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THE CANADIAN DAV-STAR.

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

FEBRUARY, 1863.

SUBJECTS FOR CONSIDERATION.

God has endowed man with power of thought. He is capable of considering, reflecting, pondering. Consequently God requires the exercise of our thinking faculties; and they can be strengthened and developed only by exercise. The proper use of our mental powers tends to exalt the intellect over the passions, the mind over the body; while the subjects which God calls on us to consider, are fitted to revolutionize the character, to impart and sustain spiritual health, moral beauty, and sublime peace and happiness.

Calls and exhortations to consideration bestud the pages of the Bible as stars the vault of heaven. The Jews deprived themselves of peace and prosperity by refusing to hearken unto God. Because they despised the teachings of God through his prophets, and walked in their own ways, sought their own pleasure, their land was desolated with judgments. When God speaks, man should listen, attentively consider, and seriously reflect. This our loving God most earnestly desires. “O that they were wise, that they understood this, that they would consider their latter end.”

I. We should consider that there is another state of existence on which we shall enter when our earthly race is finished. That there is a future state is one of the common beliefs of the race. Peoples unblest with the heavenly light of revelation, have had imperfect and erroneous conceptions of the state after death. The Bible, however, throws a flood of light on the subject of the great Futurity. It tells of a bright and blessed heaven, and of a dark and dismal hell.

The consideration of this future state is most important, as it is most rational. Carelessness with regard to it betokens a most lamentable lack of wisdom. The future is a subject in which every human being is interested. When the young man, who has been surrounded by pure home influences, is about to leave the parental roof and enter into a new and untried state of existence in the crowded city, where he will move amid new scenes, be subjected to new and peculiar temptations, his parents feel it necessary to give him proper counsel and due warning, and allow him to depart with fear and trembling, lest he be not prepared for the new course he is about to run. They may have a view of the dangers to which he will be exposed, of which he himself has a very inadequate conception. God knows the future, and the punishments that are in reserve for the incorrigibly impenitent; and therefore he entreats careless sinners to consider their latter end. When the bride is about to leave the paternal home for another and still dearer home her bosom is the seat of strange emotions. Calm reflection, as to the duties required of her in her new life, is, in her case, most appropriate. We should blame her much if she took this step heedlessly. Much more must the folly of carelessness as to the future state be blameworthy. There is a man in old Scotland struggling for existence. His family is growing up. He sees little before them, but unremitting toil and poverty. The thought enters his mind that he will emigrate. Many anxious days and nights he spends before his mind is fully made up. And much reasoning and pleading must he use before his family fall in with his plans. When all are decided as to the propriety of emigration, what anxieties do they cherish as to the new country which they intend making their home, and as to the kind of life they will lead there. We could not conceive of them taking this important step without consideration, much consideration. But what shall we say of those who are living in disregard of God who will judge them, and of the future state on which they must enter when they pass away from this earthly scene! Their folly is fearful. It is madness. Reader, consider your latter end. That God beseeches you to do so is evidence of his regard for your weal. Awake out of your dreadful spiritual slumber.

II. We should consider that our entering into a new state of existence after our earthly race is run is *certain*, and the exact period when we shall do so, *uncertain*. There is nothing surer than death. The stream of time empties into the unfathomable and boundless ocean of eternity.

“ Time is fleeting;
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.”

Reader, your body must return to the dust, and your spirit to God who gave it. Death you cannot escape. No matter how much you fear his approach, the time will come when he will lay his cold, clammy hand upon you, and when his bony fingers will feel for your heart-strings—when, disembodied, you will be ushered into the eternal world. And yet the day, the hour, the moment when your change shall come is hid from you, wisely hid from you. At any moment you may die. This is true whether you consider it or not. Your considering it does not make it true. Still you need to ponder it, to realize its truth. To be careless and unreflecting, immersed in the concerns of time, while at any moment you may be hurried into eternity, and behold its solemn realities is folly which no language can describe.

III. We should *consider* that the moral condition in which we are, when we enter the eternal world, will be unalterable. *As the tree falls, so must it lie. As death leaves us, so must judgment find us.* “He that is unjust let him be unjust still; and he who is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.” There will be no opportunities of repentance in hell. No gospel will be proclaimed amid its dreary abodes. Oh! reader, if you enter eternity unprepared to die—unsaved, your doom will be irrevocably fixed. Never-ending misery will be the just consequence of a life of sin and carelessness without repentance. Those who enter eternity saved through the blood of Jesus are saved beyond the reach of woe. Those who die impenitent are lost beyond the possibility of recovery. Careless reader, imagine, if you can, the misery of the lost, contemplating the eternity of misery which lies before them, the despair and anguish which fill their souls. No end to their misery, ever-increasing, without termination. Dreadful thought! and yet, unsaved sinner, you are in danger of this woe, and perhaps as careless as if death, judgment, and eternity were phantoms of a fevered brain—unrealities.

IV. We should consider that the present life is the time in which we should prepare for an eternity of bliss. There is a place of blessedness. God desires that our souls may arrive in that holy abode. But we must be prepared for it, else we can never

enter it. We need preparation. We have sinned. The fear you experience when you think of death is evidence that you are unprepared for heaven. Sin is the cause of your fear. You are guilty. You need to be forgiven. You need to be cleansed from moral defilement. God, in the gospel of Jesus, has provided a way by which you may be pardoned and sanctified. Through the blood of Jesus, God proclaims to you a full and a free forgiveness. Through the truth about Jesus' atonement for your sins, by the power of the Holy Spirit, you may be purified. It is required of you that you believe in Christ in order to forgiveness and purity. When you believe, that God so loved you that he gave Jesus to die for you so that you might be saved, God pardons you, and commences in your soul the work of sanctification. Now, while you are on earth, is the time when you should thus turn to God.

'As long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.

Life is the season God hath given
To rise from hell and fly to heaven;
That day of grace fleets fast away
And none its rapid course can stay.'

