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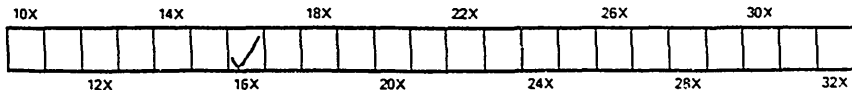
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THE CANADIAN DAY-STAR.

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

JUNE, 1864.

DID CHRIST DESIRE THE SALVATION OF JUDAS?

A Presbyterian minister, in a village, in one of the northern counties of England, who occasionally treated his hearers to a lengthened denunciation of the doctrine of a universal atonement, on one occasion wound up his somewhat fervid remarks, by putting the question, "Do ye think Christ died for Jamie the Clogger?" The party named was the most drunken and degraded person in the village and neighborhood; and when under the influence of drink, the poor man would make a tour of the village, vomiting out the most fearful oaths and imprecations. The good minister thought it would be approaching the blasphemous to affirm that Christ died for that poor debauched and profane man. Now this minister is just the representative of a class, the very foundation and bulwark of whose theology is, that Christ died for none but respectable sinners. But we believe that Christ died for the disreputable sinners as well—that he died for the chief of sinners. And among disreputable sinners, where may we find one of deeper dye than the disciple who betrayed his Master.

The principal fact related of Judas previous to his betrayal of the Redeemer is his displeasure at Mary for expending so much precious ointment upon the body of the Redeemer, when it might have been sold for so much and given to the poor. There does not seem to have been any want of confidence on the part of the other disciples in regard to Judas hitherto. He had acted as the

Treasurer of the little band. And the man may have been fitted to transact all the secular business of the disciples, and he had perhaps done so with fidelity till near the close of his career. But at this time his profession of sympathy for the poor was insincere. "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." The mind is turned away from the Redeemer to mammon. Judas becomes avaricious to his ruin, and everlasting disgrace. The love of money is the root of all evil. Judas had made an arrangement with the chief priests to betray his Master unto them. He consulted with them as to the mode. The men in power would give Judas all the instructions necessary to the carrying out of their diabolical ends; and from this time Judas sought opportunity to betray his master in the absence of the multitude. The men in power wished to take Jesus without creating an uproar among the people. From this time Judas was identified with the enemies of Christ. He was committed against that Master whom he professed to serve, and who loved him with an unchanging love. Some are of opinion that Judas was stung by the reproof which the Saviour gave him in regard to the conduct of Mary, and that he determined on revenge. This might have had some influence in the formation of the design of the traitor, but we think that his cupidity was the most powerful incentive. The reproof of Jesus might bring the matter to maturity in the mind of Judas, but the desire for money occupied the highest niche in his heart. The reproof was intended for the benefit of Judas, and to expose to himself his covetous disposition. How many like Judas turn their blessings into a curse. Judas, after having covenanted with the chief priests and captains, returned and partook of the passover supper with Jesus and the other disciples. In the evening Jesus came with the twelve, and they sat down to eat. With what feelings would the traitor take his place at the table, with that loving One for whose betrayal he had covenanted with the rulers! Yet we believe, that it was the sincere desire of the Saviour that Judas should be saved, and the evidence of this we would rest upon certain little incidents that stand out in the history of the Last Supper.

1. Jesus washed the feet of his disciples. Judas was not excepted. The love of the Saviour was not influenced by his knowledge as to the dark work in which Judas had been recently engaged. The Saviour might have passed him by leaving him unwashed

as symbolical of the impure state of his heart, and thus have pointed him out to the little band as one who was unworthy of their confidence and regard. *Peter* objected to such humiliating work on the part of *Jesus*. "Lord, thou shalt never wash my feet." But no objection was urged by *Judas*. He submitted uncomplainingly to have his feet washed by him who was Lord of all. This conduct on the part of *Jesus* might have melted the traitor's heart. It might have broken up the fountain of his emotions had his heart not been sealed by a dread infatuation. *Christ* had said to *Peter*, "If I wash thee not, thou hast no part with me." That feet washing was intended to teach the disciples two things. First to wash one another's feet—that they might be prepared to be the servants of one another. And, secondly, to teach them that their purity must come from *Christ*, and that there was in him the means of purity for them. It taught the same lesson to all, to *Judas* as well as the rest. Or must we come to the conclusion, that there was insincerity in the act towards the one, and sincerity towards the eleven? Must we take this feet washing to be a Janus-faced exercise, looking one thing to the eleven, and another and different thing to the one? Was it an act of love to *Peter*, *James*, and *John*, and the rest, and a mere judicial act to *Judas*? Away with the thought! The act looked lovingly to *Judas* as well as to the others; and as lovingly to the one as to the many. There was no ambiguity in any of the acts of the Redeemer. He was earnest and sincere in all that he did.

2. The Saviour's intimation, "Ye are clean, but not all," was calculated to carry conviction to the heart of *Judas*. *Jesus* knew who would betray him, therefore he said, "Ye are not all clean." The intention of *Judas* was known to the Saviour. The statement would not be so plain to the rest of the disciples; but to *Judas* it was calculated to be a startling revelation. The traitor might confess his guilt. It was not yet too late. The foul deed existed but in purpose. The master loved the erring disciple still. He had manifested his love in washing the feet of *Judas*. The Saviour would receive his confession and forgive his sin. Then will not the traitor's heart give way? "The Lord has no need of any testimony concerning man. I may confess my sin to this loving one. He is able to bring up every secret thought." *Judas* might have been led to reason thus. But no, the traitor remains unmoved. There is no apparent relenting. The statement was intended to lodge conviction in the mind of *Judas*, and

to lead him to think seriously, as to what might be the near or more remote consequences of his sin. The Saviour is tender in dealing with the principal case. He approaches it with a spirit and in a manner that were fitted to gain the end, "Ye are clean, but not all." "You have all enjoyed special advantages and opportunities. The means of purity have been brought specially near to you, and you have been to some extent benefitted by these means, but ye are not all clean. The Saviour leaves the matter indefinite. He does not say, "ye are all clean, but one." This would have made the painful matter more definite. But the Saviour seeks by more gentle means to accomplish the end. The knowledge of the Redeemer extends to the state of each heart, and to the conduct of all. Reader, remember you are not safe, though your sins be hid from the eye of man.

(To be continued.)

J. H., GUELPH.

LESSONS FROM PAUL.

"For I through the law, died to the law, so that I might live to God."—GAL II: 19.

No. III.

