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THE CANADIAN DAY-STAR.

"I am the light of the world."

"Preach the Gospel to every creature."—JESUS.

NOVEMBER, 1863.

IMMEDIATE SALVATION—THE DUTY AND PRIVILEGE OF EVERY GOSPEL HEARER.

It is our purpose, in this paper, to show that it is the duty and privilege of every hearer of the gospel to be saved at once.

To be saved is to be delivered from the punishment due to sin. All have sinned. The sinner is in danger of hell. Death to the soul—the deprivation of everything that can render existence desirable—the eternal separation of the soul from God and good, the part it has chosen in sinning, is the penalty due to sin. To be saved is to be delivered from exposedness to this penalty. To be saved is to be delivered from penal evil, to be pardoned. With this is connected, or, as some may be disposed to say, another element in this salvation is, deliverance from the polluting influence of sin. Sin darkens the soul and corrupts the heart; so that the sinner needs to be saved from sin itself as well as from its penalty. And, so admirably is the gospel adapted to man's wants as a sinner, that, while he receives pardon by the faith of the gospel, he is regenerated by the power of the truth about God's love to him in the gift of Jesus, which he believes. Thus, when the gospel is believed, the sinner is introduced into a state of safety, as he continues in the faith, and under the power of the truth, he enjoys the favour of God, and grows in purity—in meetness for heaven, holding fast the beginning of his confidence until the end, he is completely saved and admitted into glory.

When we say that to be saved is the immediate duty and privilege of every gospel hearer, we do not mean that it is the duty and privilege of every gospel hearer to be at once admitted into heaven. When a person believes the gospel and is saved and purified, he is fitted for God's service on earth. It may please God to keep him here to be a co-worker with himself. We mean that it is the immediate duty and privilege of every gospel hearer to be in the enjoyment of God's pardoning mercy and under the influence of the purifying gospel of grace.

Our object then, is to show that every gospel hearer ought to be saved at once; that it is wrong to continue unsaved; that to be unsaved is not his misfortune but his crime; and that to be saved at once, should be viewed by every gospel hearer in the light of a precious privilege.

We observe then, first, that to be saved at once is the duty and privilege of every gospel hearer, because God has made provision for the salvation of all men in the atonement of Jesus. The most prominent thing in the gospel is the atonement of Jesus for every sinner. Without the shedding of blood there is no remission. Without atonement there could be no pardon, and no way for the conveyance of sanctifying influence to the soul. No atonement, no salvation. Had atonement been made for some only, there would be salvation for those only for whom it was made. There is no salvation for the fallen angels because no atonement has been made for their sins. The judge of all the earth must express his hatred to sin. In the case of the fallen angels he does so in their punishment. In the case of man he has expressed his hatred of sin in the sufferings and death of the God-man, Christ Jesus, the Atoner. To devils he is unpropitiated, to men he is propitiated. Sinner, without an atonement you could not be saved. Atonement you yourself could not provide. Though you should weep oceans of tears and endure the most fearful hardships and toils, and expose yourself to unheard of perils, you could not atone for your sins against God, nor wash your soul from their filthy stains. But God, in wondrous mercy and amazing wisdom, gave up his Son to atone for your sins. God sent his Son into the world to die, that the world, through him, might be saved. It is, therefore, O sinner, your privilege to be saved through Jesus. It is your duty also, because God's great and gracious commandment is, that you should believe in his Son. Christ tasted death for every man.

We observe, secondly, that it is the duty and privilege of every gospel hearer to be saved at once, because God has made provision for men's salvation, not only in the atonement of his Son, but also in the work of his Holy Spirit. The work of the Spirit is just as necessary to the salvation of man as the work of the Son. The Spirit awakens, convicts of sin, takes of the things of Jesus and shows them unto men, enlightens, purifies, and comforts, through the truth which he uses as his instrument; for he is the Spirit of truth. Were no Holy Spirit provided for men, they could not be saved. Because men cannot awaken themselves, cannot convince themselves of sin, cannot present the saving truth about Jesus to their own minds, cannot enlighten, purify, and comfort their own souls. They can understand and receive the awakening, convicting truth; they can believe the gospel, so as to be enlightened, purified and comforted by the means of it. But they need the Spirit to show them their state, their sins, and Jesus as suited to their wants. If there be any men for whom the converting influence of the Spirit has not been provided, their salvation is an impossibility. It could not be the privilege of such to be saved, and it could not be their duty. But the Spirit has been poured out on all flesh; he strives with man; he convicts the world of sin: just as truly as the wind blows everywhere on earth, so does the Spirit brood over the world of mind. All minds everywhere are baptized by an influence from on high; an influence which is moral and not physical, and therefore resistible, to which, therefore, it is their duty to yield and be saved. Reader, the Spirit has been and is dealing with you to save you. Resist him not. Believe his true testimony respecting Jesus, as well as his testimony respecting your sinfulness and danger, and thus be saved.

We observe, thirdly, that it is the duty and privilege of every gospel hearer to be saved at once, because it is said that God will have all men to be saved and to come to the knowledge of the truth. God desires the salvation of all men. This is one reason specified by the Apostle Paul why Christians should pray for all men. If, then, God desire the salvation of all men, he must be doing all that he wisely can to save men. We have seen that he has provided the propitiation for sin, that he has sent forth his holy Spirit to strive with men to lead them to Jesus. He has thus manifested the intensity of his desire for men's salvation. If then, O reader, it be God's desire to save you, it must be your duty and your privilege to be saved. *God*

We observe, fourthly, that it is the duty and privilege of every gospel hearer to be saved at once, because the condition to be fulfilled by the sinner, that he may be saved, is practicable. To be saved is men's duty; for God commands them, "Look unto me and be saved, all the ends of the earth." As it is the sinner's duty to be saved, there must be something for the sinner to do that he may enter into the joy of salvation. He has indeed nothing meritorious to do. All the merit on the ground of which the sinner may be saved is in the work of Jesus. He did the meritorious work. Yet the sinner is commanded to repent and believe the gospel. Now this is what he can do. He cannot repent and believe without the Spirit and without the revelation of God as propitiated towards him in the great atonement. But we have seen that the Spirit's influence and the Redeemer's sacrifice are world-wide. There is therefore a saving truth for the sinner to believe—the truth that God so loved him that he gave Jesus to die for him. Every influence that he needs to constrain him to turn from sin to God and believe the gospel is brought to bear on his mind. If you could not believe, it would not be your duty to be saved. But God does not command men to do impossibilities, and since he commands you to believe in Jesus as your Saviour, you can believe and ought at once to believe and be saved.

We observe, fifthly, that it is the duty of every gospel hearer to be saved at once, because, every moment that a person continues in an unsaved state he lives in sin. God is a holy God. He hates sin. If it were his pleasure that men should wait until some future period of their lives to be saved, it would be his pleasure that they should live in sin. But this it is blasphemy to aver. As God is holy and desires you to be holy, it is your duty to be saved at once.