For this 'day of grace,' you are indebted to the blood of Jesus. Thus while you are on earth you are sowing. In eternity you shall reap, and reap as you sow. If you sow the wind you may expect to reap the whirlwind. If you are despising the riches of God's goodness, you are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. During the time you have lived you have been preparing for heaven or for hell. Know the true character of the time of your earthly life. It is repentance-time—time, which you should improve in repenting of sin and turning to God by faith in Jesus. And it is all the probation-period which God will give you. O with what importance and interest does this consideration invest the period of human life! It stamps carelessness about the soul's weal with almost infinite folly. Beloved reader, yield to the influence of these mighty truths, and be alive to your soul's well-being. All that is glorious in heaven, dreadful in hell, terrible in the judgment to come—and the worth of your immortal spirit,—call on you to shake off your lethargy. Look to the unfathomable interest which God takes in your weal, as evidenced in the gift of Jesus as an atonement

for your sins, and of the loving holy Spirit who strives with you to bring you to himself. Believe in Jesus, as having died for you; yield to the love of God revealed in his death for you; be thus reconciled to God and restored to his favour, and commence to run in the way of God's commandments with enlargement of heart. A.

A WELL-PLEASED GOD.

God in Christ is a well pleased God. This is a most important, a most blessed truth. It just needs to be understood and believed, that peace may fill the soul, that the heart may be lifted up in gratitude and love to God, and in admiration of his goodness, and grace, and mercy.

But is it really true that God is well-pleased in Christ? Isaiah says, "The Lord is well-pleased for his righteousness' sake." (xlii. 21). At our Saviour's baptism the Spirit of God descended on him like a dove and lighted on him, and a voice from heaven said,—“This is my beloved Son, in whom I am well-pleased.” (Matt iii, 16, 17). When Jesus was on the Mount of Transfiguration with Peter, James and John, and Moses and Elias, a voice came out of the bright cloud which over shadowed them, which said,—“This is my beloved Son, in whom I am well-pleased” (xvii. 5).

God is not well pleased with sinners. He is displeased with sinners, and he has reason to be displeased with them. He hates sin. Consequently those who commit it, and love it, must be objects of his disapprobation. It is necessary, for the stability of the moral empire of the great Ruler, that he show his hatred to sin and manifest his displeasure with sinners. The sinner is thus under the wrath of God, and exposed to punishment, which is an expression of that wrath. Sinner living in sin, God is not, cannot be, well pleased with you. While he loves your soul, he hates your sin; and if you turn not away from sin, you must perish without remedy. God is truly a consuming fire to all the workers of iniquity; and you, living unrepentant and unbelieving, are a dry firebrand ready for the flames.

God is a well-pleased God in Christ. This does not simply mean that God is well-pleased with Christ, as he approves of the conduct of an angel, or of Adam while he continued in innocence and purity, or of any good man living under the power and

influence of the Gospel. It means that God is well-pleased in Christ towards sinners, well pleased with the work which Christ finished on the cross, as the ground on which sinners may be saved. God, as a holy and righteous King, is well-pleased with what Christ has done in his life, his sufferings, and his death, to express his hatred to sin and his displeasure with those who commit it. The Divine Father chose Christ as mediator between himself and men, and commissioned him to achieve a work, which would serve the same ends in moral government as the punishment of sinners; so that he might extend forgiveness to the rebels and yet maintain and confirm the loyalty to himself of all the unfallen. This work Christ came to do. This work he did. God the Father is well-pleased with it, and is ready to forgive sinners on the the ground of it. O sinner, seek to know this most precious of all truths. God is well pleased with the work of Christ, as a work done for your salvation. Look to Christ: look to Christ's work; and, through Christ and his work, look up to God as well pleased, as propitiated; and you will rejoice in his forgiving love.

But what is the evidence that God is a well-pleased God in Christ?

The resurrection of Christ from the dead is evidence of this blessed truth. Christ died, when his work was finished. There was triumph in his death: for he cried with a loud voice! His body was put in the grave. While it lay in the tomb there was time to examine his work. No defect was found in it. Infinite purity was satisfied with it. Jesus came forth from the sepulchre triumphant. He is declared to be the Son of God, with power to save, by his resurrection from the dead.

The ascension of Christ into heaven, and his session at the right hand of God, are further evidence that God, in him, is a well-pleased, a propitiated God. He was admitted into heaven as the victorious Saviour. The lofty exaltation given to him shows the importance of the work which he had done, and the Father's delight with it. When the Roman conqueror obtained a triumph, it was evidence of the satisfaction of the Roman people with his warlike achievements, and betokened their estimate of the importance of these to the empire. So Christ's ascension, admission into heaven, and his being elevated to the highest place in the universe,—a position of repose and honour,—indicate the delight with which his work is viewed by the great Father of all, and all the heavenly hierarchies.

The gift of the Holy Spirit also proves the propitiuousness of God in Christ. The Spirit has been given for the sake of the Saviour. His influence is poured out upon men, through the Saviour. He is God's advocate with men on earth, as Christ is our advocate with God in heaven. He strives with men. He seeks to lead men to see the things that relate to Christ. As the Divine Father has sent the Holy Spirit, to show Christ and him crucified to men, that they may believe and live; and also to build up and establish believers in the faith of Jesus, in holiness and in consequent meetness for heaven,—he must have delight and satisfaction in the work of Christ.

The state of probation in which we are placed is still further evidence that God is well-pleased with the propitiatory work of Christ. Probation proves propitiation. We are kept on earth, and furnished with means and opportunities of repentance. Undoubtedly it is the propitiation which procures for us these blessings, seeing *we do not merit them.*

The blessings and comforts relating to this terrene and temporary condition, which we enjoy, also serve to instruct us in this glorious truth. As we are sinners, it is most evident that these blessings are not enjoyed by us because we deserve them. They flow to us from the overflowing fountain of divine goodness. But how is it consistent in God to bestow the bounties of his Providence on creatures utterly unworthy of the least blessing? The propitiation of Christ answers this question. God is satisfied with Christ's work, as an atoning sacrifice for the sins of men. Every mercy is blood-bought. Every blessing which we enjoy preaches the Gospel to us.