In a former paper, the first clause of this important passage was examined. Briefly to restate the result of the examination, it is sufficient to say that Paul tells us in this first clause that "through the law, whose curse he had invoked by transgression, and whose claim of perfect obedience he, as a sinner, could not satisfy, he died to the law, that is, he became liberated at once from its curse and from its claim." But, let it be also remembered that, while the law performed an essential part as a means, it was not the only means, "through" which this liberation was effected. (The reader would do well to refresh his memory by looking again to the preceding paper.)

We have still to examine the remaining clause,—"so that I might live unto God." In this clause the venerable apostle specifies the end for the attainment of which he died to the law. Thus the first clause, considered in its relation to this clause, expresses the means which were necessary in order to the attainment of the end which is specified in this clause. Like many others, Saul of Tarsus perseveringly endeavored to get to the end without using the

indispensable means. He tried to live to God without being set free from the condemnation of the law. As he bears record concerning his countrymen the Jews, so may we hear record concerning him, that, even before he died to the law, he had a "zeal of God, but not according to knowledge." (Rom. x: 2.) Even then he desired to live to God, and thought, indeed, that he was living to God. He thought that his rag of righteousness, which he had attained by the works of the law, would be well pleasing in God's sight. But his obedience to the law was imperfect and broken; and the law claimed obedience perfect and unbroken, pronouncing a curse upon all who did not fulfil its demands. (chap. iii: 10.) Therefore so long as he was "under the law," neither, on the one hand, obeying it perfectly; nor, on the other hand, acknowledging his guilt, and flying for refuge unto him who became obedient until death, magnified the law, and made it honorable; he could not possibly be living a life well-pleasing to God. How could he have the smile of an approving God, when the very core of his moral being was the seat of sin, and his heart the house of that abominable thing which God hates? But, thanks be unto God, though he once learned to bedeck himself with the rag of his own righteousness, and look upon it as a mark of honor, he afterwards saw its worthlessness, and learned to count it but loss, that he might "win Christ, and be found in him." (Phil. iii: 8,9.) Perceiving thus that his own efforts to satisfy the law were of no avail before God, and that by remaining under it he was only invoking upon his head its terrible penalty, he learned that without death to the law there could be no life to God. Hence he says, "I died to the law in order that I might live unto God."

Having thus endeavored to catch hold of the meaning of the apostle, and finding that he alludes in this passage to the day of his justification, his meaning will be most aptly illustrated by turning our attention briefly to the record of his conversion.

When Saul of Tarsus left Jerusalem and took his journey to Damascus, we may certainly divine that he was thinking of himself as a most zealous champion of true religion. Upon whom would God look with favor, if not upon him? "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless:"—who had more to recommend him to

the favor of heaven? A true lover of Israel and her venerable institution, a zealous teacher of the laws of Moses, and the traditions of the fathers; and a scorner of the unclean dogs of the Gentiles; for these things he gained the esteem of the self-righteous Pharisees, and also, as he fondly, but vainly, thought, the favor of the God of Israel. But however high his thoughts were about himself, however much he "rested" in the law of Moses, and made his "boast of God," (Rom. ii: 17.) truth, to whose voice, alas! he seems to have too often closed his ear, declared that he was bound as a transgressor, by the strong cord of God's unanswerable justice, under the curse of the law he had transgressed. Yet he thought that he was free, partly through the favor of God, partly through his own righteousness. But a voice from heaven soon disturbed the music of his thoughts, and troubled the spirit of his dream. Swift as the sun-beam passing through the air, so swiftly a great light from heaven descends and surrounds him, and he falls to the earth. Immediately a voice says, "Saul, Saul, why persecutest thou me?" Hear the terrible accusation. He is charged with persecuting the messenger divine. He asks, "Who art thou Lord?" The voice replies, "I am Jesus of Nazareth, whom thou persecutest." It is the Holy One of Israel who speaks, the charge is repeated; and this time Saul is charged with persecuting his Creator, Lawgiver, and Redeemer. As the terrible reverberations of Sinai's thunders terrified the ancient Israelites, so these utterances of Jesus the Nazarene filled Saul with alarm; for as Luke informs us, he trembled and was astonished. (Acts. ix: 6.) O Saul! what does it now avail thee that thou art a child of Abraham? Where is now thy boasted righteousness? Were you before persuading yourself that you *loved* God sufficiently, in accordance with the requirements of the first and greatest commandment? Behold! you are charged with *hating* the Only-Begotten of the Father, manifesting this hatred by persecuting him and his people. O how swiftly does the presence of "Deity offended" dissipate your dream, as your naked and guilty soul is laid bare to his all-seeing glance! For a few moments the silence of death reigns around the wondrous scene. Saul's eyes are closed in blindness. And a dense gloom hovers around his mind, as he beholds himself exposed so fearfully to the wrath of an offended God. Now would the rushing memories of the past, crowd into the great heart of Saul; and waves of emotion would roll over his spirit, like the waves of the Galilean sea, when lashed by the raging

wind. That name, Jesus the Nazarine, coupled with the terrible accusation pronounced by One who makes the light his chariot and drives it on the wings of the wind, has gone like an arrow to his heart; and the fierce and fiery prosecutor is slain. The arrow of conviction from the mouth of the great Lawgiver,—the charge of hating and persecuting the Redeemer he should have loved,—has penetrated to the utmost spirit of Saul. He sees now that the law condemns him. And “through the law he dies to the law.” For listen to his cry, in which there is a faint note of despair, “Lord what wilt thou have me to do?” Thus,—through the law, which taught him that he was guilty and condemned, he is led to cast himself at the feet of the Almighty Saviour, through whom alone he could be justified; and he thus dies to the law “through the body of Christ” crucified for him. Finding a refuge in Jesus he is liberated at once from the curse and claim of the law. Glorious liberation! To this question, the tender-hearted Saviour replies, “Arise and go into Damascus, and there it shall be told thee of all things that are appointed for thee to do.” The calm, sweet voice of the Lamb of God speaks, by its very tenderness, of pardon and acceptance. And, by it, the upbearings of the heart of Saul are made to subside into a calm, as were the waves of the Galilean sea when Jesus said, “Peace, be still.” Saul has died in order to live. He has died to the law so that he may live to God. And there is joy in the midst of the angels of God over the prodigal returned,—the glorious heir of glory born.

Dear Reader, as in the case of Saul, so in your case, before you can live a life well-pleasing to God, you must die to the law—be set free from its condemnation. Who can reckon up the number of your transgressions, every one of which is a violation of the pure and beautiful moral law, by which God sought to bind the creature to the Creator, and the Creator to the creature, with the golden band of love! “Vengeance is mine, I will repay, saith the Lord.” Only by faith in Christ, the crucified, can you escape that vengeance. Hence “without faith it is impossible for you to please God.” Then why delay? Your Saviour entreats you, as truly as he entreated Saul of Tarsus, “to flee from the wrath to come.”