We observe, sixthly, that all the remonstrances, entreaties, invitations, addressed to sinners, serve to impress on us the idea that it is the duty of every gospel hearer to be saved at once. Can we entertain any other idea when we hear God saying to sinners, Turn ye, turn ye, for why will ye die? Come now let us reason together, though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool. The Saviour invites "Come unto me, all ye that labour and are heavy laden, and I will give you rest." So does the loving Spirit, the Spirit and the Bride, say Come. Reader, ponder the remonstrances, entreaties and invitations addressed to you in the Bible, and you

will see that you ought to be saved, and that it is your privilege to be saved.

In the light of the above considerations we see the falsity and pernicious influence of Calvinism. According to Calvinism, conversion must be the result of a direct special, faith necessitating influence. According to Calvinism, God has not only decreed to give the special invincible influence of the Spirit to a certain and definite number, but has also appointed the time when it will be bestowed in every case. If it be maintained that conversion is caused by omnipotent energy, it is at once removed from the sphere of man's duty. And the direct tendency of such a doctrine is to make men careless and unconcerned as regards their eternal well-being or else to drive them into the regions of despair.

Why is it that many do not regard it as a privilege to be saved at once? Various reasons may be given. But it seems to us that they are all resolvable into this, that men are unwilling to give up sin. To be saved by faith in Jesus involves the giving up of sin. But men love sin, and they are prone to banish from their minds all thoughts respecting their state in God's sight. Thus do men resist God's efforts to save them. Reader, know that God seeks to save you *now*. He saves for Jesus sake. Jesus died for you. As a sinner, rest on his atoning death for you, and be at peace with God.—A.

THE REASONS WHY MANY ARE CALLED AND FEW CHOSEN. *of called*

Having in a previous article shewn that one good reason why the invitations of the Gospel are addressed to all is, because provision has been actually made for all, and that another good reason is, because all the persons in the Godhead are anxious that sinners should enjoy the blessings of salvation, which are so fully and so freely provided; let us now look for a little at the important question, *why are only a portion of those to whom the Gospel is addressed chosen or elected?* There must be some reason why many to whom the gospel is addressed remain unsaved, and are at last cast away. What is the reason why few are chosen? It cannot be because the love of God is limited to a few; for God, as we have seen, loves all men with unspeakable love, and gave his own and only begotten Son to a lost and self-ruined world as an expression of that love. It cannot be because atonement has

been made for an elect few, and all the rest left beyond the possibility of forgiveness; for if there is one truth more clearly taught in the word of God, than another, it is, that Christ gave himself a ransom for all, tasted death for every man, and came, not to condemn the world, but that the world through him might be saved. Why then are few chosen? It cannot be because the influences of the Holy Spirit are withheld from the great mass of gospel hearers, no this cannot be, because the Holy Spirit has been poured out upon all flesh. That Divine agent has long since come to convince the world of sin, of righteousness, and of judgment.

Why then are only a portion of those to whom the gospel call is addressed separated from the world, or chosen to salvation? Is it in consequence of some arbitrary decree of unconditional election on the one hand, and unconditional reprobation on the other? This cannot be, for such a doctrine is opposed to reason, to justice, to the dictates of every enlightened conscience, and to the plainest statements of Scripture.

But the grand, the radical reason why few are chosen out from among the many who are called, is, because few believe the gospel, few comply with the conditions of salvation. The election of individuals to distinguishing privileges here, and to glory hereafter, is a process which actually takes place in time, and not as many suppose, something which was actually accomplished in a past eternity. When speaking of God's purpose to create, and his actual creation, they make an important and necessary distinction, or they very properly view the one as a thing of eternity and the other as a thing of time. But, strange to say, they make no distinction between the Divine purpose to elect, and actual election, though it is most manifest that the latter is as truly a thing of time as the former is a thing of eternity.

The elect are in every instance chosen *in Christ*; and before it is possible for any man to be one of the elect of God he must be *in Christ*; a believer in Christ, united to Christ by a true and living faith. As Peter expresses it, (1 Peter, i, 2,) "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied." Or, as it is expressed by Paul, (2 Thess. ii, 13), "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH sanctification of the Spirit and *belief of the truth.*" It

is not necessary to quote other passages to prove that actual election takes place in time. The above are sufficient to shew that it is when the soul of the sinner is united to the Saviour by, or through the belief of the truth, that the election of which we are speaking takes place. The very idea of choosing out *from among* presupposes the *existence of the chosen*, and the *actual existence* of those out from among whom they are chosen.* Actual election then you perceive is inseparably connected with actual faith in the gospel, and God elects, or sets apart from the world lying in wickedness all those who are influenced by, and who obey his own truth. If you select a brick or a stone out from among a heap of bricks or a heap of stones, and place it in a building you are the only agent; for it is a mere thing, it is passive, dead, senseless matter in your hand. But it is not so when sinners are brought out of darkness into light, from death to life, from the world into the Church of Christ, from sin to holiness. Though it is God who elects, the believer is not passive in election. By no means, the believer is as truly active when chosen out of the world as when purifying his own heart by faith.

It would be wrong in us to say that because Mary elected the good part which shall never be taken from her, therefore God had no agency in the matter; such a representation would be unscriptural and one-sided, and on this very account we believe our Calvinistic brethren to be wrong and one-sided in their views when they represent election as being unconditional, and the elected as being perfectly passive in the matter. But when we take the scriptural view of the subject we see that it is through the sanctifying influence of the Spirit, and through the belief of the truth that the process of election is commenced and carried on and com-

* There are some fine thoughts on this subject in Rutherford's Lectures on Election. He asks "Is it not a monstrous absurdity to speak of AN ACTUAL election and separation of a multitude of *nonentities* from among a host of other similar *nonentities*? It is not thus that the Bible instructs us, and it is not over a universe of mere ideas that Jehovah reigns. There was once an ideal philosophy which has been happily exploded and put to flight by a strong appeal to common sense and the every day apprehensions of mankind, and we still live under the reign of an IDEAL THEOLOGY which is already beginning to totter toward its downfall before the common sense of men who are content to make their appeal to, and draw their religion from, the infallible Word of the infallible God. It is not from among a generation of phantoms that the selection of which we speak is made." Page 239.