Reader, reflect on the resurrection of Christ from the dead; on his ascension into heaven; on the Holy Spirit as poured out on all flesh; on the fact that God is giving you to enjoy a period of probation, and that you enjoy unnumbered blessings from God, the *least of which you do not deserve*;—and you will see that there are the best of reasons for believing that the God, to whom you owe your existence, and whom you must meet in judgment, is a propitiated, well-pleased God in Christ towards you. Thus believing, you will enjoy his forgiving love for the sake of Christ, who finished the propitiation.

Consider also that God will at last judge the secrets of men by Jesus Christ according to the gospel, and you will see further proof of God's propitiuousness, and at the same time the strongest

reason why you should believe in him as a satisfied God in Christ and be reconciled to him. As the Father has committed all judgment unto the Son, and commands all men to honour the Son even as they honour himself, he must be well-pleased with his atoning sacrifice. And if you reject the news of God's love to you in the propitiation of Christ, how will you stand before your judge at that day? How will you face the judge, whom, as a Saviour, during your probation-time you rejected and despised? To reject the Saviour, whom the Father provided, whose work he has accepted, and in whom he is well pleased, is the crime of crimes, and, if you die committing it, the wrath of God will abide on you for ever.

“Sinner, will you scorn the message,
Coming from the courts above,
Mercy speaks in every passage,
Every line is full of love ;
O believe it,
Every line is full of love.”

A.

DIVINE SOVEREIGNTY.

When we study the being, the attributes, or the acts of our fellow-men, we study what is created, what is finite, what is fallible. But when we study the being, the attributes, or the acts of God, we study what is perfect and infallible. There is no being so far removed from us as the infinite, the uncreated, the Divine; and at the same time there is no being so near to us, and with whom we have so much to do as the omnipresent Jehovah. He is the only being in the wide universe who is worthy of our supreme regard, reverence, admiration, and adoration. Surely it is our duty and our privilege to search after, and to find out God; we must seek to know him because he is revealed, and as he is revealed. Of course there are heights here which we can never reach, and depths which we can never fathom, and breadths which we can never grasp. No, we can never, it is true, throughout all eternity find out the Almighty unto perfection. Our powers of apprehending and comprehending being finite, we can never in the very nature of things fully know God. Though our knowledge is very limited, we are not altogether ignorant of the fact that there is much of God concealed from our view—hid as it were in an impenetrable cloud of darkness, a darkness that is sensibly felt,

There is much of God wrapt up in light so bright and dazzling, that no created eye can gaze upon it. Yet notwithstanding all this we can know something about God,—His being, His nature, His moral perfections, and His government, as these shine forth in His works of creation, of providence, and in the plan of redemption.

Divine sovereignty is a subject from the study of which a great many shrink back with dread. This dread does not spring out of the nature of the subject but out of the false ideas of God which they entertain. They have unworthy thoughts of God, thoughts which fill their minds with dread, instead of delight, with fear instead of love, with terror instead of trust. We believe that Divine sovereignty, when rightly understood, is fitted to fill the mind with admiration, confidence, and complacency.

The written revelation is the lamp of light, sent down from heaven to let us see our way back to the home and the heart of God. The Bible tells us that God is love,—that he is a just God and a Saviour, and points us to Bethlehem, to Gethsemane, and to Calvary, for the evidence.

We have made these remarks at the very outset because many have written and spoken about the sovereignty of God in such a way, as to convey quite a false idea of the character and will of the Ruler of the universe. Before speaking of the manifestations which God has given us of His sovereignty, we shall first define what we understand by the term, and prove from Scripture that God is a sovereign.

Divine sovereignty, as we understand it, is just *God's absolute and uncontrollable right to do whatsoever he pleases to do*. In his purposes, his plans, his actions, he is under the direction and control of no created being, or class of beings whatsoever. The absolute Sovereign never acts from necessity. His will is not, and cannot be, a necessitated will. All that God does he pleases to do, and he might have done otherwise had he so willed. It has been well said, "If God acted by necessity, he would be the subject of necessity. Necessity would be his Sovereign and the Sovereign of all his acts. But as God is free, he is possessed of free-will, of infinite free-will. And he is therefore, in the exercise of his free-will sovereign in relation to all that he does, and by consequence in relation to all those creatures, who owe their existence to the action of his will." * All the attributes of Jehovah are absolutely infinite, and his sovereignty is just his absolute uncontrollable prerogative to

* Evangelical Repository, Vol. IV Page 13-14

do as he pleases, and what he pleases. "He worketh all things after the counsel of his own will;" and we know, and are sure that he never wills to do wrong, to be cruel, or unjust. All that he does is done in harmony with his nature. Now we know that his nature is love; and therefore malevolence can never in the nature of things have anything to do with his sovereign acts. If he were a malevolent Being, his sovereignty would be cruel, malevolent, malicious, malignant sovereignty. But it is delightful to know that the sovereignty of God partakes of the nature of the benevolent Being who exercises it.

This doctrine is in perfect harmony with reason, and with the book of revelation.

Some have supposed that the expression, "*who worketh all things after the counsel of his own will,*" teaches that God in his sovereignty has purposed, and in some mysterious way brings to pass, all the evil actions of men, as well as all the good in existence; but this is opposed to scripture, to conscience, and to universal consciousness. Though God as a sovereign purposes all that he does, and does all that he purposes to do, he does not purpose or determine *our actions*. He worketh all things after the counsel of his own will, that is to say, he does all that *he* does because he wills to do it; but this is a very different thing from the doings of his will-endowed creatures. His doing all that he does according to the counsel of his own will is one thing; and our working, or doing all that we do according to the counsel of his will, is quite a different thing. The first of these is a truth, the second is condemned as false by his word, and our conscience.