J. G.

Scotland.

A WORD OF EXHORTATION.

TO THE READERS OF THE CANADIAN DAY-STAR AND THE FRIENDS OF A FREE UNFETTERED GOSPEL, SCATTERED THROUGHOUT CANADA.

Continued from page 124.

Secondly.—“As He who hath called you is holy so be ye holy in all manner of conversation.” This is another of Peter’s inspired exhortations. Indeed almost all the epistles of the New Testament are freighted and gleaming with exhortations after the same kind. Paul beseeches the saints who are at Ephesus, and the faithful in Christ Jesus, to walk worthy of the vocation wherewith they are called,” and “to walk in love.” After the same manner, also, he exhorted the Philippians, “let your conversation be as it becometh the Gospel of Christ,” and the Colossians, “Walk worthy of the Lord unto all pleasing,” and the Thessalonians, “walk worthy of God.” The truth implied in the exhortation is this. The faithful in Christ Jesus—or in other words—Christians are separated from the world, or as Peter expresses it in verse 9th of the 2nd chapter of his first epistle, “They are a chosen generation, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of him who hath called them out of darkness into marvellous light;” hence, the necessity of them as such, and as strangers and pilgrims, to abstain from fleshly lusts which war against the soul, and as obedient children, not fashioning themselves according to the former lusts in their ignorance, but as he who hath called them is holy, so also was it their imperative duty, and their exalted privilege, “to be holy in all manner of conversation, for it is written, be ye holy, for I am holy.” And in the case of the “scattered strangers” what special significance, and point and power is in-folded in the exhortation, in the peculiar circumstances in which they were placed. As we have seen, they were comparatively isolated and among strangers, many of them in strange countries, whose vicious habits, dark superstition, and soul-destroying errors, as the elect of God, they could not but oppose. They were thus not only separated unto God as his own elect, but being “strangers and pilgrims” many of them scattered throughout the regions specified, they were separated from former privileges and fellowships and influences; hence their influence for good upon others,

as well as their own spiritual well-being as Christians, could only be maintained and sustained by carefully cultivating holiness of heart and life. And what is holiness? It is love. Love *supreme* in its aspiration towards God, and equal in its outflow toward man, to the love we bear to ourselves. There is thus fellowship in love, and when love is Christianized and sublimated, it rises and towers in its outgoings and uprisings far above self, and all self-ward interests and considerations, and fixes itself supremely on the infinite Father. Such love, kindled into being by the warm love of the Father, bears the finite human heart up into close and sweet and glorious reciprocal union and fellowship with *the* heart that is the home and abode of infinite love and goodness itself. And thus the Christian man and woman, loving and living in the society of the triune God, will not only "be holy in all manner of conversation," but will also be, in reference to the most exalted and exalting of spiritual privileges and means of bliss, altogether independent of the associations and fellowships of creature organizations and instructions. How important then and appropriate Peter's exhortation to the "strangers scattered," "as he who hath called you is holy, so be ye holy in all manner of conversation." And is there nothing for *us* in this Apostolic exhortation? Undoubtedly there is. What more powerful in recommending the gospel in its glorious fulness and unfettered freeness, than a walk and conversation becoming the gospel. If we cannot recommend it, and defend it by the service of our lips, we can and ought by the holy service of our lives. And if as we humbly but fearlessly believe, those views of God's love in the Gospel of his Son for which every Evangelical Unionist has taken his stand, be the very truth of God, and as such adapted to the felt need, and pressing want of every unconverted man and woman on the earth, "what manner of persons ought we to be in all holy conversation." Let us therefore, brethren, be followers of God, as dear children," for "God hath not called us unto uncleanness, but unto holiness." Besides, and in view of the lack of churches and ministers where fellowships and preaching might be enjoyed in harmony with our aspirations and convictions, what a wide door and effectual is opened up for us in loving union and fellowship with the Father of our spirits. And surely when it is gloriously possible for us, despite the lack of kindred Christian fellowship, and clear consistent gospel preaching, to have access by Jesus unto God, and to be "filled with all the fulness of

God," it infinitely compensates for all drawbacks and discouragements, arising from human defections. Let us then be true to Jesus and his glorious gospel against all limitarianism, and "cleaving unto God with full purpose of heart, we shall be able to withstand in the evil day, and having done all to stand."

Thirdly.—"Pass the time of your sojourning here in fear." With the others, this also is one of Peter's inspired exhortations to the "strangers scattered." Like those we have quoted and applied, it was, in their circumstances, and considering the tendencies of human nature, a very appropriate exhortation indeed.

As Christians a great trust had been committed to them. They were constituted by virtue of their faith in, and love to the "Apostle and high priest of our profession, Christ Jesus," his representatives on the earth. As the evangelical children of God, they were under obligation to shine as lights in the world, "holding forth the word of life." As the followers of the meek and lowly Jesus, delightful privileges interlinked with solemn duties and grave responsibilities were theirs. Theirs was the duty of witnessing for Jesus not only by spreading the knowledge of his name and love and work, but by presenting to their fellows in their own personality a palpable and somewhat perfect personification or fac-simile of our Lord and Saviour Jesus Christ. This was their duty in a world of unmitigated selfishness where "all seek their own and not the things of Jesus Christ." Glorious privilege! It was theirs to help onward and forward a new and better and more blissful state of things. Theirs it was to lift up a standard because of the truth, that the kingdom of darkness might be rooted and eradicated from the earth, and the spreading damning flood of iniquity stemmed and stopped and utterly dried away. Dread responsibility? Well might the apostle exhortingly say unto them, "Pass the time of your sojourning here in fear." And what a force the exhortation gathers as coming from the lips of Peter. He knew more than many the instability of human nature. By sad experience he knew somewhat of the pangs that would sooner or later pierce and crush the hearts of those who indulged a spirit of boastful self-sufficiency. Hence, as one who had been made perfect through sufferings, he exhorts them to exercise a godly jealousy over themselves, lest through unfaithfulness or ungodliness on their part, the cause and gospel of God might be evil spoken of. And is not this same exhortation as full of pathos and of power to Christians *now* as it was when

