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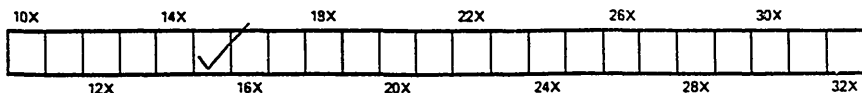
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THE CANADIAN DAY-STAR.

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

AUGUST, 1862.

THE ATONEMENT.

In last month's *Day-Star* we made some observations of an introductory character on the atonement. We remarked on the importance of the doctrine, on its presupposing the fallen and depraved state of man, for whose sins it was made, and on the terms 'atonement' and 'propitiation,' which are generally employed to express the truth about what the Saviour accomplished in our room.

We mean in this article to adduce some considerations in proof of the *reality* of the doctrine, with the view of shewing that the doctrine respecting the propitiatory sacrifice of Christ is taught in the word of God, the infallible rule of faith, the touchstone, to which we should bring all our theological views to ascertain whether they be of God, or whether they be of men.

Before proceeding to this task, however, we may briefly state that the word 'redemption' was used by old writers on theology, as meaning what we understand by the words 'atonement' and 'propitiation.' It was used in this sense by John Goodwin, as any one may see by looking into his great work, 'Redemption Redeemed.' He speaks of the 'universality of redemption,' and 'general redemption,' by which expressions he means, universal atonement. The renowned Richard Baxter wrote a book, entitled, 'The Universal Redemption of Mankind by Jesus Christ.' Of course by universal redemption he also means what we understand by unlimited propitiation. Redemption, however, like pardon, reconciliation, adoption and sanctification is a blessing which God bestows on the ground of the atonement. And in

this sense it is now most generally employed. It is used in the New Testament to mean deliverance from the penal consequences and also deliverance from the pollution of sin. See Col. i, 14, Gal. iii, 13, "In whom we have redemption through his blood," "redeemed from the curse of the law;" and 1 Pet. i, 18, Titus iii, 14, "Redeemed from your vain conversation received by tradition from your fathers," "redeem us from all iniquity."

We shall first of all endeavour to prove that the atonement is a doctrine of Scripture by an examination of the terms which are employed by the inspired writers to express the truth respecting the work which Christ accomplished in our behalf. The study of words is a very important study. Words express thoughts. Indeed we know nothing of thoughts apart from words. When we think, we think in words. Every one who has attended to the operations of his own mind is convinced of this. It is by attending to a person's words that we arrive at an understanding of his thoughts. It is by attending to the words of the inspired writers that we arrive at an understanding of the thoughts of the Divine Spirit who inspired them, and whose mind they made known.

Various terms are employed in Scripture to set forth the work of Christ. *Lutron* and *antilutron* are thus used in Matt. xx, 28, and 1 Tim. ii, 6. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom (*lutron*) for many," "For there is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom (*antilutron*) for all." These words come from a word* which signifies to loose, to release. *Lutron* is the release-money, the ransom; *antilutron* more emphatically than *lutron* expresses the idea of ransom or price of redemption paid by one person for the deliverance of another. The corresponding Hebrew terms (*geulah* and *ko-pher*) also signify price of redemption. "If there be yet many years behind, according unto them he shall give again the price of redemption (*geulah*) out of the money that he was bought for." Lev. xxv, 51. This passage relates to the redemption of an Israelite from a stranger sojourning in the land of Israel to whom

* *Luein*. This word, says Pye Smith, "signifies in general to release, and it is used to denote both the act of him who has a captive in his power, and who, for any considerations, sets him at liberty, and the act of one who procures the liberation, by paying a ransom or by any other means." *Four Discourses*, p. 196.

he had sold himself, by any one near of kin to him or by himself. "If there be laid on him a sum of money, then he shall give for the ransom (*kopher*) of his life, whatsoever is laid upon him." Ex. xxi, 30. The owner of a vicious bull, who neglected to confine it, if a person was gored by it, forfeited his life; but the law allowed him to redeem himself by a money payment, which is called a ransom. The Saviour's work was a ransom paid to God, and it is the ground on which he delivers men from hell and redeems them to his favour and from the love of sin.

Hilasmos, *hilasterion*, and the verb *hilaskesthai* are also used to express what Jesus did for sinners. *Hilasmos* means propitiation, and is so translated in 1 John ii, 2; iv, 10, "And he is the propitiation (*hilasmos*) for our sins, and not for ours only, but also for the sins of the whole world;" "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation (*hilasmos*) for our sins." *Hilasterion* signifies propitiatory. It is the word used in Rom. iii, 25. It is translated *mercy-seat* in Heb. ix, 5. The mercy-seat was the lid or cover of the ark in the Holy of Holies in the Jewish temple on which appeared the glory or symbol of the Divine presence. It was of pure gold. Cherubim of pure gold covered the mercy-seat with their wings and looked down upon it, to which Peter alludes when he speaks of the angels, desiring to look into the things of the plan of salvation. On this mercy-seat the blood of atonement was sprinkled by the High Priest when he went once a year into the Holy of Holies. *Hilaskesthai* signifies, to propitiate, and occurs in Heb. ii, 17, "make reconciliation† (*hilaskesthai*) for the sins of the people." The work of Jesus Christ is a propitiation—a ground on which, God may, without tarnishing his justice, or dishonouring his law, or injuring his angelic creatures, "reconcile men unto himself not imputing unto them their sins."

† Pye Smith in his *Four Discourses*, p. 80, translates this passage, "make propitiation for the sins of the people;" and in his *Scripture Testimony to the Messiah*, p. 103, vol. ii, he translates it "to propitiate for the sins of the people." Whitby in his commentary on the place translates it "to make atonement for the sins of the people." This is the true idea of the passage; for, in the preceding part of the verse it is said that, "it behoved Christ to be made in all things like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God," for that very purpose. Propitiation is made to God; reconciliation is an effect produced in men by the love of God displayed in the atonement, when the truth about it is believed.

The prepositions, which are employed by the inspired writers to indicate *on whose behalf* the work of Christ was undertaken and accomplished, may be adduced as evidence of its propitiatory or expiatory character. These are *hyper* and *anti*.

Hyper signifies, in behalf of, instead of, in the room of. It occurs frequently in connection with the death of Christ. It is used in this manner in the following passages:—This is my body, which is given *for (hyper)* you," Luke xxii, 19; "in due time Christ died *for (hyper)* the ungodly," Rom. v, 6; "Christ died *for (hyper)* our sins," 1 Cor. xv, 3; "being made a curse *for (hyper)* us," Gal. iii, 13. These passages, in which this preposition occurs, and various others, which might be cited, most unmistakably teach that the work of the Redeemer was something done *in the room of* men, as the basis on which saving blessings may be bestowed on them by God. *Anti* means, in behalf of, for the sake of. It occurs, to indicate *for* whom Christ gave his life a ransom in Matt. xx, 28, Mark x, 45. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom *for (anti)* many." This passage speaks not only of the work of Christ, the work which he came to do, which the Father gave him to do, as a ransom, or price, but also indicates, in whose behalf, for whose redemption, it was paid, the many.