The passages of Scripture which prove the doctrine of Divine sovereignty are very numerous; we shall only cite a few. When speaking of the powerlessness and utter worthlessness of the idols of silver and gold which the benighted nations worshipped, the Psalmist exclaims, "But our God is in the heavens, he hath done whatsoever he hath pleased." "Whatsoever the Lord pleased, that did he in the heavens, and in the earth, in the sea and in all deep places."

When Job was in the darkest hour of his adversity, and in the deep waters of affliction, we find him vindicating the Divine sovereignty, in the following lofty and sublime language: "Which doeth great things past finding out:—yea and wonders without number. Lo! he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold he taketh away, who can hinder him? Who will say unto him, what doest

thou?" Through Isaiah the prophet, Jehovah makes known his own sovereignty in language peculiar to himself, "Remember the former things of old; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand, and I will do all my pleasure." We could easily multiply passages both from the Old and from the New Testament, to prove the doctrine under consideration. But as this is not necessary, we shall turn our attention to some of those tangible evidences, or manifestations which the uncreated Jehovah has given us of his sovereignty. It is of course impossible for us to examine all the manifestations of his sovereignty which God has given us; but if we look at a few of them, we shall be constrained to cry out with profound reverence, and adoring wonder, as did the monarch of Babylon, "All the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the armies of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" We must, however, for the present close; as the subject is too extensive to be properly treated in our limited space. We shall take up one or two of the manifestations of Divine sovereignty in next number.—M.

THE RANSOM AND REDEMPTION.

In 1 Tim. ii. 6, we are informed that the "one Mediator between God and men, the man Christ Jesus" "gave himself a ransom for all." This is a truth of great intrinsic importance. It reveals God as love to men, though he hates their sins, and as willing that all men should be saved and come to the knowledge of the truth. It makes known the way by which men, as run-aways from God, may return. The ransom of the "precious blood of Christ" is the ground on which God can receive sinful men into his favour. This ransom honours the law and satisfies justice, so that God can be just and justify the ungodly who believe in Jesus. It is a truth also of great importance in its bearing on practice. Seeing that the Father sent into the world his own and only Son, who gave himself a ransom for all, all souls must be precious in God's sight. Every sinner who really believes this truth must see that it gives him encouragement in seeking the salvation of his soul—in returning to God. The believer must see in it the best of reasons why he should pray for all men.

The use which Paul makes of this passage furnishes us with most convincing and irrefragable proof of universal atonement. We know that God desires the salvation of all men, because Jesus gave himself a ransom for all. And seeing it is evident that he desires the salvation of all men, it is the duty of Christians to pray for all men. This is the apostle's chain of reasoning, and if it be wrong to break a link in that chain, then, without doubt, Jesus gave himself a ransom for all.

Sinner, Jesus died for you, because he died for all. And in having died for you, he has furnished the ground on which you may be saved. God is ready to forgive you and all men, on the footing of the ransom of the blood of Jesus.

In the scriptures, at least two kinds of redemption are spoken of—redemption from the punishment due to sin, or pardon; and redemption from the pollution of sin, or purification. Paul says, Gal. iv. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." Redemption from the curse of the law is pardon. God threatens punishment against transgressors of his law. All who are living in sin are exposed to that punishment, are under the curse of the law. Paul is speaking to the Galatians as *believers*, when he says, "Christ hath redeemed us from the curse of the law." All men are not redeemed from the curse of God's holy, just and good law. All men are not pardoned. It is only to those *in Christ Jesus* that there is no condemnation. Those out of Christ are under condemnation, that is, they are unpardoned. We must carefully distinguish between the ransom and redemption—the atonement and pardon. The ransom or atonement consists of the obedience of Jesus Christ until death, in the room of sinners, which is such an exhibition of the Divine purity, that it answers the ends of moral government, not only as well but far better than the infliction of the penalty due to the sins of sinners. The atonement or ransom was not so made for the sins of men, that men are *thereby* absolved from the punishment due to their sins; because men living in sin and unbelief are, in the Bible, represented as unpardoned, and the wrath of God is represented as on them and as coming on them, not only because of the sin of unbelief, but also because of their many others sins against God and their sins against men—their ungodliness and unrighteousness. (See Rom. i. 18, Eph. v. 3, 4, 5.) The atonement was made to God; whereas pardon, or redemption from the curse of the law, is a blessing bestowed on men on the ground of the

atonement. The atonement is such an exhibition of the Divine hatred to sin as leads the holy and unfallen in heaven to see that, while God loves the sinner and extends mercy to him, he is spotlessly pure. His justice required it for the safety and stability of his moral empire, while pardon was dispensed to men. Justice is satisfied with it; consequently there is no barrier in the way of the bestowment of redemption from the curse of the law on sinners, so far as God is concerned; God is ready abundantly to pardon, and his servants are commanded to proclaim the good news to human rebels against his authority.

This blessing of redemption from the curse of the law which is bestowed by God on the footing of the ransom of Jesus' precious blood is received by faith. "All that believe are justified." (Acts xiii. 39. Roman. iii. 25, 26.) Sinner, atonement has been made for you. God desires to pardon you for Christ's sake. The love he has evidenced in the gift of Jesus for your soul is the measure of the intensity of his desire to deliver you from the curse of the law, under which you are so long as you live in sin and unbelief. But you must believe in his love to you, and in the work of Jesus for your salvation which reveals that love, in order to be pardoned. The God-appointed condition of salvation is faith in Christ as your atoning Saviour. Heaven's easy, artless, unincumbered plan for the salvation of men is, Believe and live. Believe the truth about Jesus, then, and be saved.