Peter wrote it? And considering your comparative isolation and peculiar position as Evangelical Unionists; knowing somewhat of the difficulties and temptations and dangers incidental to our stand for the universalities of the gospel, and at the same realizing the strict consistency and truthfulness, and the intimate connection and relation of these same gospel universalities to the immediate and permanent pardon and peace and purity and bliss of every individual soul, we cannot, as Evangelical Unionists set for the defence of the gospel, in its glorious fullness and unfettered freeness, but feel, in our day and circumstances, as if Peter's exhortation was addressed to us. Ours is the delightful privilege of witnessing on behalf of the *honesty* and *sincerity* of the entire Godhead in reference to human salvation. Ours is the delightful privilege of confronting with the light of God's own word those other dogmas that *limit* the love of Father, Son and Holy Ghost, to a *favoured few*, eternally and unconditionally fixed on, as the object of triune compassion. Ours is the delightful privilege of maintaining and propagating without the compunctions of mental reservation, or the possibility of committing suicidal inconsistency, "a gospel for every human creature." And if these as Evangelical Unionists be our delightful privileges, what must our duties and responsibilities be! Whilst rejoicing in our privileges, oh, let us rejoice with trembling. Let us pass the time of our sojourning here in fear, for it is written, "Unto whomsoever much is given, of him shall much be required." Let us "fear" lest by yielding to temptation we should bring a reproach upon God's cause, and hinder the progress of that glorious gospel we are privileged and honoured to know and maintain. And now, beloved brethren and friends, "may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

J. M. WILSON.

Montreal.

REGENERATION.

We do not intend in this article to enter upon the important subject of regeneration. Those who wish to see its nature, char-

acteristics, necessity, instrumentality, agency, development, cause and manifestations, clearly and eloquently unfolded, would do well to read carefully the admirable work of Dr. William Anderson of Glasgow. It is one of the finest books which has ever, we presume, been written on the subject. Did our limits permit, we would like to review the work at some length, and give extracts on various important and disputed points in theology. His views of faith are simple and scriptural. He has no sympathy with the idea that a man either gets new faculties or powers when he is regenerated by the spirit, or that the soul is regenerated in order to faith. The regenerating power is in the truth, which it is the office of the Divine Spirit to present, and the great change is effected when that truth is believed. Our readers will be pleased with the following extract from the chapter on *the instrumentality of regeneration*, as it shews how clear and pointed and practical his views are on this vital and pre-eminently practical subject.

He says, "There is a third article in the testimony of the Gospel, in the belief of which faith is consummated, but without believing which no saving effect will be produced: it is this, that Christ has been provided by the divine mercy as a Saviour for *thyself*. Do you believe *that*? I know not if there be any who believe that a Redeemer has been provided for others, and stop short there: except in such cases of *mania* as that by which Cowper was affected. But, of this I am certain, that unless a man believe that provision has been made for himself *individually*, regenerated he cannot be. What would it avail to assure me, that a Saviour had been raised up for the empire of China, unless you assured me that He had been raised up for the empire of Britain too? it would have me trembling like a devil. If you would affect my heart with joy and sanctity, you must present my faith with a report of mercy for *myself*. And it must be quite express. A mere peradventure—the chance of ten thousand to one, and much less, of only one to ten thousand, that I am an object of welcoming love, why not satisfy my demand; when not only eternal life is at stake, but, when the second death is the penalty of loss. Such an exigency will admit of no chance of failure, how small soever the chance may be. Accordingly, the Gospel is replenished to overflowing with a testimony of certitude. I select, as a specimen, the three following instances:—

Mark, *First*, the declaration of the general principle, as existing eternally in the divine nature: "Say unto them, as I live, saith

the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,' (Ezek. xxxiii, 11.) Which of the wicked? Any one every one-*thyself*. Whoever thou art, there is that great oath for it, that thy Creator is not willing that thou shouldst perish—it would be wonderful if He were—but will have thee to come unto the knowledge of the truth, and be saved. (I Tim. ii, 4; II Pet. iii. 9.) Mark, *Secondly*, the terms of our Lord's commission to the Apostles: 'and he said unto them, go ye into all the world, and preach the Gospel to every creature.' "to yourself, then; and not, before you, observe; but to you. Inasmuch as thou art a human being, thou hast a claim, by the divine bequeathment, on all preachers of the Apostolic succession, that they hail thee with the glad tidings, as designed for thyself. And if they belie their commission, and refuse to bespeak you with the assurance,—why, you are independent of them. As you would evince your manhood, and that you are not to be classed with the slaves of the man of sin, go and consult the 'Bishop of souls' Himself. He is accessible to you as to them; hear *Him*, as the word proceeded directly from his oracle. Nor, say in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) The word is *nigh* thee (Rom. x. 6-8. Mark, *Thirdly*, the manner in which the Apostles executed their commission. That memorable day—the day of Pentecost, when under the plenitude of the inspiration of the Holy Ghost, the great model sermon was preached with such effect, 'Repent,' said Peter, and he baptized, every one of you, in the name of Jesus Christ, for the remission of sins. (Acts ii. 38.) And again, on the occasion of the second day of that great triumph, he repeats the *individualizing* of the thousands of his auditory: 'God having raised up his son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.' (Acts iii. 26.) Feel you not, how that 'every one' singles out yourself, as expressly as if your own name, John, or Mary, were inscribed in the testimony of proffered mercy? I wonder by what sophistry, less virulent than that which makes a man an infidel, the old deceiver could persuade you, that it is possible the 'every one' may contain no portion for yourself. Assert the rights of your nature: as you are a man and not a devil, you are one whom the 'every one' embraces in its all benignant salutation. Christ is God's gift not only to the world, but to yourself: Use the gift, then,

and be saved." This is truly delightful and refreshing. There are many such free and unfettered exhibitions of the glorious, and soul-regenerating Gospel, in the volume from which the above extract is taken, and we hail with gladness this second edition of Dr. Anderson's capital work on regeneration.

M.

THE WORK OF THE HOLY SPIRIT IN REGENERATION.

We purpose, in this paper, bringing to a close our observations on the articles in the *Presbyterian* for March and April, in which is repeated the false charge that E. Unionists, whose theology the *Day-Star* endeavours to expound, deny the work of the Holy Spirit in regeneration altogether.

We saw in our last that the writer of these articles in the *Presbyterian* holds that life is before faith in the soul, that the unregenerate are destitute of the faculty to understand the Gospel, that the Spirit regenerates the soul before, and in order to, faith by irresistible energy. We confess that his views respecting the work of the Spirit are not ours. Taking the Word of God as our guide we cannot accept of his views as the truth. We believe them to be, not only unscriptural, but injurious to the souls of men.