pleted. Looking at the subject from this standpoint we see free grace, sovereign grace, nothing but grace reigning on the throne of grace. God never intended his throne of grace to be built and established on the ruins of man's agency, free agency, active agency, in the salvation and sanctification of his soul, though many divines speak and write in such a manner as to leave the impression that the one destroys the other. We believe that election is of grace, and that it is *through faith* in order that it might be of grace; these two simple truths are in glorious harmony. There is no mystery here, no darkness, nothing to cloud, or perplex, or bewilder the mind. God chooses those, all those, and those only, to salvation here, and to glory hereafter, who yield to the influence of the gospel, and are sanctified by the Holy Spirit. On the other hand he rejects, or reprobates, those, all those, and only those, who disobey the calls of the gospel, neglect the great salvation, resist, and do despite unto the Spirit of all grace. It is impossible more forcibly to express the *reason* why the few are chosen and the many reprobated, than in the language of our Lord. "Ye will not come unto me that ye might have life." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not.*" I would but *ye would not.* Nothing stood in the way of their salvation, and consequently nothing could stand in the way of their election but their own unwillingness, their obstinate unbelief. Dear reader, if you are not now one of the elect of God, it is just because you are not believing the gospel. If you are now out of Christ, and if you are at last shut out of heaven and shut up in hell, it will be because you disobey the gospel of God. He wills your salvation, he has no desire that you should die. He is now seeking to bring you to himself. His language is that of entreaty, compassion, and love. But if you refuse, if you rebel, if you resist, he will by and by utter in your ears language which no other being in all the universe can utter but himself, and every sentence of which will go to convince you that it was your own fault that you were not among his elect. Yes, he will say, "Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as a whirlwind, when distress and anguish

cometh upon you. Then shall they call upon me but I will not answer; they shall seek me early but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices."

Dear reader, you are now one of the called, and it is your duty and your privilege to become one of the elect. O come to Jesus, come now, come as you are: his loving language is, "him that cometh unto me I will in no wise cast out." Come, for the Divine Father earnestly invites you to come; come, for the Divine Son earnestly invites you to come; come, for the Divine Spirit earnestly invites you to come. All things are ready, now ready, why refuse to come? Thousands as guilty and as wicked as you have obeyed the gospel call, and have been numbered among God's elect, and so may you. Yet there is room, room in the love of God, room at the gospel table, room in the church on earth, room in heaven. But, if you disobey the call, if you slight the invitation, if you neglect the great salvation, if you sin away your day of grace, if you, by unbelief, madly beg to be excused, and say I cannot come, you will be at last among that class respecting whom the master of the feast will say, "none of those men which were bidden shall taste of my supper." O reader, if you reject Christ, God will reject you:

"The choice you make shall fix your doom :"
For this is heaven's decree,
That with the fruit of what he sows
The sinner filled shall be."

O choose the good part now and all the blessings of salvation shall be your everlasting portion. To-day if ye will hear his voice harden not your heart. The decision is in your own hands. Life and death, the blessing and the curse, are set before you.—M.

THE CHRISTIAN.

In our last, we specified, Looking to the Cross, and, The cherishing and expressing of gratitude to God, as exercises of the Christian's soul, in his communion with God. Proceed we now to point out some additional Christian duties, by which intercourse with God may be carried on.

3. READING THE SCRIPTURES FOR OUR OWN PERSONAL BENEFIT—FOR OUR OWN EDIFICATION.—This is an exceedingly important exercise for a Christian. There are many ways in which a Christian may read the Scriptures, and get little practical benefit to his own soul from doing so. The minister may read and study the Scriptures for the benefit of his people, when he should read and study them for his own soul's benefit. If he read and study them for the immediate and practical benefit of his own soul, he will be best qualified to bring out things new and old for the benefit of the people. If his great concern be to read and study the Bible for his people, though he may enrich his mind with much valuable biblical knowledge, his own soul grows lean; it is not fed. Verily he has his reward. He must study the Bible as God's book to himself, and he will be in direct communication with the eternal Mind. The Sabbath-school teacher may read the Scriptures for the benefit of his class, and not for his own personal edification. Now it is right that a Sabbath-school teacher should study the wants of his class, and make himself acquainted with such views and aspects of truth, and use such anecdotes and illustrations as will interest them, but if he read not the Bible for himself his soul does not prosper. He may qualify himself for interesting children, but he could do this without losing his piety. Let him remember the relation which his human spirit sustains to the great uncreated Spirit, and that the Bible is the mind of that Spirit revealed to him, and he will read it with the desire to know what he has to say to him *personally*. Another Christian, who has a keen relish for controversy, may read the Bible in order to get arguments to refute the notions which he conceives to be erroneous. Probably such a person would not read the Bible so much if there were no erroneous notions to refute. Or, if he does not read the Scriptures for the purposes of getting arguments to overturn notions which he thinks erroneous, when he reads the Bible he allows these things to attract his mind more than passages that directly bear on his well-being and plainly teach him his duty. Such a person may become a skilled controversialist, but he is not dealing fairly with the Word of the eternal God. He is feeding on hard bones always, when he ought, sometimes at least, to be delighting his soul in fatness. I do not say that it is wrong or unimportant to meet erroneous views of God's character and purposes, with arguments drawn from his Word. It is most important. Would the

we were better skilled in such work for God! But there is danger lest this work draw us away from the study of the Bible for the edification of our own souls. The Bible is a communication from the mind of God to our individual minds. It must then be important to know—indeed it is our duty—to know what he says to us—what duties he wishes us to perform—what hopes he has laid up for us. If we read the Bible to know what God says to others, that we may be able to tell others what he says to them, which in its own place is very important, we cannot for our own souls derive so much benefit as when we read it to know what he says to us personally. Ah! this is the reading of the Bible that Christians need to practice.

The Christian must beware also of reading and delighting in religious books more than in the Word of God. There are many religious books: most important it is for Christians to read them. When he does so he converses with those whose experience of divine things is perhaps richer than his own, who knows more of the Word and ways of God than he does: and so he may acquire valuable information. But we must beware of allowing ourselves to be more interested in the religious book than in the Bible. When you feel that for the edification of your soul you would rather go to the religious book than to the Bible, you need to go to the Bible to get your love for it increased. It is often the case that even Christians do not study the Bible—the product of the eternal Mind—with the same care as they study the works of men. Let us beware.

Christian, then read God's Word for your own edification.

4. PRIVATE PRAYER.—Family prayer is important; social prayer is important; public prayer is important; private prayer is all-important: a Christian cannot live without it.