Another kind of redemption is spoken of in Titus ii. 14, "Who gave himself for us that he might redeem us from all iniquity." The same kind of redemption is spoken of in 1 Pet. i. 18, "Redeemed.....from your vain conversation." Redemption from iniquity, from vain conversation, unprofitable conduct, is purity. This redemption is indispensable as meetness for the heavenly inheritance, seeing nothing unholy can enter into that blessed region. Redemption from the curse of the law and redemption from iniquity—pardon and purity are the twin-blessings brought near man in the Gospel and bestowed by God through the atonement. They are never found apart. The person who is redeemed from the curse of the law is redeemed from iniquity. The person who is forgiven is sanctified. A person cannot be pardoned and entirely un sanctified; a person cannot be sanctified, and at the same time under the curse of the law. Redemption from the curse of the law is bestowed on the ground of the Saviour's ransom, and is received by faith. Redemption from iniquity is also by faith. We

are sanctified by faith. Acts xxvi. 18. The truth is the instrument of purification. But that it may be brought in contact with the soul it must be believed. The Spirit is the sanctifier. He sanctifies by the truth. Hence the truth needs to dwell in the mind by continuous faith, so that the soul may be changed into the image of God, and become increasingly mectened for heaven. Pardon would be of no use without purity. Nothing impure can enter heaven. We see the wisdom of God in appointing, as the condition of pardon, that which secures the moral purity of the soul that complies with it. It is through the truth by the agency of the holy Ghost that the soul is sanctified. To be pardoned the soul must believe that truth, and so come under its purifying power.

Here, O sinner, is one all-important reason why you need to believe in Jesus to be saved. In no other way can your purity be secured than by your mind coming in contact with the sanctifying gospel, and without purity pardon would not benefit you; as impure, you are unfit for heaven. But as God commands you to believe his Gospel that you may be redeemed from the curse of the law, he requires of you that which will bring your soul under the influence of the truth, which the Spirit uses to redeem from iniquity. When you see and believe the love of God to you in sending Jesus into the world to die for you; when you see God's hatred to your sins as expressed in the dreadful sufferings which Jesus voluntarily bore to atone for sin, your soul begins to loathe sin, and to love that God, who loves you notwithstanding all your sins,—you become holy, you become good. O well might the Apostle say, that the cross of Christ is the wisdom of God and the power of God. Truly the scheme of grace is a "witty invention." Believe the gospel then, O sinner. Look to the ransom of Jesus' precious blood paid for your soul. Thus enjoy God's pardoning mercy, and rejoice in acceptance with God through his Beloved; thus come under the power and influence of sanctifying truth.

" Nothing but thy blood, O Jesus,
Can relieve us from our smart;
Nothing else from sin release us;
Nothing else can melt the heart.

" Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

“AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED.”

EXPOSITION OF ACTS XIII. 48.

“And when the Gentiles heard this, they were glad, and glorified the name of the Lord, and as many as were ordained to eternal life believed.”

Individuals and nations are sometimes seen entering the field of battle, and there fighting in deadly conflict. But truths never go to war with one another, they live in peace and harmony, the only battles which they fight are against falsehood, ignorance, and error. We firmly believe that all truths are not only true, but in perfect harmony with each other. The truths of science for example, never contradict the truths of the Bible, and the truths of the Bible never contradict the truths of science. The starry firmament,—the scriptures of the earth’s crust,—and all the forces of nature in the physical universe are from God as really as the written word. The volume of creation and the written revelation are both from God, and we are sure they never did, and never can contradict each other. Our interpretation of the one may contradict our interpretation of the other; or our interpretations of both may be false, but there is perfect harmony, consistency and truth in the revelations themselves.

In like manner one portion of the word of God never contradicts another; though the interpretations of that word by fallible erring men often do.

The reader is aware that the passage at the head of this article has been often quoted to prove the absolute unconditional and irresistible decree of election;—that an exact number were fixed upon in a past eternity, irrespective of faith, or character, and all the rest were unconditionally left beyond the possibility of salvation. But we believe such a doctrine as this to be utterly opposed both to reason and to revelation, and that the passage under consideration, when rightly understood, and interpreted, not only gives no countenance to the dogma of unconditionalism, but teaches the very reverse of that doctrine.

We shall endeavour to shew that the word *ordained* in the passage before us has no reference whatever to *fore-ordination* or unconditional predestination in a by-gone eternity, but has reference, to the *ordering, arranging* or, *disposing*, of objects either, present or in prospect. The proper rendering of the verse, as we

understand it, and as we shall endeavour to shew, is something like following: "And when the Gentiles heard this, they spoke highly in favour of the word of the Lord, and as many as were disposed to have eternal life believed." There are three things which we wish the reader carefully to notice in our exposition of this verse.

Observe I. *What it was the Gentiles heard.*

"And when the Gentiles heard *this* they were glad." Heard what? We find an answer to this question in the 44th verse. "And the next day came almost the whole city together to hear the word of God. But when the Jews saw the multitude they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Now, "when the Gentiles, *heard this they were glad.*" Is it to be wondered at that they should feel glad when told that the Gospel of the grace of God was just as really for them as for the Jews? Such goodness, such grace, such wonderful love in God to them, was well fitted to fill their hearts with gratitude and gladness, and the same glorious gospel is for each of us, because God has manifested no respect of persons in the provision which he has made. Christ came to be a light to lighten the Gentiles as well as to be the glory of his people Israel. There is salvation in Christ for you, reader, whosoever you may be, and however great your guilt; for the Father sent the Son to be the Saviour of the world. Whatever Jesus did upon Calvary for the Jews, he did for the Gentiles. He died for all mankind; and surely when we see the love of God to each sinner of the human race thus gratuitously manifested, it is natural, and necessary that we should glorify the Lord for the word which he has given us. This is what the Gentiles did when Paul and Barnabas preached the word unto them, and this is what we should do when the gospel is preached to us.

There is a striking contrast between the conduct of the Jewish portion of the city and the Gentile portion. The Jews *rejected* the word of the Lord, and the Gentiles *received it*. The hearts of the Jews were filled with rage, and envy, and hate, whilst the hearts of many of the Gentiles were softened, and filled with

love and gratitude and gladness. How true it is that the gospel is to some the savour of life unto life, and to others the savour of death unto death!