Before we consider the passages of Scripture which he quotes in proof of his views respecting the work of the Spirit, we wish to notice one or two things in his articles in addition to our observations in last month's *Star*.

This writer maintains that, although the sinner is destitute of the capacity or faculty to believe the Gospel, he is nevertheless responsible for believing it. He says, "Let it not be supposed that because the sinner labours under the inability or incapacity of which we have spoken that he must be held therefore irresponsible." His reason for holding that the sinner is responsible for believing the Gospel, though destitute of the faculty to believe it, is, that it is "sin, the love of sin that has vitiated man's moral nature and served to alienate his affections from God." But surely when he penned this language he forgot the words of his much-prized *Confession of Faith*.

II. "By this sin they (our first parents) fell from their original righ-

teousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. "They, being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

IV. "From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."—*Confession of Faith*, chap. vi.

Now if this "corrupted nature" "whereby" all Adam's posterity "are utterly indisposed, and disabled and made opposite to all good," be conveyed from Adam to his posterity, how can it be by the love of sin that Adam's posterity have lost their power to believe? Surely it is to represent God as acting most tyrannically to say, that he would hold his creatures responsible and punish them for not doing that which they were born without power to do.

There is another statement of this writer which we wish to notice. He says :

"And feeling this, feeling that they are plunged in an abyss of utter helplessness well would it be to flee to *Him* in prayer who alone can repair the ruins of our spiritual nature, and cry mightily to Him to wash us in the blood of Christ, and to renew us after his likeness, and to raise us from the state of death in sin by that mighty power that alone can effect this result."

It appears that, though "we are plunged in an abyss of utter helplessness," we are able to cry, and to cry mightily, to God in prayer. Surely if we have power to cry mightily to God in prayer, we have power, given and sustained by God, to believe his Gospel, which is made known to us, and to lead us to believe which, the loving Spirit strives with us. Besides if we can cry mightily to God in prayer in an unregenerate state, we must also be able to believe some things. We must be able to believe that there is a God, to whom to pray. We must be able to believe that there is a Holy Spirit for which to pray. We must be able to believe that God will give us what we ask if we ask what is "agreeable to his will." And, as "prayer is the offering up of the desires of the heart unto God," we must be able to desire the things that are agreeable to the will of God. And we must be able to do all this without the Spirit; for that which this writer directs the unregenerate to pray is the Holy Spirit. Surely this writer forgets that, according to his creed, the sinner is, by the corruption he

inherits from Adam, utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil. He will admit that prayer is a good thing. But if the sinner is "made opposite to all good," how can he pray?

Besides, if he could pray, what, according to the creed of this writer, would be the use of doing so? Does not his *Confession* say "all those whom God has predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit." Now if the sinner, who is directed to pray for the regenerating power of the Spirit, is one of those "predestinated unto life," he will be effectually called in God's "appointed and accepted time," and neither sooner nor later; and therefore prayer is useless, for it cannot alter God's decrees. If he be *not* one of those "predestinated unto life," he will never get the Spirit, and therefore in his case too, prayer is useless.

It is now time to notice the passages of Scripture, which are adduced by this writer in the *Presbyterian* in support of his views. We shall notice first, 1 Cor., ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." He misunderstands this passage entirely. He seems to think that it teaches that man is destitute of the faculty of understanding and believing the Gospel of God. But we entreat him to consider, that the apostle in the context speaks of three classes of persons, those who are perfect, (v. 6,) those who are carnal, the Corinthians, chap. iii, 1, 2, 3, and the natural man. He could not speak wisdom, the things of the Spirit, to the natural man, nor to the Corinthians, who, though believers, were, to some extent, carnal. He spoke wisdom to the perfect—those mature in Christian knowledge and experience. It is this wisdom, these things of the Spirit, the deep things of God, which are suited to those who are advanced in the divine life, which the natural or unregenerate man cannot understand. The Gospel of Jesus, the truth respecting the love of God to him a sinner, manifested in the atonement of Jesus for all his sins, the natural man can understand, seeing it is made known to him, and the Spirit is striving with him.

The writer quotes the following passages from the Old Testament, in proof of his view of the Spirit's work:—

"A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." And in keeping with this gracious promise, do we find all the other statements of the Word of God. David prayed, "Create a clean heart, O God, and renew a right spirit within me." "Open Thou mine eyes that I may see wonderful things out of thy holy law."

If he quotes these passages simply to prove the fact of divine influence, we have to say, that as regards the reality of Divine influence, we have no controversy with him. But if he adduces them to prove his own view of divine influence, that it is by irresistible omnipotence that the Spirit regenerates before, and in order to, faith, then we have to say, that they do not seem to us to teach any such doctrine. The first passage, as he correctly says, is a promise. The blessing promised is set forth in figurative language. For, it will not be maintained, that the Spirit literally takes a hard and stony heart out of our flesh and give us a heart of flesh. The meaning evidently is, that God promises by his Spirit to take away our hard thoughts and feelings respecting himself, and to give us *right thoughts and feelings respecting himself*. The promise is a conditional promise. Some condition must be fulfilled by us, that the promised blessing may be enjoyed. This is manifest from Ezek., xviii. 31, "Make you a new heart, and a new spirit, for why will ye die?" We have a direct control over our thoughts and an indirect control over our feelings. And therefore in receiving right thoughts and feelings with respect to God, we must believe the truth respecting the character of God, which the Spirit brings near, and allows it to dwell in our understandings. Then our thoughts of God will be right; and by means of the truth, the Spirit will change our feelings, so that we will love God, to whom, when we were ignorant of his character, we had an aversion. Thus the command, "Make you a new heart, and a new spirit, is, in essence, the same as, Believe the Gospel; for the Gospel is the power of God unto salvation to every one that believeth. As to the other two passages from the Psalms, it is sufficient to say, that they are the utterances of a *converted* man.

He quotes from the New Testament likewise in proof of his doctrine:—

"And the teachings and prayers of the Apostles of Christ harmonize most fully with these statements. For the believers in Rome we find

Paul thus breathing out his prayer, "That the God of grace may fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost;" and for the Ephesians, "That the God and Father of our Lord Jesus Christ may give you the Spirit of Wisdom and Revelation in the knowledge of Christ, the eyes of your understanding being enlightened;" and for the same people again, "That God would grant them according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." And to Titus he thus writes, "According to His mercy He saved us by the washing of regeneration, and renewing of the Holy Spirit which he shed on us abundantly through Jesus Christ our Saviour."