Our apology for the foregoing observations on these Greek and Hebrew words, which are used in Scripture to express the work of Jesus and to indicate in whose behalf it was done in a popular periodical like the *Day-Star*, is our desire to present the best evidence of its propitiatory character which can be had. We trust they will be intelligible to our readers. The work of Christ is gloriously unique. It stands apart from all the transactions of men and from all the other works of God with which we are acquainted, in matchless singularity. There is nothing to which it is, in every respect analogous, and with which it may, in every aspect, in which it may be viewed, be compared. When the truth respecting it is made known to men language in common use among men, must be employed to express it. Hence the necessity of examining that language. A candid, unprejudiced consideration thereof, we think, cannot fail to convince us that the work of the Saviour was undertaken and completed *in behalf of* men, that it is a satisfaction to Divine justice for the sins of men, that it is the ground on which the great Ruler of the universe can be just and justify him that believeth in Jesus. In subsequent articles we shall have more to say respecting the *nature* of the atonement.

In our next we shall adduce some further considerations in proof of the truly propitiatory character of the Redeemer's work.

Reader, you may learn from what has been advanced on this all-important topic the evil of sin, and the desert of sin. If God required a price so precious as the blood of Christ, the propitiation of Christ, so that he might righteously forgive sinners, how exceeding sinful must sin be! And how dreadful must be the doom of the finally impenitent! If the sinless Jesus, suffered so much to atone for sin, how fearful must be the punishment of those who rush into eternity as rebels against the authority of the supreme magistrate of the universe! But a price has been paid for your redemption. Christ was made a curse for you and you may be redeemed from the curse of the law. Look then to Jesus. Let your soul's eye be filled with his precious ransom for you. Look unto Jehovah Jesus and be saved.

THE RIGHT KIND OF PREACHING.

The longer we live the more fully are we convinced that the simple gospel of the Son of God and it alone can meet the wants of a perishing world. The preaching of the cross is to them that perish foolishness, but unto us who are saved, it is the power of God. A full, clear, and simple exhibition of the love of God to me, to you, to each, to all, is the right kind of preaching. There is life, and power in love. The love of the Father, the love of the Son, and the love of the Spirit, to every sinner of the human race must be exhibited in all their attractiveness, their fulness, their glory, and greatness, if preachers of the gospel wish to gather souls to Christ, and glorify the master whom they profess to serve.

It is well known that the late Dr. Taylor, of Yale Theological Seminary, regarded much of the preaching of the present day as sadly defective in its fitness to lead souls to Christ. He thought there was a great want in the completeness of aim for that object, that too much of it is calculated to draw attention to *self* rather than to one's sins, and the gospel as the remedy. The following is the substance of one of the doctor's remarks on this subject, to a class of his students:—Young men, that is not the right kind of preaching which sends people home saying, "what a smart man!" "what a fine sermon" but that is the right kind which sends them home saying "what truth this is," "what sinners we are," "what a gospel we have." That is the preaching which carries men away

from yourself to your subject. That preaching which arrests the wanderer, which arouses the sinner who is sleeping the sleep of spiritual death; which awakens the careless, which unfolds the fulness and freeness of the gospel, and brings the lost sinner to the cross of Christ for salvation; and which feeds the believing soul with knowledge, and fills it with joy and peace, and moral purity, is the right kind of preaching.

Nothing but a continual and earnest exhibition of the religion of the cross to a perishing world can answer the ends for which the gospel ministry has been instituted. A devoted servant of Christ in the Church of England,* who has done much both by his tongue and his pen to revive vital religion at the present day, in speaking of the religion of the cross says:—Reader, as long as you live beware of a religion in which there is not much of the cross. You live in times when the warning is sadly needful. Beware, I say again, of a religion without a cross. There are hundreds of places of worship, in this day, in which there is everything almost, except the cross. There is carved oak and sculptured stone. There is stained glass and brilliant painting. There are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation by faith in Him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are not apostolical. They would not have satisfied St. Paul. There are thousands of religious books published in our times, in which there is everything except the cross. They are full of directions about sacraments, and praises of the church. They abound in exhortations about holy living, and rules for the attainment of perfection.

They have plenty of fonts and crosses, both inside and outside; but the real cross of Christ is left out. The Saviour and his dying love are either not mentioned, or mentioned in an unscriptural way. And hence they are worse than useless. Reader, beware of such books. They are not apostolic. They would never have satisfied St. Paul. Reader, St. Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified fully before the eyes of your soul. Listen not to any teaching which would interpose anything between you and him. Do not fall into the old Galatian error. Think not that any one in this day is a better guide than the Apostles. Do not be ashamed of the old paths in

* Rev. J. C. Ryle.

which men walked who were inspired by the Holy Ghost. Let not the vague talk of men who speak great swelling words about catholicity, and the church, and the ministry, disturb your peace and make you loose your hand from the cross. Churches, ministers, and sacraments are all useful in their way, but they are not Christ crucified. Do not give Christ's honour to another. "He that glorieth, let him glory in the Lord."

To preach the unsearchable riches of Christ is the right kind of preaching. Nothing but the love of God in Christ, and revealed by Christ, will lift the fallen and save the lost. How has Richard Weaver, the poor ignorant collier and ex-pugilist, made such an impression on the minds of the thousands of working people who have flocked to hear him? How are we to account for his remarkable success in preaching among the lower classes in London? He dwells upon the love of Christ to each of his hearers, and the willingness of God to save them as they are and where they are. We shall just make a few extracts from one or two of his addresses in London, and the reader will see what kind of preaching God delights to own and honour.

For example in the very first of his seven addresses he says, "Thank God, Christ took our nature upon him, and brought salvation down from heaven, so that, through his love for them, every working man and working woman in London can be saved. You, parents, know something about having love for your children, but the Lord has a special regard for his children. Some people would tell us we are not the Lord's children, but I do not think the devil ever made a man yet, and if not, why, then we do not belong to him, and people cannot prove it; but God loves every man, and he so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." "There are some persons," he says, "who would turn us out of heaven if they could; but, thank God, we have a friend. God loves us all, in spite of our sins!" Again, in the second address he says, "If I had wings, and could fly from this hall to-night right up to yon blood-washed throng about the throne, to Abel, that first martyr, who has been singing Worthy is the Lamb for so many thousand years, and ask him about the love of God, he would tell me that we have it set forth in the third chapter of St. John's gospel, 'God so loved the world!' If I could go to that wise man Solomon, as he sits on a glorious throne up yonder, and if I were to range over the sweet plains of the celestial country,

and ask every blood-washed soul how much God loves us, they would say we have it in the third chapter of St. John's gospel, God so loved the world.—If I were to go to the angels, and cherubim, and seraphim, in the angelic world, and talk to them about the love of God, they would be at a loss to tell me how much God loves us. They could only point to the third chapter of St. John's Gospel, and say, God so loved the world: If I could enter the celestial company to-night, and go to that mighty champion and preacher of the faith once delivered to the saints, the apostle Paul, and say, Paul, Paul, how much does God love us? he would tell us there are lengths and breadths, and heights and depths, that pass knowledge, which I have not been able at present fully to comprehend.