Ob. II. *That many of those who heard the word were disposed to have eternal life.*

The original word, rendered *ordained* in the passage which we are considering occurs in seven other passages. Mat. 28, 16. Luke 7, 8. Acts 15, 2. Acts, 22, 10. Acts 28, 23. Rom. 13, 1. 1 Cor. 16, 15. If the reader will carefully examine each of these texts, he will, we are confident, find that in no instance is there any reference to decrees or purposes in a past eternity, but that there is on the contrary reference to *arranging, ordering appointing or disposing* of current events. *To constitute, to set in order, or to dispose* is the proper rendering of the Greek verb. We believe the obvious meaning of the passage to be, 'as many as were *set in order* to eternal life believed: or, as many as were *disposed to* eternal life believed.' There is no reference in the verse to the decrees of God properly so called. There is no reference whatsoever to unconditional fore-ordination, or predestination, but to the actual and practical fact that many who then heard the word of the Lord *were disposed* to receive it. Paul and Barnabas earnestly, affectionately, and with power, preached the gospel, and their preaching was not in vain; it took effect, for many were led to believe the glad tidings which were proclaimed in their hearing. By thus yielding to its influences, and believing it, they were saved, they were delivered from condemnation, they were justified, they were put in possession of the great blessing of spiritual and eternal life. Reader, this is a blessing which you need; and you may obtain it without money and without price, however numerous and aggravating your sins may have been. "God hath give to you eternal life, and this life is in his Son." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Ob. III. *That as many of those who heard the word of the Lord as were disposed to have eternal life believed.*

THEY BELIEVED.—This is the divinely appointed human condition of salvation. They did not, like the Jesus-rejecting Jews judge themselves unworthy of everlasting life, and disbelieve the gospel; no, they gladly received the word with all readiness of mind, they yielded to its evidence, its influence—they

received the love of the truth that they might be saved. They believed the word of God about the work of Christ. They came to the knowledge of the truth that God loved them, and that the Lord Jesus Christ had died on Calvary for all their sins. In this way and by this means they were put in possession of eternal life. Dear reader, you cannot be saved without faith in the work of the Son of God. The belief of the truth is just as necessary to your enjoyment of spiritual and eternal life, as the object of saving faith. Do you now believe? O remember without faith, faith in God as your friend, faith in Christ as having loved you, and as having given himself an offering and a sacrifice to God for all your sins, you cannot obtain eternal life.

There is another idea which we wish you carefully to consider : God is now working powerfully upon your mind to induce you to believe in the Lord Jesus Christ that you may be saved. This very hour you may lay hold upon eternal life ; it is within your reach, and if you are lost it will be because you chose death in preference to life, or the wages of sin rather than the gift of God. If you believe that this passage, or any other portion of the word of God, casts the slightest obstacle in the way of your coming to Christ for salvation just as you are, and just now, you are only adding sin to sin, and wresting the scriptures to your own destruction. God is not willing that any should perish, and therefore he is anxious that you should be saved. If you receive eternal life as a gift from God through Jesus Christ, you will of course feel that you are a debtor to grace, to free grace. You will feel that you were *disposed to have* eternal life by the Holy Spirit, for all who believe the Gospel are inclined, or induced to do so by the Spirit of God. He strives, he influences, he pleads powerfully, earnestly, eloquently. He holds up before your mind the law in all its spirituality, sin in all its deformity, the Saviour in all his excellency, and attractiveness, and glory. You will also see, as well as feel, that but for the strivings of God's Spirit with you, you never would have been disposed to receive eternal life, but judged yourself unworthy of such a boon, and perished in your sins.

But if, on the other hand, you exercise your free agency in rejecting the saving truth, and in resisting the strivings of God's Holy Spirit, if you deny the Lord that bought you, and by your unbelief crucify the Son of God afresh, if you judge yourself unworthy of everlasting life as multitudes of Jews did, and as multitudes of Gentiles still do, then you will be punished with everlast-

ing destruction from the presence of the Lord and from the glory of his power. O reader, believe and live.*

THE UPLIFTED SAVIOUR.

(Continued from Page 11.)

There is another point of similarity between the two objects presented in this passage. Both were "lifted up." And here we would draw your attention to two things.

1. The "occasion" of the uplifting. The sin or rebellion of the Jews was the occasion of the uplifting of the brazen serpent. Alas, that it should ever have been necessary to lift it up! Far better would it have been, had the voices of the Jews been raised in adoring praise to the God who had so wonderfully delivered them from all their foes, instead of crying in the mingled accents of self-reproach, penitence, and despair, as they lay wounded and writhing in agony: "God be merciful to us sinners." In like manner, the sin of the world was the occasion of the uplifting up-

* The interpretation of the passage which we have just given is not new. Many critics and expositors explain it in the same way. We shall just give in this note a few examples. In his translation of the N. T. *Wakefield* gives the verse as follows, "Now, when the Gentiles heard this, they were rejoicing and glorifying God, and as many as were so disposed, believed unto eternal life."

Dr. Hammond renders it "As many as were fitly disposed and qualified for the Gospel to take root in their hearts," believed.

Bishop Mann. "As many as were duly prepared and disposed in their hearts for the doctrines of eternal life, they with readiness received the word (as in Ch. 17,11) and became Christians."

Bloomfield, renders the expression "thoroughly disposed for," i. e. "in earnest, determined to embrace the offer of eternal life,—being so disposed by the grace of God in their hearts." And after having shown that the passage gives no countenance to the doctrines of Calvinism he says, "Thus so far from favouring the system of *absolute election* the words rather supports the opposite doctrine namely that God, while "binding nature fast in fate, left free the human will."