What is it to engage in secret prayer? It is to be alone with God. How solemn! It is the human spirit in intercourse with its Father-spirit. Private prayer, we repeat it, is the human spirit alone in intercourse with its Father-spirit, seeking from him strength for the supply of its wants. It is important that the Christian when he is alone with God should pray for his family, for the Church he is connected with, for his friends and relatives, that he may prosper in his temporal concerns, for the conversion of souls in the world. He must not be selfish in his prayers. He must, while alone with God, exercise his benevolence in prayer for others. This exercise must be pleas-

ing in the eyes of his Father in heaven. But at the same time he must exercise faith in God and confidence in his promises, as well as express his own need of spiritual blessings, by praying that God would supply his own needs according to his riches in glory by Christ Jesus. This habit of private prayer contributes greatly to spirituality of mind, as well as deepens in us a sense of our own dependence on God: for we cannot come to God alone and seek from him his blessings for ourselves without feeling our need of them. It causes our souls to follow hard after God also. It leads us far more clearly to realize the relations he sustains to us, and gives us far more vivid realizations of his presence. When we thus have intercourse with God, we have more of God about us when we enter into the family, the Church, business, the world. It makes us holier; it humbles us deeply. It tends to repress the rising of every emotion, to restrain every desire in opposition to God's will. It makes us act continually under his eye. It gives us true blessedness—the very happiness of God. It gives us far more powerful impressions of the awfulness and grandeur of eternal realities. The world will not draw away the man who thus has communion with God; its frowns will not disturb him. He is shut up in God. Christian, cultivate communion with God. Let us pray to him for our own souls frequently, earnestly, believingly, realizingly.—A.

ARE YOU PREPARED FOR DEATH?

The question, Am I prepared to step from this world, when the summons shall be put into my hand, without fear? is one which every tongue that is mortal should put to the soul, which is immortal. All men now living, at some time or other, and it may not be very far distant, must take leave of this world with all its pleasures and allurements, and sail out upon the unlimited ocean of eternity. There are very few who have not thought a little about this subject. However far they would wish to drive it from their minds, it will continually be brought before them, with all its striking realities. They may succeed in keeping it at a distance by the pleasures of the world, while health, with all its numerous enjoyments, continues to surround them; but when they are deprived of that great boon; when disease takes hold of

them and lays them prostrate upon beds of pain, and the thought that death, with its cold and clayey, hand, is about to lay hold upon them, enters their minds, then the awful reality with regard to their future state will be brought home; then will they begin to be afraid of taking a leap in the dark.

Are you, dear reader, taking enough of thought about the future well-being of your immortal soul? In the first place, have you realized that you are a sinner? are you convinced that you are a rebel against your Creator? have you been brought to feel that the sins you have committed are sufficient, if not forgiven, to fix your future doom in hell? If not, you are sleeping the sleep of death; beware, O beware, lest you never awake on this side of the tomb! You are aware that that "Book of books" says, "There is none that doeth good, no, not one." Again it says, "All have sinned and come short of the glory of God." Now you are included in these passages, and God hath said, "He cannot look upon sin but with abhorrence." He must, therefore, be looking upon the sins that you have committed with abhorrence. Again we are told, "that no sin can pass unpunished;" you, therefore, must,—unless we impeach the veracity of the Bible,—suffer the penalty due to your sins, if you die impenitent. And what will be the punishment? We hardly need tell, because the Bible is so full of information, as if to guard from such an awful end. It says, you shall be consigned to that place "where the worm dieth not, and the fire is not quenched." Such must be your doom if your sins are not forgiven. Are you in the face of this prepared to meet death unprepared? are you prepared to separate yourself for ever from everything that is happy and holy, to allow yourself throughout an endless eternity to rest beneath the awful frown of the Creator of the universe? Are you prepared to dwell throughout those never ending ages with the sinful of all ages? If you are, then continue in a state of indifference with regard to your future welfare. Think not, O careless soul, that you will escape if you neglect all offers of mercy; God is too holy and too just a Being to allow the incorrigible to pass unpunished; the heavens and the earth may pass away, but one word that he hath spoken shall never pass away. The dread sentence hath gone forth with regard to those who remain impenitent to the last, and cannot now be revoked. Are you, dear reader, still in an unsaved state? are you still continuing to trample upon the blood of your crucified Redeemer? What if the sentence to

depart should be put into your hand to-night! what if it should be put into your hand at this very moment! What, I ask, O unconverted soul, would be your future destiny?

Remember, O remember well,
That justice would thy fate decree,
To groan for ever in that hell,
Prepared for all mankind like *thee*.

Say not that it was just your fate so to be; say not that there was no pardon for you; say not, I am one of the reprobate children. Such is not the case. In the midst of all your sins, the greatest you have committed is your rejecting offered mercy. Christ bore the burden of your sins on the tree; he paid the penalty due to your sins, and your receiving or rejecting of it will not make the agony he underwent either greater or less. He hath paid all, and it remains with you whether you will accept that pardon and live for ever, or reject it and die; for it is said, "How shall you escape if you neglect so great a salvation." This salvation, therefore is for you, or it is impossible you can reject it; for we cannot imagine any one rejecting a thing that is not there to reject. I am fully convinced that one of the great pangs that will rend the bosom of the lost will be the rejecting of Christ's atonement.

Resist no longer the pleadings of the Holy Spirit, count no longer the blood of the covenant as an unholy thing, and thus heap upon yourself the condemnations of *your God*. Do not rush heedlessly to an eternity of misery, without seriously considering the course you are pursuing. Delay not till some future day. Remember that "now is the accepted time and now is the day of salvation."

To-day may find you gay and proud,
To-morrow find you in a shroud;
No surety have we life will last
Until another day is past.

J. M.

FEED MY LAMBS.

It is an axiom that parents should provide for their children. We call that parent a monster who wastes, to gratify his own passions, what he should expend in procuring food for his children. Kind and wise parents are very careful not only to supply their children with food, but also to minister to them food

convenient for them. They would not, knowingly, give them what is unsuited to their constitutions. They exercise a watchful care so that nothing may go into their stomachs which will do them injury. And they are all the more vigilant that their children do not know what is good and what is bad for them, and are prone to seek the gratification of their tastes. Parents who act thus are to be commended.

But is it not equally the duty of parents to be careful in regard to the mental food which their children receive? Children have minds: these minds need training; they require supplies of mental nourishment. The mind is more important than the body. It is the jewel, whereas the body is only the casket that contains it. It is the tenant, whereas the body is only the tenement in which it dwells. If parents are monsters of cruelty, who provide not for the bodily wants of their children, what shall be said of those parents who, while they are scrupulously careful with regard to their children's dress and food, neglect to train and educate and fill with knowledge their immortal minds?

Every man should be a Christian. But it is most important that parents be Christians. In addition to the obligations which lie on every human being to be a follower of Jesus, an obligation rests on the parents to be Christians, arising out of the relation which they sustain to their children. They influence their children's minds for good or for evil, according to their personal character. That the fruit of the influence which they exert on their children may be good, they must be trees of righteousness, branches of the true Vine. Parent, are you a Christian? For your child's sake you ought to be. You tremble to think what would become of your child were you to be taken away from the world. But consider how your child's mind is to be trained and stored with the knowledge of God if you are not a Christian.