The knowledge of this love is not within the compass of my mind to understand, much less to tell you how great, how high, how deep is God's love in redeeming sinners by the death of his beloved Son. But bless God, my dear friends, that we have it stated in the good old book, "that God so loved the world, and if God loves the world, he loves you, my beloved friends, that are here to night."

And in the closing paragraph, this man whose lips God has touched with a live coal from off the altar, says, "We do not come here to tell you people to go to your closets, and pray, and weep, and sigh, and groan, in order to be saved. You may be saved to-night. I tell you before God, he that believeth shall be saved. He that believeth on the Son hath everlasting life! You men in ragged fustian jackets, who may be thinking you have not got a friend in the world, God loves you, and is ready to save you; he wills your salvation. It is not his will that any should perish.—Glory to God, it is his will that you should take of the water of life freely."* This is, we say again, the right kind of preaching. O let us pray the Lord of the harvest to send more men into the vineyard who know the gospel in its simplicity; so that base things, and things which are despised, yea and things which are not may bring to nought things that are, and save the world from ignorance, and wickedness, and woe.

* We are glad to see the *seven addresses*, delivered at St. Martins Hall, London, by Richard Weaver, published in pamphlet form by Robert Kennedy, "Evangelizer" office, Prescott, C. W., and Ogdensburgh, N.Y. We would heartily recommend the work to our readers. It is full of practical earnestness, and striking illustrations.

For the Canadian Day-Star.

THE LOST ONE FOUND.

A lonely widow whom we found in an attic room, was very glad to receive a tract and listen to religious conversation. Though naturally timid and reserved, yet she was ready to converse, and opened her mind freely to us with reference to her temporal and spiritual condition; she stated that she had seen better days in her native land, where for about 10 years she had lived in the house of Lord O'Neill, as the overseer of 12 servants, and in that capacity had an opportunity of enjoying life and its luxuries. At his death she purchased a home for herself. But having a son in America, she wished to spend the rest of her days with him, and for that purpose sold it and came to this country, accompanied by a *servant* to wait upon her. Soon after her arrival here she opened a boarding-house, but was unsuccessful; and in a few years became very much reduced, and is now contending with *poverty*, while her only son is exposed to danger and death on the battle-field. For years she had been regular in her attendance upon public worship, yet was very much troubled on account of her sinful condition, and being detained by diffidence from telling how she felt, and no one having spoken to her *directly* or *personally* upon the subject, she was therefore in a state of anxiety, less or more, for nearly two years, which often caused her sleepless nights. She felt relieved when *questioned closely* upon the subject, by having at last an *opportunity* of giving utterance to those *feelings* that were so long *suppressed*, and said, "The Lord has sent you here"; she had often sought relief to her troubled mind by prayer but found it not. We at once turned her attention away from her pious efforts, however well meant, to Christ and his *finished work*, and while explaining it to her as the only ground of hope, she clearly discovered the mistake she made, of *depending more* upon what *she did* than upon what *Christ had done for her*; she now understands the way of life and its adaptedness to her spiritual wants. It was like balm to her troubled soul when first she heard it, and she was led to exclaim, "O I feel better already;" this was the beginning of a new life with her, which has since been more fully developed in a peaceful and happy mind, and an increasing relish for spiritual things, and a desire to bring *others* under the influence of the *truth*, that they also may become savingly benefited by it.

Reader, have you peace with God? If not, and you are striving to obtain it by your devotional acts, let the experience of the poor widow whose case you have just read, teach you to turn your attention to *Christ* whose *finished work* was a *full atonement* for all your sins, and by *reposing* your soul upon it *alone* you *thereby place yourself* in such a *position* as that *God* can be *just* in *reaching you, rescuing you and raising you* to heaven. J. L.

REDEMPTION AND OBLIGATION.

“For ye are bought with a price; therefore glorify God, in your body, and in your spirit which are God’s.” 1 Cor. vi. 20.

Here we have the price which is the ground of redemption, redemption by that price, and the obligation, which rests on the redeemed of the Lord. The price is the precious blood of Christ. Jesus gave his life a ransom for all. That price is of great value in God’s sight; and is the all-meritorious ground on which he can deliver men from hell and restore them to his favour, and take them at length home to his heaven, and still maintain the stability of his vast moral empire. It shows the regard which he has for holiness. In order to actual deliverance from sin’s penalty there must be faith in the ransom. God is so pleased with that ransom, O sinner, that he is ready to save you on the ground of it. When you believe in him who provided it and behold it as expressing his unutterable love to your soul, you are redeemed. Take then the truth about the glorious ransom into your mind, embrace it in the arms of your faith. When you behold the ransom so freely paid for you by Christ, and enjoy pardoning mercy on the footing of it, you will see that you are not your own, and that you should devote yourself body and soul to God. You are God’s by creation, by preservation and by propitiation—the ransom. In view of the wondrous price paid so generously for you by Christ, consecrate yourself to God. Let it be the aim of your life to glorify God. Seek to be in all things like God, and thus to manifest his glory—his holy love. Making this your aim, you will rise to the true dignity of manhood. The person, whose pursuits are low and grovelling becomes degraded in character; make God’s glory your life-aim and you will be ennobled and purified and become increasingly god-like in character. There must be something lacking in the character of the man, who makes not the glory of his God, the end

of his being. Let all the powers of your body and all the faculties of your spirit be consecrated to God. Realizing the mercy of God in the price paid for your redemption by Jesus, you will see that it is most reasonable that you should thus serve God.

THE CHILDREN'S PORTION.

FLORA McLEOD.

The young readers of the *Day-Star* will doubtless take a peculiar interest in the *Children's Portion*, because it is both designed and adapted for them. I wish in the present number to call your attention to the advantages of early piety, having special reference to Flora McLeod, who died in Toronto on the 13th of June last.

In the Book of Proverbs we read, "I love them that love me; and those that seek me early shall find me." If you have not yet sought the Lord, and found him, it is your duty and your privilege to do so without delay. You must not think it will be time enough when you become old; you may never see old age, and even if you should see it, you may have little or no desire then to seek the Lord; and oh! remember it is a fearful thing to live and to die without God, without peace, without preparation for the solemnities of death and the judgment day. Flora McLeod knew by experience what it was to seek the Lord in early life, and I want to tell you something about her life and her happy death which may induce some of the readers of this paper to seek and serve the Lord in early life. There are many young people removed by death who give very little evidence of piety. Even parents are often left in great doubt and perplexity respecting the Christian experience of those members of the family who died after they had arrived at the years of moral agency and accountability. Flora however felt the power of the gospel, and showed by her walk and conversation that she loved the Saviour. This flower grew in the nursery of grace,—had a moral beauty and sweet fragrance about it, and we doubt not has been transplanted to the paradise above, to bloom there for ever.