Holden also renders it, "disposed or prepared," "for eternal life," and then adds, "Here is no reference to any absolute decree of predestination, but to the disposition of heart which was fitted for the attainment of eternal life. Such as were so disposed and prepared believed through divine grace and embraced the gospel in opposition to those who, by rejecting the Gospel, "judged themselves unworthy of everlasting life" v. 46; Comp. Ch. 2, 47. Also *Lindsay, Sellon, Whitby, Adam Clark,* and many others.

on the cross of the Son of man. If man, instead of rebelling against God, by believing Satan's lie, had firmly held on his way in the path of loyalty and truth, continuing still to wear the crown of glory which the Creator had placed upon his brow as the lord of God's heritage here below; never would Gethsemane's walls have re-echoed the sighs and groans of the "Man of sorrows" in the dark hour of His agony, when his soul was exceeding sorrowful even unto death; nor would that agonizing prayer have been wafted to the throne of God: "Father! if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt:"—never would Calvary's gloomy brow, draped in the sable robes of night, while it was yet day, have resounded with the heart piercing exclamation: "Eli! Eli! lama sabachthani?" that is to say, My God! My God! Why hast thou forsaken me? If man had not ignominiously allowed Satan to snatch the royal diadem from his brow, and obliterate in the mire of iniquity, its spotless and unsullied purity which reflected, and was a reflection of, the glory of God, Paradise would never have been lost, and therefore it would never have required to be regained. But man sinned. Thus it was that the sinless Jesus had to die before a righteous God could pardon the transgressor.

One word more, dear reader, ere we pass on. Do you think that you are comparatively a little sinner? As a friend, let me say to you, however good you may appear in your own eyes, in God's sight you are a "great sinner." Why will you persist, in a course of soul-ruining self-deception? O think no more that sin is a light matter. We have been speaking of Calvary. Let not vision linger around the mere words in which that scene has been feebly described. Look through the words, and away to the great reality concerning which they have been penned. Look to the cross—to the precious sacrifice offered upon it; and read in the light of yonder lamp of love, lighted by the hand of a loving God, and burning amid the thick darkness which surrounds the wondrous scene,—"God loves you." "He desires with all His heart to save you." But stay! There is another lesson to be read. Read it with due care. "The soul that clings to sin, and will not turn from the error of his ways," "shall be punished with everlasting destruction from the presence of the Lord and the glory of His power."

2. The double purpose of the uplifting. Evidently one purpose which God had in view in the case of the Jews, by causing

the serpent to be lifted up, was, that all the Jews who had been bitten by the fiery flying serpents might see it, and live. Here God is exhibited to us as "no respecter of persons." His desire was that every serpent-bitten Israelite, without exception, should be healed. And since the serpent was lifted up so that all might see it, every Jew was without excuse if he did not look and live. So the Son of man was lifted up "that he might draw all men unto him"—that you and I, dear reader, might see him, and be 'drawn' unto Him. Criminal therefore are we in the sight of God if we do not look unto Him, and be saved. He has been and is, lifted up, so that we might see Him, not with the bodily eye, but with the eye of the mind. Every time we are led to think of the gospel, whether by reading, or by preaching, or otherwise, Christ crucified is before our eyes,—so thought Paul when he said to the Galatians, after Christ had ascended to glory: "O foolish Galatians who hath bewitched you, that ye should not obey the truth, *'before whose eyes'* Jesus Christ has been evidently set forth crucified among you". Gal. 3. 1. Jesus' name is inscribed times without number, page after page, line upon line, in the sacred volume. He receives the most marked prominence.—He is "lifted up" before us, as if his name were inscribed in letters of burnished gold upon the very centre of the spiritual heavens, and woe be to the soul who never fixes his eye intently upon the uplifted Saviour. In that day when God shall ask him why he did not look unto him and be saved, he shall be inexcusable, and therefore "speechless."

But there was another purpose evidently in the uplifting of the serpent, viz: that it might become "possible" for every serpent bitten Israelite to be healed. The uplifting of the serpent did not necessitate the cure of one single Jew. It made the cure of every Jew a "possibility." If he did not look, far better had it been the serpent had not been uplifted, for he now refuses God's remedy, and perishes a self-destroyed soul. God had a similar great purpose in view by the uplifting of the Son of man. As we are told in the following verse of John iii. it was "that the world through Him *'might'* be saved." As with the serpent, so with the Son of man. His death does not necessitate the conversion or salvation of one soul, but—glorious truth—it makes the salvation of all the world "possible." It is impossible for a man to recall the errors of the past, and live over again that part of his life that has now gone. What sacrifices would many an erring spirit not

make in order that this might become a possibility? How often has the man, who since boyhood, has lived a life of sensuality,—ruining soul and body for the sake of the miserable shadowy happiness experienced in his indulgences—wished in his heart of hearts that he could lay his hand upon, and turn back, the ever-revolving wheel of time to the period when he was a comparatively innocent and light-hearted child? What would the murderer give if he could undo the black crime already committed, and restore himself to that position in society which he once enjoyed, but which is now lost for ever. And oh, dear reader: What sacrifice would the lost soul not be prepared to make that it might become possible once more to return to this fair earth—dark with sin, and crime, and woe, though it be, and hear the “glad tidings of great joy” again. Such an one would not trifle away his day of grace. At once, without losing a moment, he would appropriate the gift of eternal life held out to, and pressed upon, all—upon you. Can you give to yourself or to God a reason for delay? Tomorrow it may be forever impossible for you to be “born again”, and made an heir of glory.