We wonder that he did not see that these passages are totally unsuited to prove that the Spirit regenerates before faith by direct irresistible energy. As he himself says, these teachings and prayers of Paul have reference to *believers*. Besides, the "joy" and "peace" which Paul desired for the Romans was to be enjoyed by them, "*in believing*" the Gospel. Paul prayed that God would give the Ephesians the Spirit of wisdom and revelation *in the knowledge of Christ*, which teaches that the Spirit blesses through the truth. As to the passage from the epistle to Titus, the washing of regeneration and the renewing of the Holy Ghost, is shed or poured out abundantly, "*through Jesus Christ our Saviour.*" But this writer's doctrine is, that sinners are regenerated before they believe in the Saviour by irresistible power. We see that none of the passages prove his doctrine.

There are various other things in these articles which we might have noticed. But we forbear.

GENUINE CALVINISM.

The peculiar characteristics of this doctrine, which bears the name of the great divine of Geneva, are not, we presume, sufficiently studied by those who profess to be his followers. We are persuaded that many who call themselves Calvinists at the present day would repudiate all connections with, and all faith in, the unscriptural views which he held, if they would only put themselves to the trouble of candidly considering them in the light of the infallible word of God. The whole system of Calvinism, as every one knows who is acquainted with its history, has been reduced to five points; and the articles of the Synod of Dort, abbreviated by Dan. Tilenus, furnish us with a clear view of what that system really is. As many of our readers may not have seen these articles,

we shall here quote them from Bishop Tomline's refutation of Calvinism, and also that learned divine's remarks upon them.

“ARTICLE THE FIRST.

OF DIVINE PREDESTINATION.

That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded [excluded] from saving grace all the rest of mankind, and appointed them by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.

ARTICLE THE SECOND.

OF THE MERIT AND EFFECT OF CHRIST'S DEATH.

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.

ARTICLE THE THIRD.

OF MAN'S WILL IN THE STATE OF NATURE.

Third, That by Adam's fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and secret decree of God.

ARTICLE THE FOURTH.

OF THE MANNER OF CONVERSION.

That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it.

ARTICLE THE FIFTH.

OF THE CERTAINTY OF PERSEVERANCE.

That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.”

The remarks of Bishop Tomline on the above five points are the following: "Such is Calvinism; and it is in its nature so inconsistent with the attributes of God, so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human mind, that it seems only necessary to state the system simply and fully in all its parts and consequences, to ensure its rejection by every unprejudiced person. The modern advocates of this system are indeed so aware of its forbidding aspects, that they never bring it into open view by a plain statement of the doctrines which they really support; and rarely venture to quote from the writings, or appeal to the authority of their master; they shrink from the Articles of the Calvinistic Creed, and virtually allowing them to be indefensible, are driven to the necessity of asserting that their system of Calvinism is not to be judged of by the doctrines of Calvin himself; that they profess a sort of moderate Calvinism; Calvinism reduced and qualified: purged of its most offensive tenets, and retaining only those which are less revolting to reason and common sense, and less derogatory to the perfections of the Deity. But Calvinism, however modified and explained, while its characteristic principles are preserved, will always be found liable to the most serious objections; and if those principles, by which it is distinguished as a sect of Christianity, be taken away, it is no longer Calvinism. Calvinism, in reality, will not bear defalcation, or admit of partial adoption. It has at least the merit of being so far consistent with itself. Its peculiar doctrines, considered as a system, are so connected and dependent upon each other, that if you embrace one, you must embrace all; and if the falsehood of one part of the system be proved, the whole falls to the ground. I cannot but suspect that many Calvinists deceive themselves more than they deceive others. They seem not to take a complete view of their own system. They contemplate certain parts, and keep others entirely out of sight.* They dwell with pride and satisfaction upon the idea, that they themselves are of that small number whom God has predestinated to salvation, without reflecting that it is incompatible with the character of an infinitely just and merciful Being, to consign the far greater part of his rational creatures to inevitable and eternal torment. They flatter themselves that their own conduct is governed by Divine grace, though it may be denied

* Unconditional reprobation, for example, and the utter impossibility of many of their hearers being saved because their sins have not been atoned for.—M.

to others, who have an equal claim to the favor of their Maker. They cherish the persuasion, that the unfallible guidance of the Spirit will ultimately lead them to heaven, though they may occasionally sin, without considering that irresistible grace must be equally inconsistent with human freedom, and with the violation of the commands of God."—M.

IS IT OF NO IMPORTANCE ?

We have heard some of the most inveterate advocates of the doctrines of the Picardian reformer, when they were completely baffled in an Herculean attempt to clear away the mist, which enshrouds with a mysterious gloom that path upon which a way-faring man, though a fool, need not err, resort to the conclusion that they were only second points at the best, and that they will not, either believed or disbelieved, shut a man from heaven.

Speaking of individuals, we believe that there are a great many minor points of belief which, the believing or the disbelieving will not as an individual debar him from a blessed inheritance in yonder world ; where feelings and opinions shall blend together in perfect harmony and peace. Even looking at these doctrines from this stand-point, we believe them to be of paramount importance, because of their effect upon the measures and plans adopted for the spread of the glorious Gospel of peace from one end of the land to the other. Some men, for instance, believe that an itinerant system of preaching is the better ; others believe to the contrary ; whereas another party suppose that both are necessary. Now we have no doubt but any one of these systems would be calculated to do good ; and we have just as little doubt, that one of them is the best. Now whatever may be our opinion with regard to these systems, it will not in any case, we suppose debar us from glory ; but still more souls would be saved by adopting the one which is best. On this ground then (although there should be no other, we believe that the accepting or rejecting of Calvin's doctrine, ought to be a subject of serious consideration, by all who look forever with the eye of faith to the time when they shall unite in singing the song of the ransomed on high. All such will wish to see along with them, on that morn when first they shall stretch forth their pinion, and make the celestial air resound with their hallelujahs, a vast concourse of those who once were their fellow men, and who have been redeemed by the all-atoning blood of

the Lamb. If such then be the wish of all believers, surely they will take into consideration the best means for the spread of that Gospel, without which there can be no salvation.