Flora was born in the island of Skye on the 10th of July 1846. Her mother, we are informed by those who knew her best, was not only of a very amiable and gentle disposition naturally, but which is far better, was by grace a devoted Christian. Flora however was not long favoured with the training, the counsel, and the Christian instruction of a pious mother, for on the second of April, 1855, he whose way is in the sea, whose paths are in the mighty waters, and whose footsteps are not

known, sent the messenger of death and called her home to heaven. Though thus left motherless at the early age of nine years, she did not forget the many counsels of her mother. Indeed from her earliest recollection she was deeply impressed with the evil of sin, and the necessity of a personal, practical interest in the work of the Saviour. She was trained up in the love of God, and when quite a child gave all the evidence which her parents could reasonably expect or desire, that she understood the gospel, and loved that Saviour who died for her sins. From the time she first began to read onward to the last day of her life she made the Bible her constant companion. It was her chief delight. She looked upon the Bible as the best of all books, the book of God, and it was her nearest and dearest companion as she journeyed to the better land.

Sometime before her mother's death the family removed to *Edinburgh*. While there they attended the ministrations of the Rev. John Kirk of that city; and Flora attended the Sabbath School. Her health however was always but feeble at best. Indeed before coming to this country consumption had taken a firm hold of her constitution, and she was often reminded that the fatal disease was lurking in her bosom, and would by and by lay her in the grave.

There are some young people victims of this deceptive and dangerous disease who persuade themselves that there is little wrong with them, that it is only a slight cold,—that they are getting better,—and that a long life is before them,—they look at death as at a distance, or banish from their minds the very thought of dying, even when the disease is slowly but surely growing upon them and grinding them down to the very dust of death. But this was not the case with Flora; she always felt that her life would be short, and that she would not be long an inhabitant of this lower world. She both saw and felt that disease was doing its work upon her feeble frame and that death would come and put an end to her earthly pilgrimage. But none of these things moved her, or made her uneasy. She was calm and collected when she spoke about her latter end, for she knew in whom she had believed, and enjoyed peace with God through our Lord Jesus Christ. The tear of regret at leaving the world just at that interesting period of life when she was about to blossom into womanhood never wet her cheek. She knew what Christ had done for her, she knew what she had committed to his keeping; and to depart and be with her dear mother, her little brother, and her loving Saviour was far better than to live in this world of sin, and snares and death.

About four weeks before her death she was at the Sabbath School in Albert Street Church, for the last time ; and for two or three weeks before the closing scene she was confined to bed. In her last illness she delighted to read about Jesus, to hear about Jesus, and to speak about Jesus. We often visited her, and found it a pleasure and a privilege to be at the bedside of this young Christian, to witness what religion can do, and see the blessed and happy effect of early piety. Oh there is a real adaptation in the simple gospel to meet our wants ;— there is a power in the love of Christ to save, to sanctify, to satisfy and sustain the soul in the prospect of a dying hour and a coming eternity, to which the gay, the thoughtless, and the godless are utter strangers. Dear reader, if you have not yet given your heart to Christ do it without delay, do it to-day, do it now. God is anxious that you should do this, and he is at this very moment saying to you, "I love them that love me and those that seek me early shall find." It is easiest and safest, and best to serve the Lord in the days of your youth. You will be far happier too, for the ways of wisdom are ways of pleasantness and all her paths are peace.

'Tis religion that can give,
Sweetest pleasure while we live ;
'Tis religion must supply
Solid comfort when we die."

There are two or three pleasing circumstances connected with the closing scene of Flora's life which I shall take the liberty briefly to relate. Just a few nights before she died, when she saw her father weeping by her bedside, she said to him, "O father, don't weep about me, but speak to me about the love of Jesus ; speak to me about the death and resurrection of Jesus, for it will be a pleasant reflection after I am away to think that you spoke to me about Jesus."

On several occasions after being much annoyed with her cough, and suffering a great deal, the first words which she uttered were, "All the sufferings which I endure are nothing compared to what Jesus suffered for me." When Christian friends called to see her, and spake to her about the love of Christ, it made her happy ; and even when weak and worn out, she delighted to hear about the Saviour, and to spend the little strength which remained in speaking about his dying and his living love.

Two or three nights before her death, she desired one of the elders of the church who visited her to sing a few hymns. This he gladly did ; the first which she requested him to sing begins with these words :

"I think when I read the sweet story of old,
How when Jesus was here among men."

Another which she requested him to sing is that beautiful children's song.

"Here we suffer grief and pain,
Here we meet to part again;
In heaven we part no more

O that will be joyful!
Joyful, joyful, joyful!
O that will be joyful
When we meet to part no more.

And also another of her favourite hymns :

"One is kind above all others
O how he loves!
His is love beyond a brother's,
O how he loves."

Mrs. McLeod took a deep interest both in the temporal and spiritual well-being of the departed. This devotedness to Flora's comfort and happiness was duly appreciated by her, and after praying with her and reading suitable portions of the Scriptures which she often did, Flora would say, "I cannot reward you for your kindness to me in this world but you will be rewarded in heaven."

Just the night before she died, the writer of this short sketch was talking to her about the happiness and glory of heaven, and about the Lamb who is now in the midst of the throne; she interrupted me, and said, "I see him with the eye of my mind, he is coming down a ladder in a chariot of gold, and both sides of the ladder on which he is coming are fenced with angels. I see him with the eye of my mind, and he will soon be here to take me to himself."

About one hour before her death she called the younger members of the family round her bedside, and with an affection, a calmness, a judiciousness, and wisdom, which it is utterly impossible to describe in words, entreated them one by one to seek the Lord early,—to give their hearts to God,—to love the Saviour, to obey and be kind to their father and mother, and to be sure to meet her in heaven. The advice which she gave to each was truly touching and we hope and pray will not be soon forgotten.

Death at last came and found her ready and waiting for her Saviour.

She calmly fell asleep in the blessed hope of a glorious immortality. She is not lost, but gone before ; she has crossed the river of death to the land of light and life ; she is now we doubt not before the throne, clothed with a blood-washed robe, and singing the song of Moses and the Lamb. O my dear young reader, learn from Flora's life how to live and from her death how to die.

This beautiful flower so fragrant and sweet,
 Has withered and wasted away ;
 In the spring-time of life, with death she did meet,
 God did not permit her to stay.

She has gone from the nursery of grace here below,
 To bloom in the Eden above ;
 Where the trees of God's planting for ever shall grow
 In the smiles of his favour and love.