Many Christian parents are not so careful as regards the mental food which their children receive, as they ought to be. In addition to instruction imparted by their own lips, parents should supply their children with books which have an upward moral tendency. The mind craves after knowledge. The principle of curiosity is strong in children. This desire for knowledge needs to be properly regulated as well as gratified. Parents let your children have books which will inform their minds as to the things of time, and especially as to those things that relate to their souls, to God, and to the world to come. We have known Christian

parents very faulty as to this matter. They had publications, whose moral tendency was downwards rather than upwards, in their dwellings, to which their children had easy access. Now, these parents would have been distressed beyond measure had their children partaken of anything poisonous, and would have resorted to every possible remedy, and spared no pains and no expense to expel the poison from their system, and to neutralize its effects. But O, why were they so cruel to their children's souls! These parents, too, would lament that their children were not converted to God. But let them understand that as they sow they may expect to reap.

Christian parents, as you love your children and desire to see them Christians, seek to educate their minds, and to store them with the solid food of truth; see to it that their minds come in contact only with what is pure and healthful in its influence. This is important for your children during their tender years, so that good principles may be fixed and settled in their souls, and that they may not be easily drawn aside from the path of rectitude by the fascinations of the world, nor driven from their steadfastness in the truth and in duty by the fierce gusts of temptation. We do not mean that you should make your children, like hothouse plants, unable to bear the storms of evil influences. Sow in their souls the seeds of morality and religion, that they may, in their riper years, not only repel the evil influences which surround them, but bring forth the fruits of righteousness which are by Jesus unto the glory and praise of God. "Train up a child in the way he should go, and when he is old he will not depart from it." A.

HOW TO ANSWER A FOOL.

There are two passages in the book of Proverbs, one of which appears to contradict the other. "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."—Prov. xxvi. 4-5. This paradox, or seeming contradiction, is very well explained in the *Family Book*, published by the London Tract Society. It is as follows: "The fool is one who does not make proper use of his reason. When he speaks in the folly of passion, answer him not with like folly, but give a soft answer, which turneth away wrath.

Answer not the folly of mere *talkativeness* with similar folly. Perpetual prating about nothing may often be put down by a dead silence. Answer not the folly of *unreasonableness*, *false argument*, or *prejudice*, by like folly; but "prove all things, and hold fast to that which is good."

Answer not the folly of *profaneness* by folly like his own, but by marked silence, or well-timed reproof. (The Rev. John Howe, walking in the park, met two gentlemen, who, in eager discourse, repeatedly uttered the awful word "damn" to each other. Mr. Howe took off his hat, and, with much solemnity, said, "Gentlemen, I pray God to save you both." "A word spoken in season, how good is it!")

Answer not the folly of *malignity* with like folly. "There is that which speaketh like the piercing of a sword; but the tongue of the wise is as a healing medicine. In the mouth of the foolish there is a rod of pride, but the lips of the wise shall preserve them."

Answer not the folly of *peevishness* according to its folly, but pity, forbear, and forgive; and

"The tear that is wiped with a little address,
May be followed, perhaps, with a smile."

Answer not the folly of *captiousness* with similar folly. Be not displeased when you are contradicted; above all, do not wait for an opportunity of contradicting in your turn, to pay off the supposed affront.

Answer not the folly of *flattery* according to itself, but turn to it a deaf ear, and a disgusted heart; for he that flattereth his neighbour, spreadeth a net for his feet. Flattery cherishes pride, self-love, and self-ignorance.

But answer a fool according to his folly, lest he be wise in his own conceit; that is, answer him so as to refute him on his own false principles, lest his being left without an answer should lead him to suppose that his folly is unanswerable, and so confirm him in his mistake. Answer him, if he fancies himself right when he is clearly in the wrong, if possible to prevent him from deluding others."

There are many things which we can never see in the light of prosperity, which become clear, and bright, and beautiful like stars in the dark night of adversity.—M.

STOP.

It is a sad thing to be deprived of sight. James Wilson, a blind man who lived in the North of Ireland, published a volume entitled *The Biography of the Blind*, in which he shows that blind men have distinguished themselves as poets, philosophers, artists, &c. Wilson was born in North America before the revolutionary war. His father espoused the royalist cause; was taken prisoner; when he was released, with his wife and child, embarked for Britain, and died shortly after the vessel's leaving New York. His mother died too, and James was an orphan. To add to his misfortunes, he was seized with small-pox, which deprived him of his sight. He was then about four years of age. The vessel put into Belfast harbour, and James was sent ashore, and so spent his life in the North of Ireland. He relates the following instance of an escape from drowning, which he experienced. He says: "In a cold winter evening, as I travelled to Lisburn, I happened to wander from the direct road into a lane which led immediately to the canal. Unconscious of the danger to which I was exposed. I was stepping on pretty freely, when my attention was suddenly arrested by a cry of 'Stop! stop!' Of the first and second call I took no notice, as I judged some other person was addressed; but at the third warning I stopped, when a woman came running up, almost breathless, and asked me where I was going. I replied, 'To Lisburn.' 'No,' said she, 'you are going directly to the canal, and three or four steps more would have plunged you into it.' My heart glowed with thankfulness to the all-wise Disposer of events, and to the woman who was made the instrument of my preservation."

Now this incident is instructive. Wilson rightly viewed it as an evidence of God's watchful care over him. The unconverted sinner is blind: he is wilfully blind: he shuts his eyes to the fact that he is a sinner, to the danger to which he is exposed, because of his sins, and to the way of escape from that danger which God has mercifully opened up in Christ Jesus. God by his Spirit seeks to open the sinner's eyes, and to turn him from darkness to light, and from the power of Satan unto God, and his faithful servants are co-workers with him. James Wilson had lost his eyesight, and consequently did not see. The sinner does not see because he has shut his eyes and refuses to open them. God seeks to arrest the sinner in his hell-ward career. Sinner unsaved, you are in danger

of hell, and you are in the way to hell. God's voice is sounding in your ear, calling on you to stop. By means of afflictions, either personal or relative, or by worldly disappointments, by the word of God, or by the preaching of the truth, he is seeking to arrest you in your career of sin. Just as God used the woman to call James Wilson's attention to his dangerous condition, he may use a fellow worm to call your attention to the peril in which you are as a sinner, suspended over the brink of hell by the brittle thread of life. Bear in mind, however, that just as it was necessary for James Wilson, not only to *hear*, but to *heed*, the warning, so it is necessary for you, not only to *hear*, but also to *heed* the voice of God. We see that the blind man's own agency was needed in order to his salvation. It was not enough for the woman to cry "Stop!" It was necessary for him to hear and stop. He did so, and was saved from drowning. So, sinner, your own agency is needed in the matter of your salvation. You do not need to open up a way by which to return to God. This you cannot do, and need not attempt to do, because God has given his Son to be your Saviour, who has atoned for your sins in his death. The Spirit testifies of Jesus. He shows you your danger apart from Jesus, and Jesus as in every way suited to you. It is your duty to consider your state, to stop in your hell-ward course, to turn to God, by believing in Jesus. Had James Wilson simply neglected to listen to the woman's warning voice, he might have been drowned in the canal; so if you neglect the salvation that is in Jesus, and wander on heedlessly in the way of unbelief and sin, despising all God's counsel, and determined to have none of his reproof, you must perish. Turn ye, turn ye, for why will ye die?