Are the doctrines of Calvin an obstacle to the spread of the Gospel? This is a question of great importance at the present day. We can hardly see how there can be any difference of opinion on this point,—For proof, let us advert to the “shorter catechism” and ask the question “What are the decrees of God?” “The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass.” Well, unbelief comes to pass; then God for his own *glory* hath foreordained or foredetermined that unbelief shall come to pass. Now, we cannot suppose that, the all-wise being would foreordain anything that he did not wish to come to pass, unless it was a punishment for transgressions; unbelief is not a punishment, and therefore if he foreordained it he must have wished it; and the answer involves itself into this: “God for his own *glory* hath wished that unbelief should come to pass; consequently if a man be an unbeliever it is because God for his own *glory* wished that such he should be! Now if we find an unbeliever who has been lectured into the belief of that doctrine, he must be very easy (and quite right he is under that system) about his salvation; knowing that his destiny is fixed either for heaven or for hell, and no effort on his part can alter the decrees of God. Surely this doctrine, if believed, must lull into repose those men who are living without God in the world; if believed, it must soothe the troubled conscience, and in fact literally root out every sensibility of wrong. How is it possible, one who believes that part of the Noyon divine’s belief can stand up in the pulpit, and say, “*Strive to enter at the straight gate?*” *Strive!* Shall his striving, praying and groaning bring the day that has been decreed (if forsooth it has been decreed at all), for the Spirit of God to descend and give unto him a clear heart, a day, an hour, a minute or a moment nearer? If they will, God’s decrees can be altered; if not what is their use? If a mother, after her child was dead,—a child perhaps to which her soul was drawn forth with all the tender feelings of a mother’s love, should in the agony of her soul, wrestle and plead, as only a mother can, with the Divine Being, to give back to her the child of her bosom, what would be your opinion concerning her? You would say, we have no doubt that her mind has received a shock; if not you would think that

she was very foolish. Why would you think so? Because you know her prayer will not bring back the child. And yet we hear ministers of the Gospel, of whom it would be sacrilege to say that their minds are shocked or that they are foolish, praying for the Spirit of God to descend, who *themselves believe* that their supplications will not cause it to descend one moment sooner.

There is then a something in that doctrine that retards the progress of the Gospel, and in fact strikes at the very root of Christianity itself; by making man only a machine, at the mercy of the stern decree. This may seem a very hard conclusion, but it is the only one to which we can reasonably come. We have no doubt whatever, but some may read this, who will say we are wresting the scripture to our own destruction. We would just say to such, if God decreed that we should write this article they must take care lest they speak against God himself. We hope that such doctrines will soon pass away, and men will be enabled, to see that if they are not saved, it is not because Christ has not died, nor because God has decreed that they should not, but because of their own waywardness. Go then to that fountain filled with blood, and accept offered mercy. Remember that time is short, and you may soon be called to your final home. Are you prepared?

As to whether a man can thoroughly believe that doctrine and be saved, we will see in our next.

J. M. WOODSTOCK.

THE GREAT TRANSITION.

At last the mandate came,
Past were the weary years;—
From Life's great Book another name,
The waiting angel hears.

The appointed hour had come,
Prepared a mansion stands,
Naught separates from the eternal home,
But a few ebbing sands.

"Harness the steeds of flame,
And take the chariot down;
Thou heard'st me read the unhonoured name,
Henceforth a one of renown.

"The faithful o'er the small,
Shall rule o'er many things,
And they called last on earth's poor ball,
Shall here be priests and kings."

Down past unnumbered orbs
 A mighty angel flies,—
 One thought his pulsing soul absorbs,
 While on and on he hies.

At length he slacks his pace,
 At length his wings are shut,
 And veiling well his glorious face,
 He enters a mean hut.

No whispering nurses move
 On tip-toe round the bed ;
 No friend is there, no woman's love,
 No cheering word is said ;

No fire glows in the grate ;
 No Jeech is drawing nigh ;
 Abandoned to his wretched fate,
 A poor man there doth lie.

All, all is dark and lone,
 It is the midnight drear ;
 The breathing of the dying one,
 Alone falls on the ear.

Hark ! 'tis the passing bell,
 Startling the morning light,
 And this the message it doth tell,
 " A pauper died last night ! "

Up in a rapid flight,
 Up through the hymning spheres,
 A happy spirit went last night,
 From all its cares and fears.

For then the mandate came,
 Spoke was the welcome word ;
 From Life's great Book another name
 The waiting angel heard.

Blest are the righteous dead,
 The pious poor are rich ;
 But as to dusts, in death's dark bed,
 We know not which is which.—*Christian Times.*

BOOK NOTICES.

UNITED CHURCH OF ENGLAND AND IRELAND FRENCH MISSION RECORD.—
 We are much pleased to learn from the perusal of this Report that the
 Church of England and Ireland French Mission is progressing most

favorably, and that those engaged in the work are much encouraged. We regard the work of French Canadian Evangelization as a most important work; and were pleased to read the following statement respecting the progress of the work at Sabrevois, which will no doubt interest our readers. The period of the Society's infancy is now giving place to its youth. The foundation is completed, and the superstructure begins to appear. May He, who is the great Master-builder, continually watch over and carry forward the work in every stage of its progress adding stone after stone to the building, until the topstone shall be laid "with shoutings of grace unto it."

During the past year, the Female Training Institution has also been re-opened, and a hopeful commencement made of this most important work. Two Colporteurs have been employed with marked success, and a body of French-speaking Indians have been received into connection with the English Church, and supplied with a Missionary at their own spontaneous request. These new agencies, in addition to the two new stations occupied by the young men who have gone forth from Sabrevois, are signs of progress and expansion.

The finances present on the whole a favorable aspect. To meet the increased expenditure required for the new work, new friends have been needed. God has raised them up, while at the same time some of the old friends of the Society have been more liberal than ever. Local support has also been elicited in aid of two of the three new stations, and upon this means of adding to the funds, the Committee would rely in part for future extension."

We were pleased also to read the following testimonial to the character and labors of the Rev. B. P. Lewis, the Missionary Pastor at Sabrevois:—In 1859, the Rev. B. P. Lewis, the Missionary Pastor now at Sabrevois, was placed in charge, and by the simplicity of his character and devotedness of spirit, has won the respect and esteem of the community. Much however remains to be done. The seed sown in past years needs to be watered, and fresh seed to be continually scattered in the thickly populated district around, before the harvest of souls can be reaped. Time, patience, effort, and prayer must all be given ere he that soweth and he that reapeth will rejoice together."

OFFICIAL NOTICES.

CONFERENCE MEETINGS.

The Conference of the American Branch of the Evangelical Union will be held in the Albert Street Church, Toronto, on Wednesday, the 6th of July. The retiring President, Rev. G. Anderson of Huntingdon, will deliver an address at 10 o'clock, a.m. The churches are requested, to send each two delegates; and all the friends of our free Gospel movement throughout the country are earnestly requested to be present. On the Tuesday evening, a sermon will be preached by the Rev. James

Howie of Guelph, and on the Wednesday evening, a soiree will be held in the chapel. It is also expected that the Brethren in Guelph and Ayr will make arrangements for a Soiree on Thursday, and Friday evening, when addresses will be delivered on important subjects.