The youngest and the healthiest cannot calculate upon *old age*. You should not put off becoming a Christian till you grow old, or older than you are now. You should choose the good part without delay. A few months or weeks or even days may find you numbered with the dead and witness the green grass growing over your grave. Could the monuments which fond affection have reared in cemetery and necropolis but speak to you,—could the little graves, beside which they have been erected, address you in an audible voice, they would say, "Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Could the graves utter an expostulation in your ears, they would say, "Whatever thy hand findeth to do, do it with thy might, for there is no device, nor knowledge, nor wisdom in the grave." And could the children and youth who are now sleeping the sleep of death in these narrow beds of rest, address you, they would tell you that early piety is the best kind of piety, that her ways are ways of pleasantness and all her paths are peace. If you listen to the wisest of men he will tell you, that, "the fear of the Lord is the beginning of wisdom." And if you listen to a wiser and a greater than Solomon, you will hear him saying to you, "I love them that love me, and those that seek me early shall find me." Seek him early, seek him earnestly, seek him at once; seek him in the Sabbath School, seek him in the sanctuary, seek him in the Bible, seek him at the cross, seek him in prayer, and you will find him, if you thus seek him with all your heart.

The following beautiful lines are very appropriate in closing our brief notice of Flora, our dear departed friend.

A VOICE FROM HEAVEN.

I shine in the light of my God :
His likeness stamps my brow ;
Through the valley of death my feet have trod,
And I reign in glory now.

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have reached the joys of heaven ;
I am one of the sainted band ;
To my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing,
Whom Jesus has set free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain ;
Safe in my happy home ;
My fears all fled, my doubts all slain,
My hour of triumph come.

Then why should your tears run down,
And your heart be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven.

LIFE—A SOLEMN TRUST.

A person advanced in years, who had just come to a knowledge of the truth, and to enjoy peace in believing, said, "My whole life has been a mistake." This conviction has been lodged in his mind by the Spirit of God. The time of his probation was drawing to a close, and he had been using it for his own ends, to the neglect of his own immortal interests. What a mercy that he discovered his mistake before it was too late ! How kind and merciful is Jesus to receive sinners, and save

them, after they have spent the best of their days, in the service of the devil!

Reader, have you ever considered that life is a solemn trust? You have only one life to spend. It is a pity you should mistake the ends for which you were sent into this world. If you are living without God, in sin, seeking your own pleasure, or profit as the great aim of life, your life is a mistake, because you are not considering your immortality and your relation to God. Your soul needs to be saved—God has made provision for its salvation in the gospel of his Son. You are neglecting that gospel, and consequently spending your time, so as secure your eternal ruin, rather than your salvation. Are you not committing a dreadful mistake? God has claims on you. You are ignoring them and acting as if he had nothing to do with you—as if you had nothing to fear, and nothing to hope for from him. If you repent not, you will find out that you have been fearfully mistaken, when the time of your probation closes. While you live too you are influencing your fellow-men for good or for evil. You may not mean to influence any one for evil. But your influencing your fellow-men for good or for evil, does not depend altogether on your intention. It depends on your character. Your influence is according to your character. For the influence you exert you are accountable. Ah! then, has not your life been a mistake? Let the conviction have a place in your mind. Do not be unwilling to learn the truth respecting your state. Betake yourself to God by the cross. Let the time past of your life suffice to have wrought the will of the flesh. Jesus atoned for all your sins. Numerous, and greatly aggravated though your sins have been, deserving, as you are, of being utterly cast off, God is nevertheless ready to welcome you for Jesus sake. Believe in God's love in Jesus to your hell-deserving soul. Let it have a place in your mind and you will love God, and hate sin, and delight in God, and to speak of God;—in a word, old things will pass away, and all things will become new.

MAN WAS NOT MADE TO MOURN.

What says the bard whom all admire
 As touched with true poetic fire?
 He says that, Man was made to mourn.
 Who made him so? (I ask in turn).
 Not his Creator—no—not He,
 He formed man for felicity,

Plac'd our great sire in Eden's bowers,
 And furnished him with ample powers
 To taste its sweets : while round him played
 All the good creatures God had made.
 The song-bird and the blooming rose,
 The crystal stream that gently flows,
 The luscious peach, the clustering vine,
 The starry host that round him shine ;
 Whatever tends to please the sight,
 Or swell the breast with pure delight,
 Our Maker has in kindness given
 To cheer the earth and fit for heaven.
 Man was originally made
 To praise his Maker and be glad ;
 And now that he has fallen low,
 God has no pleasure in his woe :
 His well-beloved Son He gave,
 Our ruined family to save ;
 But such as do His kindness spurn,
 They only shall be made to mourn.

J. D.

Dundas, 3rd June, 1862.

THE OPENING OF THE INTERNATIONAL EXHIBITION.

THE following are the words (by the Poet-Laureate) which were sung to Professor Bennett's music at the Opening of the International Exhibition in London :]

Uplift a thousand voices full and sweet,
 In this wide hall, with earth's invention stored,
 And praise th' invisible universal Lord,
 Who lets once more in peace the nations meet,
 Where Science, Art, and Labor have outpour'd
 Their myriad horns of plenty at our feet.

Oh, silent father of our Kings to be,
 Mourn'd in this golden hour of jubilee.
 For this, for all, we weep our thanks to thee.

The world-compelling plan was thine,
 And, lo ! the long laborious miles
 Of Palace ; lo ! the giant aisles,
 Rich in model and design ;

Harvest-tool and husbandry,
 Loom and wheel and engin'ry,
 Secrets of the sullen mine,
 Steel and gold, and corn and wine,
 Fabric rough, or Fairy fine,
 Sunny tokens of the Line,
 Polar marvels, and a feast
 Of wonder, out of West and East,
 And shapes and hues of Art divine!
 All of beauty, all of use,
 That one fair planet can produce,
 Brought from under every star,
 Blown from over every main,
 And mixt, as life is mixt with pain.
 The works of peace with works of war.

And is the goal so far away ?
 Far, how far, no man can say,
 Let us have our dream to-day.

Oh ye, the wise who think, the wise who reign,
 From growing commerce loose her latest chain,
 And let the fair white-winged peacemaker fly
 To happy heaven under all the sky,
 And mix the seasons and the golden hours,
 Till each man finds his own in all men's good,
 And all men work in noble brotherhood,
 Breaking their mailed fleets and armed towers,
 And ruling by obeying nature's powers,
 And gathering all the fruits of peace and crown'd with all her
 flowers.

(For the Canadian Day-Star.)

CALVINISM AND THE FIFTH COMMANDMENT.

"Honour thy father and thy mother, &c."