A.

RECEIVING A KINGDOM.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

The chapter out of which these words are selected is one of the most sublime in the Bible. Here is a striking contrast drawn between the two dispensations: the law is set forth in all its terrific grandeur, and the gospel in all its glorious grace. In the passage we have

CHRISTIAN PRIVILEGE ACKNOWLEDGED.—*Contemplate its nature*—"A kingdom. It is widely different from the kingdoms

of this world, being spiritual in its principles, and sacred in its interests. Of this kingdom, Christ is the Monarch, the heart is the throne, grace is the sceptre, the Bible is the law, and glory the end.

Its stability.—"Which cannot be moved." This is in opposition to the passing away of the Old Testament dispensation. Its past stability is a pledge of its future endurance. The kingdom of Christ is firm, and shall continue the same in its character, principles, laws, constitutions, privileges, and immunities. The lapse of time, the attacks of infidels, the rage of persecutors, and the malice of devils cannot move it.

How we become interested in it.—"Receiving." Whereas by faith we embrace Christ, we become members of his kingdom.

CHRISTIAN DUTY RECOMMENDED.—Consider *What it includes.* "Serving God." Our aim should be to do this acceptably, and the manner, "with reverence and godly fear." We must avoid the forwardness of presumption and cultivate humility. Thus to serve God, is to yield ourselves implicitly to him.

What it requires.—"Grace." It is not to be accomplished by natural ability. Without a new heart we cannot have the disposition to serve God, and without grace we cannot have the power. *Where is it to be obtained?*—"Let us have grace." The source is divine,—but the means are human. Seek it from him who is the God of all grace.—*Temple.*

FINE THOUGHTS IN FEW WORDS.

SELECTED.

Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak faster, whilst an inward canker will gradually rot and decay it.

The lovely bird of paradise, Christian contentment, can sit and sing in the cage of affliction and confinement, or fly at liberty through the vast expanse, with almost equal satisfaction; whilst "Even so, Father, for so it seemeth good in thy sight," is the chief note of the celestial song.

THE PROMISES are a cabinet of jewels, and they are as various as they are rich, suited to all the conditions of the Christian. They are the daily bread of God's children. There is Christ and heaven in every promise. "This is mine." They are the trees

of life growing in the garden of God's Word, which the Christian may freely pluck and eat.

PRAISE.—The deepest springs yield the sweetest waters : hearts most deeply sensible of God's love yield the sweetest praises.

MINISTERS are but stars to light others to Christ. The Spirit is the loadstone to draw them to him. If we would have the door of blessing opened to us through the ministry, we must unlock it with the key of prayer.

"*My burden is light,*" said the blessed Redeemer. A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.

CONSISTENCY.

Alas! consistency is a rare jewel. The life of the professing Christian should be consistent with his profession. Thus will he be respected; and thus will his influence be felt in the community. The inconsistencies of professing Christians are a stumbling-block in the way of the conversion of sinners. Who have a right to say so? Who can consistently say so? Can the man say so consistently who believeth the Calvinian doctrine of election? Surely if a man believe that God, from all eternity, decreed to save a certain and definite number, which can neither be increased nor diminished, and that he passed by the rest of mankind, and made no provision for them, he cannot say consistently that the blemishes in the lives of Christian professors are a stumbling-block in the way of sinners coming to Jesus. Is it then a matter of pure indifference whether Christian professors are consistent or inconsistent? By no means. One of the greatest barriers in the way of sinners coming to Jesus is the unchristian temper and conduct of many professors of religion. But the *Calvinist* is inconsistent in making such a statement. If his creed be true, God is from time to time saving all whom he has decreed to save. Few Calvinists have the moral courage to be consistent with their creed. They will hold on to their God-dishonouring creed, and at the same time utter sentiments that give the lie to it, that are consistent only with more enlightened and liberal views.

We have frequently been made sad by listening to Calvinistic ministers at tea-meetings, Bible Society meetings, and Missionary meetings. They will speak of the importance of spreading the gospel, and circulating the Bible; they will show what has been done in the past by the heralds of salvation in the way of disseminating the gospel; they will enlarge on *how much more might have been done* for Jesus if his followers had been more active and liberal, and urge on their hearers greater diligence in the Lord's work. Men who hold and who have sworn to maintain and defend a creed which teaches that God has decreed to save a certain and definite number only, and to pass by the rest of mankind, declaring that more souls might have been converted if Christians had been more united, laborious and liberal!! Now these men either hold the Westminster Confession as their creed, or they do not. If they do, they ought not to talk as above indicated. If they do not, then they ought to repudiate the creed; because no two things can be more antagonistic than the Calvinistic doctrine of election and such sentiments; and no conduct can be more inconsistent than to hold by the creed, oppose those who have discarded it, because it is false, and, at the same time, give utterance to them. Such sentiments are in themselves true and important. It is true that God's people might have done much more for Jesus and the salvation of men had they been more zealous in his cause. But the truth of such a statement is seen only in the light of a doctrinal system that is at the opposite pole from that of the Westminster Confession of Faith. And yet many who make such statements as these have excluded from their fellowship those who maintain the doctrines which give to them consistency, and for no other reason than their holding them. We think we have a right to complain of this conduct in many Calvinistic ministers. They will denounce us as heretics, because of the views of divine truth which we advocate, set forth that these are pernicious, and yet hold a creed which teaches that the destinies of all men were fixed from eternity, and that sinners are converted by omnipotence. How can any doctrine be pernicious in the light of such a creed? We admit that men have a right to hold and teach Calvinism, but we think they ought to be consistent with it. The attempt to be so would be convincing proof to them of its, utter unsoundness.

X. Y. Z.

THE LIFE GAUGE.

There are who measure life by years,
 With false or thoughtless tongue ;
 Some hearts grow old before their time :
 Others are always young.

Tis not the number of the lines
 On Life's fast—filling page ;
 Tis not the pulse's added throbs
 Which constitutes their age.

Some souls are serfs among the free,
 While others nobly thrive ;
 They stand just where their fathers stood :
 Dead, even while they live !

Others, all spirit, heart and sense—
 There's the mysterious power
 To live in thrills of joy or woe,
 A twelvemonth in an hour.

Seize then the moments as they pass—
 The woof of Life is Thought !
 Warm up the colors—let them glow,
 With fire or fancy fraught.

Live to some purpose—make thy life
 A gift of use to thee—
 A joy, a good, a golden hope,
 A heavenly argosy !

 INTELLIGENCE.

