, and was frequently applauded. The intervals between the speeches were agreeably filled up by the singing of several anthems by a large and efficient choir, under the conductorship of Mr. George Harcourt. Mr. Mason presided at the melodeon. We are glad to learn that there will be a handsome surplus to assist in defraying the debt on the church.