Election of families and nations is plainly set forth in the scriptures of truth ; but that such election does not secure unconditionally the eternal salvation of all those so elected, and the damnation of the non-elect, is quite as plainly revealed. Lineal election assuredly must be regarded as quite a scriptural doctrine. The LORD said unto Abra-

ham * * * "I will be a God unto thee and to thy seed after thee." (Gen. xvii. 2). This subject is specially deserving of close attention. While at the same time children of the elect are unsaved, and children of those who are lost do in some instances attain to salvation, is this to be regarded as the results of Divine predetermination? The inquiry is one of high importance. Scriptural election is not always that of nations and families, nor is salvation—irrespective of character and conduct. The subject is explicitly set forth in the xxxiii chap. of Ezek.,—as to God's method of dealing with the children of men. Still the question is asked, Is the sin, and rejection, and the repentance, and salvation, all the result of divine predestination? Very conflicting answers are given; answers involving important results; plainly on this point pends all human responsibility.

An unfortunate case occurred some short time ago in the north of Ireland, where a wretched son took the life of his unfortunate father, and when brought to pay the penalty of his life, his dying declaration was, "he had only done what God before decreed."

Then as to the special promise "That thy days may be long in the land," &c. No doubt very many more of the shortened lives looked upon as attributable to other causes, might if strictly traced up, be found the positive carrying out of the divine sanction of this law,—and thus "the wicked live not out half their days," but are "driven away in their wickedness." There is a sin unto death and a command with promise. Were it true, that the great God, irrespective of man's conduct, predestinated his destiny, and that he in some cases elects families to privileges, &c., and in many instances predetermines the damnation of the offspring of elect parents, while the same parents are counselled to bring them up in the nurture and admonition of the Lord, there is yet not the slightest ground of hope. The bare idea of the possibility of such a case seems at variance with all proper feeling of parental affection, as well as contrary to the manifested kindness of the Father of us all. Such notions would indeed be sadly calculated to lower in our esteem the character of the being supposed capable of conduct so repulsive. Our heavenly Father's claims are set forth founded on his loving kindness.

But according to unconditional election the children too of reprobate are elect. Then surely honour looks strange in such a case—the elect to honour the reprobate: it would not be properly honour to whom honour is due. Again should reprobate children attempt and succeed in the attempt to obey the command, and secure fulfilment of the promise, "That thy

days may be long,' &c., would instead of blessing be indeed a bitter curse, every added day being only time for deeper crime and lower degradation—the promise fulfilled would so secure more real evil. The longer the day the deeper the damnation!—the more obedient the more intense the eternal suffering!—must the pious tender mother attempt to contemplate with delight the being who is represented as unconditionally arranging for the damnation of her dear little one! Must the great parent be regarded as the great tyrant—the divine decrees be set up as inconsistent with the divine precepts, the eternal purposes as counter-acting the revealed will, the secret plan as overturning the expressed counsel and command, "Honour thy father and thy mother," &c., as well as the divine will that all men should honour the Divine Son, even the supreme Father.

Toronto.

JACOB SPENCE.

OUR FRAGMENT BASKET.

HOW TO COME INTO GOD'S PRESENCE.—Joseph charged his brethren that they should come no more into his sight, unless they brought Benjamin with them. We come at our peril into God's presence, if we leave his beloved Benjamin, our dear Jesus, behind us.—*Adams.*

DREAMS.—But if you desire to make any use of dreams let it be this, Consider thyself in thy dreaming to what inclination thou art mostly carried, and so by thy thoughts in the night, thou shalt learn to know thyself in the day. Be thy dreams lustful, examine whether the addictions of thy heart run not after the lust of concupiscence. Be they turbulent, consider thy own contentious disposition. Be they revengeful, they point to they malice. Run they upon gold and riches, they argue thy covetousness.—*Adams.*

POLITENESS.—An acute critic has said that any one who caught the spirit of the Sermon on the Mount could not fail to be a gentleman. There is much truth in the remark. For the Christian spirit, which enjoins a careful consideration of the feelings of others, makes its professor polite and courteous. An infidel was so struck with the politeness and good feeling manifested in St. Paul's writings, that he affirmed if St. Paul had said that he himself had ever performed a miracle, he would believe it, because he deemed St. Paul too much of a gentleman to tell an untruth. Whatever we may think of this remark, we cannot but be struck with the power which politeness has over the infidel. And as this infidel is not an exception, it may be well to show some of the ad-

vantages of being polite. 1. *We conform to the Scriptures.*—If St. Paul taught politeness by his example, so did he in his writings. He tells us, "In honour we must prefer one another." Here is the great secret of politeness—viz., forgetfulness of self. In another place he says, "Be courteous"—in other words, Be polite. 2. *We increase our usefulness.*—One reason why ministers and good Christian people have no more influence, is on account of their stern and forbidding countenance. They look as if they said, "Keep away from me." And if they allow the vulgar to approach within reach of their presence, a pompous manner clings to them, which prevents the hearts of others going out to them, and thus influence over such people is lost. 3. *We follow good example.*—All discourteous behaviour stands rebuked by the dignified conduct of Abraham, the Eastern prince, or the noble-minded, learned, and royally-descended Paul of Tarsus.—*The Quiver.*

WHAT IS GOD ?

He is everything amiable and lovely. He is being itself—being in the very abstract, and all other beings are like so many lamps, kindled around the temple of the universe, and all lighted and continued burning by him. He is greater than angels or archangels, omnipotent in power, omniscient in wisdom, unchangeable in his nature, and eternal in his duration. And what is God to us? He is our Father, and how much is included in this appellation! The affection of an earthly father can no more be compared to His, than a drop of water to the boundless ocean—a grain of sand to the whole globe—the point of a needle to the broad expanse of heaven—the spark of a candle to a burning world!—*The Pathway.*

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness. All creatures are nothing compared with God, and absolutely nothing without God.—*Mason.*

"God is Light." "God is Love." When Mr. Hill was once speaking on the love of God, and had commenced a variety of striking illustrations of the subject, he rather suddenly paused, and exclaimed, "But I am unable to reach the lofty theme; and yet I don't think that the little sprat that swarms in the mighty ocean ever complains that there is too much water for it to swim in, so it is with me: I may be permitted with my little sprat-like powers to plunge into a subject I shall never be able fully to comprehend."

HOW TO BE HAPPY.—Dear reader, do you wish to be happy while you live, and happy when you die? If so take God as your portion, trust in Christ and in Christ alone for salvation, and consecrate yourself, and all that you have to him. Christ is the way to happiness, to holiness, to heaven. Let his love constrain you to love him, to love his cause, and to do what lies in your power to extend his kingdom in the earth. Be just in your dealings, honest, upright, benevolent, kind; honour the Lord with thy substance and with the first fruits of thine increase. Do this from principle, do it as a duty, do it as a privilege. Give, because it is more blessed to give than to receive; give, because it is God-like to give, give, because happiness is in the act, and in the end. The truly benevolent man is happy when he lives and when he dies. Mr. Cobb of Boston was a benevolent man, and a good Christian; he gave more than \$40,000 to the cause of Christ—while he lived. And when he came to the close of his useful life, felt delightful to die. He said:—It is a glorious thing to die! I have been active and busy in the world—I have enjoyed as much as any one—God has prospered me—I have everything to bind me here—I am happy in my family; I have property enough; but how small and mean does this world appear on a sick bed! Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ—the blood of Christ—none but Christ! O how thankful I feel that God has provided a way that I, sinful as I am, may look forward with joy to another world, through His dear Son.”