EVANGELICAL UNION, ANNUAL MEETINGS.—The annual meetings of the Evangelical Union were held in Glasgow on the 29th and 30th September and the 1st October. We are in receipt of the *Christian Times* of October 3, which contains the sermon by the retiring president, the addresses by various E. U. ministers at the public soiree in the City Hall, and at the public breakfast in the hall beneath Dr. Morison's Church.

The Academy was examined on Tuesday, Oct. 29. The Rev. Hugh Riddel, President of the Union, occupied the chair, and was supported right and left by the professors and examiners of the institution. The number of students examined was forty-one, and the attendance of min-

isters, delegates from churches, and friends from a distance, was larger than on any previous occasion. The examination was conducted with great spirit, and afforded much satisfaction to the audience. After it was concluded the examiners expressed themselves much pleased with the manner in which the students had acquitted themselves; and the Rev. Messrs. Melville, of Canada, Guthrie and Boyle, of London, congratulated the Union on the large number of young men enrolled as students, and on the diligence and ability which they had exhibited in the examination. After prayer by the Rev. J. Guthrie, the meeting dismissed.

The annual sermon was delivered on Tuesday evening, in North Dundas Street Church by the Rev. Hugh Riddell, who took for his subject, "The Propitiatory Work of Christ" The following extract from the sermon shows the nature of the propitiation :—

"Seeing, then, Jesus did not, and could not, endure the literal or full penalty of law against sin, some may be disposed to ask what then did he endure? We reply he endured that amount of suffering in the room of sinners which was necessary to vindicate the authority of law, and demonstrate to an intelligent universe that disobedience is highly criminal, and cannot be indulged in with impunity. The interests of the moral universe required that the Divine Ruler should signally exhibit his abhorrence of sin, and this abhorrence of sin was more effectually, more strikingly exhibited by the sufferings unto death of Jesus than if the whole human family had been hurled to perdition. The obedience of Christ magnified the divine law, and proclaimed it as holy, just and good, both in its requirements and sanctions. The sufferings of Jesus demonstrated the divine hatred of sin and his determination to put it down. If God did not spare his own beloved Son when he stood as a substitute for man, how shall those escape who delight to revel in the accursed thing, and neglect the great salvation? Thus the atonement of Christ was a grand moral expedient introduced into the divine moral government in consequence of human transgression, by which the violated law has been honoured and magnified—sin condemned, the compassion of God manifested towards sinners, and a safe and honourable way opened up by which guilty men may obtain life and salvation."

The sermon, which is throughout full of rich thought, and remarkably clear and convincing, concludes with the following lessons :—

"1. The inflexibly righteous character of Jehovah. He will maintain the authority and dignity of his holy law; he will not give the least countenance or encouragement to sin—it must be put down. If men will roll it as a sweet morsel under their tongues, the consequences will be terrible.

2. The unparalleled compassion of God is strikingly manifested in the work of Christ. So great is his compassion for perishing sinners, that he gave up his Son to atone for their sins, and thereby opened a way of escape for their guilty spirits. Calvary is the true standpoint from which to contemplate the divine character.

3. The great propitiation is finished, and all things needed for men's salvation are now ready. The door of mercy stands open for all. All

are earnestly invited to embrace Christ, and thereby enter into the enjoyment of life and salvation.

4. The duty of the Christian church is to hold up Christ before a perishing world—diffuse among mankind the glad tidings of salvation—and urge men everywhere to abandon their vices and embrace Christ Jesus as their only and all-sufficient Saviour.

This is pre-eminently our great work as ministers—office-bearers—and members of the Evangelical Union. Our beloved Union in its origin stood so closely related to the work of Christ, that it may be said to have originated in the atonement controversy, which agitated the churches of this country about twenty years ago, and this doctrine has hitherto been the fundamental and vitalizing principle of our ecclesiastical movement. Christ, and him crucified, has ever been the darling theme in our pulpits, and in our gospel publications, and so long as this practice predominates we may confidently calculate on success in the Lord's work. Difficulties we may have, but standing by the cross of Christ we are as in an impregnable fortress, against which the gates of hell will never be able to prevail."

The Annual Soiree was held in the City Hall on Wednesday, Sept. 30, the Rev. James Maconachie, who was unanimously chosen president of the Conference for the ensuing year, in the chair. The City Hall was crowded in every part from area to gallery, literally to overflowing. We should like to give to our readers, entire, the excellent addresses delivered at this large meeting. But our space in this number does not admit of our doing so. We may, in our next, give one or two of them. The first speaker was the Rev. Nesbit Galloway, of Dunfermline, who took for his subject "THE MISSION AND WORK OF THE HOLY SPIRIT." The Rev. Geo. Cron, of Belfast, Ireland, followed in an address on "THE BASIS OF CHRISTIAN UNION." The Rev. Henry Melville, of Toronto, who has visited Scotland this fall, but who is expected to arrive in Canada some time this month, was the next speaker. As many of our readers are deeply interested in Mr. Melville's visit to the old country, we give the following extract from his address as a specimen of his earnest manner in pleading with the Evangelical Union body in Scotland to send out men and means to carry on the movement in Canada:—"We believe, Mr. Chairman, there is a good time coming. We have not lost hold of Canada; neither have we lost hope of yet seeing, and that too at no very distant day, a multitude of churches planted and watered by ministers from the Evangelical Union of Scotland in the western world. Our cause is not dead over yonder, and we don't mean to let it die. It has life in it. It has spirit and power in it. It is God's own cause, and must prosper and prevail. We have a church in Huntington as I have said, under the pastoral care of the Rev. Geo. Anderson. We have also churches in Ayr, in Guelph, in Pictou, and in Toronto. The brethren in these various churches have earnestly, perseveringly, and nobly made sacrifices for Christ and his cause. But though we have these churches, they are as nothing compared with the vast field which lies before us unoccupied and untouched. Canada is a great and growing country; it is rapidly increasing in population. The Upper Province, in particular,