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

JAMES ROBERTSON,
Conference Secretary.

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

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

ALEX. GEMMEL,
Secretary and Treasurer.

INTELLIGENCE.

LANGHOLM.—The brethren in connection with the Evangelical Union here were formally constituted a church upon Sabbath, April 24th. The handsome little chapel was well filled, some coming from a considerable distance to participate in the interesting proceedings. The Rev. James Cron officiated, and preached a singularly edifying sermon from the 20th chapter of Matthew, 28th verse, after which he constituted the church, when upwards of fifty members sat down to commemorate the dying love of Jesus. The services were strikingly solemn. Though surrounded by the most lamentable ignorance and prejudice, the church has prospered, and still prospers; hitherto hath the Lord helped them. That Mr. Cron labors at Langholm with great acceptance is abundantly evident, the brethren's attachment to him almost amounts to worship, and they love one another a'so. Watered by the influence of the Spirit, and shone on by the Sun of Righteousness, this seed-bud shall spread its roots widely, and multiply a hundred fold.—*Christian Times.*

CARLISLE—RESIGNATION.—We are sorry to learn that our esteemed brother, the Rev. J. Whitson, has resigned the pastorate of the church in Carlisle.—*Christian Times.*

The Rev. Jas. Strachan, of Tillicoultry, announced to his people on Sabbath, that, after much consideration and reconsideration, he thought it to be his duty to decline the call he had received from the E. U. brethren in Montreal, Canada. He felt to say "No" to the warm-hearted friends of the far West; but thought that duty dictated his remaining among the hearts of Tillicoultry.—*Christian Times of April 30.*

CONTROVERSY IN HUNTINGDON, C. E.—The second discourse of the series of lectures in St. Andrew's Church, was delivered by the Rev. Mr. Seiveright, of Durham, on the evening of the Sabbath, the 24th ult., subject: "The Creation and Fall of man." The preacher did not touch on the creation of man at all, as he considered the fall of man enough for one lecture. His text was I Cor., xv. 22. "In Adam all die." He occupied considerable time in proving the unity of the race, as having sprung from a common pair. He brought that all are exposed to the penalty of temporal and spiritual death, because of Adam's sin. He maintained that he did not hold that any infants, dying in infancy, perish. But yet he thought, if they were not guilty, they did not need the atonement of Christ. Conversion he regarded as a divine and omnipotent work. Nothing but the Spirit could make the sinner willing. The lecture was very short.

The Rev. Mr. Anderson delivered a lecture in the E. U. Church on the Sabbath evening following, May 1st, subject: "Man." He noticed, first, that man is a complex being, composed of matter and spirit—body and soul. Secondly, the Creation of man—first of his body, secondly of his soul. The soul thinks and feels and wills. Freedom of will does not consist in freedom from all bias towards either good or evil, for God has an infinite bias toward good, and yet he is a free-agent. Thirdly, man in Eden. He was commanded not to eat of the tree of knowledge of good and evil, on the pain of death, to try him or put him to the test. The death threatened he considered as meaning temporal death. (Gen. iii. 19.) Fourthly, the fall of man. The fruit of the forbidden tree was eaten—our first parents fell. They fell freely. They were free to stand or to fall, else they were not put to a fair test. If so, their sin could not have been foreordained. They were sufficiently able to have stood though free to fall. Fifthly, the consequences of the fall. In Genesis we read of consequences peculiar to the woman, and to the man, and consequences common to both. They both became subject to death. There is an obvious distinction between the paradisaical law and the moral law. Our first parents by their sin no doubt, came under the condemnation of the moral law which was written on their hearts. Why then is the penalty of temporal death only mentioned in Genesis, as the consequence of their sin? 1st. Because it is a penalty they cannot escape. 2nd. Because the same consequence descends to the entire race because of their sin. Our first parents contracted a bias to sin, by their act of disobedience. The race is mortal because of that sin committed in Eden. But no one will be sent to hell for Adam's sin. "The soul that sinneth it shall die." All men are sinners. If Adam surrounded as he was with pure influences, and with no internal derangement of body

or mind, sinned, it need not be matter of surprise if all men, when they arrive at moral agency commit sin. Christ is the second Adam through union to whom by faith men are to be saved.

On Sabbath, May 8th, the third lecture of the series was delivered by the Rev. Mr. Wallace, minister of the Church, subject, "The Atonement." He made some excellent observations on the reality and necessity of atonement. He then considered the question, For whom did Christ die? *In a sense* Christ died for all men. All men might be saved, because he died for all. No one could preach more freely than he could. Let the vilest sinner come to Christ, and he will not be cast out. But while Christ died for all *in a certain sense*, he died *in a special sense* for his people,—for those whom the Father had given to him. This he considered proved, 1st. by the stipulations and arrangements of the everlasting covenant. Eph. i. 3. Titus. i. 2. 2nd. By the special relation Christ sustains to a certain number. He is the good shepherd, who gave his life for the sheep. He put great emphasis on John x. 26, as proving that Christ died in a special sense for a certain number. "Ye believe not, because ye are not of my sheep, as I said unto you." 3rd. The intercession of Christ: he does not pray for the world, but for those given him of the Father. 4th. The doctrine of personal, eternal, unconditional election.

Mr. Anderson delivered a lecture on the same subject in his own Church on Sabbath evening, the 15th ult. After some introductory remarks he stated three views respecting the extent of the atonement,—the limited view, the double reference theory, and the doctrine that Jesus died for all men without distinction and without exception. He stated a number of arguments for universal atonement, in opposition to the doctrine of limited atonement, such as the universality of gospel invitations, the command to preach the gospel to every creature, and the direct Scripture argument. He next made some observations, bearing on the double reference theory. Those who advocate this theory do so, because it enables them to understand the universal terms which are employed in connection with the death of Christ, and furnishes them with a basis on which to offer salvation to all. He took occasion to press on the audience that all men might be saved because Jesus died for all. But he thought that his statement could not be made *consistently* by those who acknowledge the *Westminster Confession* as their creed, and that for three reasons, 1st. The *Confession* teaches limited atonement, 2nd. Because of the doctrine of predestination taught in it; and 3rd, Because of the doctrine of inability taught in it. The passages quoted to prove a special reference in the atonement to the elect, he showed to be unsuited to prove any such thing. It would however lengthen this notice too much to enter into them. Some of them have been explained in the *Star*, and expositions of others of them may appear from time to time.