THE HEART AND THE TREASURE.—The Saviour says, “Where your treasure is there will your heart be also.” Dear reader, you may find out what is your treasure, by ascertaining on what your heart is fixed. Your treasure is where your heart is. If your heart is placed on wealth, wealth is your treasure. If your affections are placed on pleasure, pleasure is your treasure. If you pant after the applause of the world, fame is your treasure. It is important for you to choose a treasure that will not be taken from you. Wealth, pleasure, fame you must leave when you die, consequently, if you make any, or all of them, your treasure, death will be loss to you—total loss. Make Jesus your treasure. Give your heart to him. Choosing him, you choose the good part which shall not be taken from you. When you die you will go to him, to be with him, “which is far better” than the highest position on earth. If Christ be your treasure, all things are yours, because you are Christ’s and Christ is God’s. O choose the precious Christ as your soul’s treasure.

WHAT IS MAN.—A fool; an alien from all good; an embodiment of all evil. His understanding is dark; his will perverse; his affections carnal. "His throat is an open sepulchre;" swallowing up whatsoever things are true, pure, lovely, or of good report;" emitting a pestilential vapour which withers every green herb, and sweet flower, and delicious fruit, of honour to God, and happiness to man. "The poison of asps is under his tongue"; an inflaming poison, affecting all the members, and setting on fire the whole course of nature, and it is set on fire of hell." "His heart is fully set in him to do evil;" "deceitful above all things, and desperately wicked." He is an enemy to his Maker; a rebel against Jehovah; a blank—nay worse, a blot in God's creation; dead to every virtue, dead to every thing but sin; lost to every gracious purpose of his being; a withered branch, fit only to be plucked off, and cast into the fire; stubble, ready for the burning. "Let him alone!" said reason; "cut him down!" cried justice; "I hate the workers of iniquity!" added holiness; "He or I must perish!" exclaimed truth; "Spare him! spare him! spare him!" pleaded weeping mercy; And wisdom came forth, leading the Son of God, and said, "I have found a ransom? Behold the mediator?" And all the attributes met and embraced at the manger and kissed each other at the cross!—*Christmas Evans.*

To the Jewish Church, the covenant of Sinai was a sort of starry heaven. The Shekinah was its sun; the holy festivals, its moon; the prophets, priests, and kings, its stars. But Messiah when he came shook them all from their spheres, and filled the firmament himself. He is our "Bright and Morning Star;" the "Sun of Righteousness," rising upon us "with healing in his wings."—*Ibid.*

BOOK NOTICES.

SONGS BY THE WAY: A COLLECTION OF ORIGINAL POEMS FOR THE COMFORT AND ENCOURAGEMENT OF CHRISTIAN PILGRIMS. By the Rev. H. F. Darnell. St. John's C. E. Montreal, John Lovell, 1862.

The Christian life is a pilgrimage. Though the Christian pilgrim is marching through an enemy's land to his Father's house on high, he can sing by the way. There are some fine songs in this volume. They indicate in the author a Christian spirit, poetic taste, and a cultivated mind. It will be especially interesting to his parishioners, to whom it is dedicated. We trust it will help Christian pilgrims in the way to that land where the inhabitants for ever sing the new song. The volume is well got up.

PURITAN DIVINES. The works of Thomas Adams, vols. I., II. and III.

Adams lived in the earlier Puritan period, he was in the ministry when the authorized version of the Bible was in preparation. The editor remarks with truth, that, "the style of Adams, through frequently disfigured by wretched puns and conceits, is exceedingly lively and racy." In theology he belonged to the school of Calvin, and to that of Calvin's theological great grandsire, Augustine. There are many good thoughts in his works. The books are evidently edited with great care and well got up.

INTELLIGENCE.

CONFERENCE OF THE AMERICAN BRANCH OF THE EVANGELICAL UNION OF SCOTLAND.

Session First.

Conference met in Albert Street Church Toronto, July second, and was opened with devotional exercises. An address of a very important and interesting character on God's chief end, was delivered by the president Rev. H. Melville.*

Delegates present:—Huntingdon, C.E., Rev. G. Anderson; Ayr, John Gray, John Rodger; Guelph, James Morrison; James Arnot, Oakville, and David Morton, Ratho, and other friends of the cause were also present.

It was moved by Rev. George Anderson, and seconded by John Rodger, that the Rev. H. Melville be re-elected president for the present year. Carried. Rev. George Anderson was re-elected Secretary.

The following application from the Albert St. Church, Toronto for admission into the Union was read by Dr. Joseph Howson:—

Albert Street Church, Toronto, 2nd July, 1862.

BELOVED BRETHREN,—We have been appointed by the above named Church to address you in Conference assembled. Our object in doing this may be stated in a few words.

We as a church have adopted the grand principles, or leading doctrines of Christianity, published by the E. U. of Scotland, of which you have been constituted a branch. And believing, as we do, that all Christians should be united in their efforts to convert the world, and that union is strength, we wish to be recognized by you as a sister church. In making this application to be received into the American Branch of the E. U., it may be necessary for us to state that the Albert Street Church was organized by our pastor, the Rev. Henry Melville, on Sabbath, the 3rd of November, 1861.

Since that time eleven have been added to our membership, and the congregations have considerably increased. We have purchased this chapel, as you are aware, and though we are considerably in debt, we hope that the friends of a free gospel will help us to establish a cause

*The substance of this address will appear in our next issue.

in this populous and important field of labour. We are at peace among ourselves, and feel encouraged to go forward in the good cause, knowing, as we do, that God is with us, and that his cause in the midst of us will and must prosper, if we do our duty to ourselves, to our fellow-sinners, and to our Saviour.

The brethren present who have been appointed to present this application will answer any questions, or give any information respecting the origin, the past history, and present condition of the Church which the Conference may deem necessary. Hoping that you will be guided by wisdom from on high in all your deliberations and doings, we remain your servants in the gospel.

Signed in name of the Church,

James Robertson,
Robert Campbell,
David Ramsay,
Alex. Gemmel,
Alex. Fleming.

Alex. Robertson,
Joseph Howson,
James Vaughan,
Donald McLeod,

It was moved by the Rev. G. Anderson, seconded by J. Gray, that the Albert Street Church, Toronto, be numbered among the Churches of the Union.—Carried. James Robertson, Alex. Robertson, Robert Campbell, David Ramsay, Joseph Howson, James Vaughan, Alex. Gemmel and Donald McLeod then took their places as delegates from the Church in Toronto, and members of Conference. Cheering statements respecting the rise, progress and present position of the Church just admitted into the Union, were made by A. Robertson, J. Robertson, Dr. Howson, D. McLeod. The Conference then commended to God in prayer, led by J. Gray, the Church, its pastor, office-bearers, and members.