will at no distant day double its present population. Villages, towns and even cities, in a very few years, will rise into being where now there is scarcely an inhabitant. There are many families at this moment in various parts of the country who have a strong desire to see the simple gospel extended, and willing to give as the Lord has prospered them to help forward the good work; and I am quite sure that we have in many localities a more favourable opportunity of planting churches than some of the other denominations who are far stronger and more numerous than ourselves. What we want in our new and rising country is men—men of muscle, of bone, of brain; educated men, men of talent, of energy of determination. We want men of piety, men who love the Saviour and the souls of men. We want those in the field who are willing to do missionary work, and who are willing to forsake father and mother, brother and sister, country and kindred, houses and lands, and, if necessary, all that is near and dear to them on earth, for Christ and his cause. We don't want those who shrink back from facing difficulty in the missionary field. No; those who come must come over and help us, and they can only help us by hard labour. There are some people who fancy that any kind of preachers will do for Canada—this is a very great mistake. We want the best of your men; we want those who are learned, large-hearted, strong in faith, high in hope, and whose zeal for missionary work many waters cannot quench. We don't care whether they are Englishmen, or Irishmen, or Scotchmen, provided they are men of God, and willing to do missionary work. Give us such men, and our cause is sure to prosper. Our great difficulty hitherto, as I have said, is the want of labourers to carry on the work even in those places where we have made a good beginning. If the Evangelical Union of Scotland would organize a foreign missionary society for the diffusion of vital Christianity to the uttermost ends of the world, and give us who are trying to do a part of the great work of evangelizing the world, the help which we believe they can give us, in the shape of money and men, the results, Mr. Chairman, would be great and glorious. If there is any one denomination of Christians in the Church Militant which ought to be more hopeful and aggressive than another, it is the denomination to which we have the honour to belong. We profess to believe that the knowledge of the Lord shall yet cover the earth as the waters cover the sea; that men shall be blessed in Jesus, and that all nations shall call him blessed. We believe that God the Father loves every man, woman and child in our world, that the Lord Jesus Christ gave himself a ransom for all, and that the Holy Spirit has been poured out upon all flesh. We believe that it is his office in the economy of grace to convince the world of sin. We believe that we have a gospel to preach to every sinner on the surface of our planet; and our practice, as Christian men, as ministers, and as a denomination, can only be in harmony with our profession when we labour with all our energies for the conversion of the world. The command of the master is no empty sound, it is mere semblance of large-heartedness—"Go ye into all the world and preach the gospel to every creature." O how delightful for us to know that there is a gospel for every creature in Scotland, in Canada, and all

other portions of the habitable globe! We, as a denomination, must be peculiarly missionary in our spirit, in our plans, in our practice. We must be devoted to the work of the world's conversion, and never rest in our efforts till the joyful sound of the gospel is known, its peace enjoyed, and its purifying principles practised by men of every kind, and tongue and nation."

The meeting was subsequently addressed by the Revs. J. Strachan, Tillicoultry, on "TWENTY YEARS AGO;" John Guthrie, A.M., London, on "NECESSITY FOR THE EVANGELICAL UNION;" Joseph Boyle, of London, and W. B. McWilliam, Middlewich, Cheshire.

The public breakfast was held in the hall beneath Dr. Morison's church, Dundas St., and addresses were delivered by Messrs. Boyle, Melville, Guthrie, and Andrew, of Barrhead.

We shall give some account of the business meetings of the Conference next month.—A.

TWO ADDITIONAL LABOURERS FOR THE EVANGELICAL UNION IN THE COUNTRY.—We are in receipt of a letter from the Rev. James Howie, in which he informs us that he intends sailing for this country from Glasgow, on the 17th of October. He states that Mr. McPhee, one of the students who has passed through his course of study, is about to sail for Pictou, Nova Scotia, to take charge of the church there.—A.

PROTESTANTISM IN NAPLES.—Letters from Naples furnish us with a significant proof of the development of religious liberty in that stronghold of superstition and intolerance. Protestant doctrines, it is stated, are now publicly preached. Protestant ministers are ordained, and marriages are celebrated according to the Protestant rite with a freedom which a few years ago would have infallibly subjected the ministers and their congregations to the penalty of stoning, or some other demonstration of fanatical fury on the part of the populace and their priests. It is not merely of the Protestantism allowed to be practised by foreign residents at the chapels of the Embassies or Consulates of the countries to which they belong that the writers speak, but of *indigenous* Protestantism. There are, it seems, several societies or associations:—

One society meets at San Tommaso d'Aquino, and is presided over by the Marchese Gregi, an evangelical minister ordained at Geneva, and Signor Appi, also ordained. Another society, entitled the Italian Evangelical Association of Naples, is established in the Via Mezzocanone, where the minister is Signor Melchior Peccenini, an ex-Catholic priest of the Roman States, who was solemnly ordained as an evangelical minister by the Rev. Jacob Leser, of Strasburg, on the 6th of last month. This is the first example of a ceremony of the kind having been celebrated not only in Naples but in Italy, and it attracted great attention, the chapel being crowded to excess, for although it only accommodates 300 persons conveniently, more than double that number were present. The formula used by Mr. Leser in the ordination was that customary in Wurtemberg, the candidate having previously obtained the favourable votes of the deacons, elders and members of the congregation, and having gone through the confession of the evangelical faith. The newly-ordained minister subsequently administered the Sacrament

to about one hundred and thirty communicants. A Ladies' Association and Committee for Assisting the Poor has been established, and the main point of education is not neglected. Religious discussions are held in the chapel once or twice a week, and a Roman Catholic champion has been found in the person of a priest named Tagliatalata; and it is remarked as a great step that *pro* and *contra* arguments are used instead of the innovators being summarily disposed of. The Evangelical Association of Naples has a weekly organ in the press, aptly entitled the *Coscienza*, for the dissemination of its principles. The people in Naples had been taught to look on Protestants as Mahomedans or Atheists; but these impressions, after causing the Evangelicals many annoyances, are wearing away. The Evangelical associations profess to entertain purely religious motives in their separation from the Catholic faith, and no doubt many of their members are sincere converts; but the ardent nature of political feeling in Italy, and the desire to break down the Court of Rome by attacking its doctrines and throwing discredit on its hierarchy, have doubtless induced many others to join the new creed. Protestant schools of a popular character are meanwhile benefitting the lower orders, who, finding their children are taught to read, write, sew, and cipher without any expense, allow them to frequent the day schools of the Evangelical Associations, or those recently established by English residents in Naples, some of whom, ladies especially, attend every morning to superintend and instruct their juvenile classes in person.

DR. GUTHRIE TAKEN TO TASK.—Dr. Joseph Parker, a celebrated Independent minister of Manchester, in a discourse the other day remarked:—Dr. Guthrie, most genial and eloquent of men, has actually gone up to a tree and cursed it, and lo! the tree has not withered away! That great preacher has actually cursed the tobacco-plant. Yet, what think you? I should like to tell this in a whisper, but a whisper is impossible in this prodigious edifice—in the next sentence he candidly confessed that he himself took snuff. You see what he did! He cursed the tobacco-side of the plant, but not the snuff-side, and for that reason the plant did not shrivel into a cinder! You see how easy it is to go up and down the world attempting to wither trees that we really do not like, and how easy, as in the case of the illustrious preacher, to interpose between the axe and our favourite tree, exclaiming in piteous tones, "Let it alone this year also!" No, Sirs! We must be honest all round. The Church must not be partial in its verdict upon bad things. We must have honesty; and when the Church purges herself from iniquity and inconsistency—when she really means what she says—she will, with lightening-eye and thunder-breath, pronounce upon the world's upas, and the upas of the world will wither away!