J. Gray, Dr. Howson, and the Secretary having been appointed to arrange the order of business for the afternoon, the meeting adjourned till half-past two p.m. Closed with praise and the benediction.

Session Second.

Pursuant to adjournment, Conference met at half-past two p.m., and was opened with praise and prayer. The Secretary presented a report of the order of business, which was accepted.

The Secretary gave a verbal report of his labours in Huntingdon, and of the state of the cause there, and earnestly requested to be remembered by the brethren at a throne of grace. Mr. Gray also gave a verbal report of a cheering character of his labours in Ayr, Guelph and Egmondville.

The chairman of the Executive Committee of the Provincial Mission reported, that owing to the want of funds and labourers, nothing had been done to carry out the objects of the Mission. This was much lamented as there are several fields in Upper Canada white unto the harvest.

After a lengthened conversation it was moved and seconded, and carried that the Rev. H. Melville, Alex. Robertson, Dr. Howson, Alex. Gemmel and James Robertson be the Executive Committee of the Mission for the current year, that they arrange a scheme for carrying out its objects, and present a draft of it at next meeting of Conference, and meanwhile do all in their power to further the great aim of the mission.

The following were elected as the general Committee for the present year, and a strong wish was expressed to the effect that they would interest themselves in the cause, contribute to the funds of the mission themselves, and seek contributions from others:—

Messrs. John Orme, James Tyndal Guelph, Hugh Cuthbertson, Ayr, George Paton, Thorndale; Wm. Black, Harpurhey; James Noble, Alanson Boisford, Amherstburgh; Samuel Fordham, Sutherlands Corners; Daniel Shanks, Huntingdon; Alex. Black, North Georgetown; Andrew Malcolm, Galt; Wm. Helm, Burford; John Semple, Hastings; Wm. Stewart, Mount Forest; James Patterson, Alma, Peel; James McColl, Ermosa; David Bone, Hugh McCrone, Gananoque; Thomas Scott, New Aberdeen; J. B. D. Frazer, Colin McKenzie, Picton, N. S.; T. R. Frazer, New Glasgow, N.S.; James Craig Middletown, Conn.; J. T. Inglis, Cromwell, Conn.; John Salmon, Glover, Vt.; James Alston, Greensborough, Vt.; John Arthur, East Craftsbury; Thomas McEwan, Craftsbury, Vt.

After a lengthened and animated discussion as to the best means of consolidating and extending our movement in the Provinces, it was moved by Dr. Howson seconded by A. Robertson and carried that it would be for the advantage of the Evangelical Union cause in this country to have some means of training young men to the work of the ministry.

It was then moved and seconded and carried that an institution for this purpose be formed to be called the Canadian Evangelical Union Theological Institute.

Moved and seconded and carried that the Provincial Mission Executive Committee along with D. Morton, J. Morrison, R. Campbell, and D. McLeod be a Committee to devise a plan for carrying out this object, and report at next meeting of Conference.

Moved and seconded and carried that as Mr. Gray is about to proceed to Scotland, he be our delegate to the Conference in Glasgow to be held on the first and second of October, and that the President and Secretary be authorised to furnish him with a letter of introduction.

The Conference then adjourned to meet after the social meeting of the Albert Street congregation to be held in the evening. Closed with praise and prayer.

Session Third.

It was moved by R. Campbell, seconded by J. Robertson, and carried, that the Conference is glad to learn that a periodical called the *Canadian Day-Star*, has been commenced since its last meeting, for the advocacy of our views of Divine truth in this country, and heartily recommend it as fitted to expound, advocate and extend the simple gospel.

The next meeting of Conference will take place in Zion Chapel, Guelph, on the first Wednesday of July, 1863. Closed with praise and prayer.

GEORGE ANDERSON, Secretary.

SOCIAL TEA-MEETING. A social Tea-meeting was held in the Albert st. E. U. Church, on the evening of July 2nd. There was, all things considered, a good attendance. The meeting was opened with praise and prayer by Rev. Geo. Anderson. After the company had regaled them-

selves with the good things of this life, which were served up in fine style, and in abundance the opening address was delivered by the chairman, the pastor of the church; after which Mr. A. Robertson addressed the meeting on the causes of infidelity; Rev. W. Jeffers, of the *Christian Guardian*, on the reasons why Christianity has not made greater progress in the world; Messrs. Nasmith and Morphy of Toronto, and Mr. Gray also made interesting speeches. Owing to the lateness of the hour, Mr. Anderson declined speaking. The meeting was closed with praise and the benediction.

REV. JOSEPH BOYLE. We understand that the Rev. Joseph Boyle of the E. U. Church, Leith, Scotland, has accepted a call to the Independent Church, Barbican, London.

The Adrian College, Michigan, at Commencement, on the 18th of June conferred the degree of Doctor of Divinity, upon the Rev. James Morison, Professor of Theology to the Evangelical Union of Scotland. Mr. Morison is a great thinker, a powerful reasoner, a fine scholar, and rapidly rising into notice as a writer. His influence as a theologian is every year becoming more and more extensively felt in Calvinistic Scotland. His great work on the ninth chapter of the Epistle the Romans is a masterly refutation of that cold iron-hearted necessitarianism which has long fettered a free and world-blessing gospel in Presbyterian Scotland. Mr. Morison is doing a great and a good work, in a truly Christian spirit, and we are glad to learn that a title which he so richly merits as that of Doctor of Divinity has been conferred upon him.

Port Robinson, 9th May, 1862.

To the Editors of the Canadian Day-Star.

DEAR SIR,—According to a resolution passed at the last Annual Conference of the United Brethren in Christ, it becomes my duty to send you an abstract of its minutes. As a church we have now been labouring in this Province about seven years. The number of ministers is 16; circuits and missions 10; membership 887; increase on last year 184; missionary money collected \$436.00; sabbath schools 19; teachers 98; scholars 735; collected for S. Schools, \$90.00.

The church of the United Brethren in Christ, has now been in existence, as a separate organization, a little over seventy years. The first conference was held in the city of Baltimore, Md., in the year 1789; and the total membership is now just about 100,000. We labour on the itinerant plan, and are opposed to all state support. The church takes high ground against slavery, secret societies, and intemperance. Its doctrines are strictly orthodox as orthodoxy is generally understood. All the ministers have to stand a probation of four years, and pass an examination on the course of study laid down in discipline, when they are ordained to the office of elders. The government of the church is very strictly episcopal. The general conference has a printing establishment at the city of Dayton, Ohio, where are published the *Religious Telescope*, *Children's Friend*, and a German paper. We are open communion. The principal part of the membership is in the Middle and Western States.

H. KROPP, *Conf. Sec.*