In the case of the Jews, the cure or remedy was exactly coextensive with those who required to be cured. None were excluded. Hence we read: “And it came to pass that if a serpent had bitten *any man*, when he looked to the serpent of brass, he lived.” In this passage there are the same unexclusive terms employed. “Whosoever believeth in Him should not perish, but have eternal life.” Every sinner throughout this wide world to which Jesus came, is included in that world-wide term, “whosoever.” Would not the man who endeavours to exclude himself from the number referred to by that term be guilty of “wresting” the scriptures to his own destruction? We think he would. Let us conclude then that all are included in its embrace; it follows that every one is to believe something. What is it? It must be truth. Jesus would never call upon any man to believe a falsehood. It is not only truth that is to be believed, but truth about Himself. “Whosoever believeth *in Him*.” Now suppose, dear reader, that Jesus did not die for you, if then you believe the truth about Him, you must believe that He did *not* die for you, since that is the truth. Then if you believe the truth that Jesus did not ‘die’ for you, will that save you? You will at once reply, “No; for if Jesus did not die for me, how can my sins be pardoned? And you would be right. Thus you perceive that if Jesus did “*not*” die for you

while you are believing "in Him" as the Son of God, and believing the truth about Him, viz: that He did not die for you, yet you "have" *not* everlasting life; "and thus the truth of God is reversed and turned into a lie. What then? Let God be true though every man who maintains such a theory should be a liar. It is because Jesus "by the grace of God tasted death for every man," (Heb. 2. 9.) that He says "Whosoever believeth in Him should not perish, but have everlasting life." To conclude: Upon what condition was the Jew cured? It was by looking to the brazen serpent. Upon what condition does the sinner become possessed of eternal life? By "believing" in the uplifted Saviour. Then surely the condition is not alike in both cases? Yes, dear reader, here too there is a beautiful similarity. The one case illustrates and throws light upon, the other; and thus we shall see the true nature of faith. It was not the soul, but the body of the Jew that required to be cured. Hence he had to look to the serpent with the bodily eye. It is not the body, but the soul of the sinner that requires to be cured or "converted." Hence he has to look with the eye of his mind to the uplifted Saviour. Bodily eyesight is one of the gateways of knowledge. When the Jew turned his dying eye in the direction of the uplifted serpent he saw it. Hence he immediately *knew* that it was there, and that it was put there by the command of God to cure him. Thus through the gateway of his eyesight the knowledge of the presence of the uplifted serpent was conveyed to his mind; and through the uplifted serpent the knowledge of the long suffering, forbearance, and love of God. All this knowledge was the result of looking. Thought is the eye of the mind, and, like the bodily eye, a great gateway of knowledge. It is by thinking about this or that matter when presented to us, and weighing the evidence for and against, that we come to know or "*see*" whether it is true. And when you, fellow sinner, think about, and weigh the evidence for the truth that Jesus died for you, you shall come to believe it, and know that it is true. Know the truth, and the truth shall make you free.

This then is the true nature of faith, thinking a thing to be true on the ground of sufficient evidence? We think the evidence is overpowering. He testifies in the most unmistakable terms that Jesus "tasted death for every man." And you can only continue to think that this may not be true by calling God a liar. As it is written, "He that believeth not the record which

God hath given of his Son "hath made Him a liar" 1 John v. 10.

Is this the position of your soul, dear reader! Can you persist in this and not tremble, lest you be called away into the presence of that God? Do you pity the poor wounded Jew as his body quivers with the pain caused by the bite of the serpent, and every moment in prospect of closing his eyes forever on the scenes of earth and time, to descend from the sufferings now endured, to the deeper agonies of the lost, who "dwell with everlasting burnings?" Do you pity him, and have you no pity upon your own soul? Do you say: "I am not in the position of that Jew." I know you are not, for in some respects you are in a worse position. His eyes were open to some extent, regarding the wrath of God against sin, for he was experiencing it. But alas! yours may be closed. You may be shutting your ears against the warnings of the Almighty? Do you say: "I am not in prospect of immediate death as that Jew was," Have you then, I ask, made a league with death and a covenant with hell which God cannot annul? You, and all that are in your position, hear the word of the Lord: "Your covenant with death shall be annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." "Now go (saith the Lord) write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the word of the Lord." Oh, dear reader, cease to be one of those thus spoken of by the prophet. Believe God's truth now. Believe, and your soul shall live.

IT IS I; BE NOT AFRAID.

Brother, on the troubled deep,
When the wild winds round you sweep,
And the waves in madness leap,
Listen, to the voice that said,—
"It is I; be not afraid."

When the storm has died away,
And the sun, with cheering ray,
Now allures your prosperous way,
Trust, oh, trust in him who said—
"It is I; be not afraid."

Brother, far away from home,
 Restless as the wave's light foam,
 When temptations round you come,
 Pray for strength to Him who said—
 "It is I; be not afraid."

Brother, when death draweth near
 And your spirit shakes in fear,
 From its portals damp and drear,
 Trust your soul to Him who said—
 "It is I; be not afraid."

THE KINGLIEST KINGS.

Ho! ye who in noble work
 Win scorn, as flames draw air,
 And in the way where lions lurk
 God's image bravely bear;
 Though trouble-tried or torture-torn,
 The kingliest kings are crowned with thorn.

Life's glory, like the bow in heaven,
 Still springeth from the cloud;
 And soul ne'er soared the starry seven
 But pain's fire-chariot rode,
 They've battled best who've boldest borne,
 The kingliest kings are crowned with thorn.

The martyr's fire-crown on the brow,
 Doth into glory burn;
 And tears that from love's torn heart flow
 To pearls of spirit turn,
 Our dearest hopes in pangs are born,
 The kingliest kings are crowned with thorn.

As beauty in Death's cerement shrouds
 And stars bejewel night;
 God-splendours live in dim heart-clouds
 And suffering worketh might.
 The murkiest hour is mother o'morn,
 The kingliest kings are crowned with thorn.

THE CHILDREN'S PORTION.

BAD BARGAINS.

A teacher in a Sabbath-School once remarked that he who buys the truth makes a good bargain and inquired if any scholar recollected an instance in scripture of a bad bargain. "I do", replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul! A bad bargain indeed!

THE CHILD IN HEAVEN.

The little child who loves to pray,
 And read his Bible too,
 Shall rise above the sky one day,
 And sing as angels do ;
 Shall live in heaven, that world above,
 Where all is joy, and peace and love.

Look up, dear children, see that star
 Which shines so brightly there ;
 But you shall brighter shine, by far,
 When in that world so fair ;
 A harp of gold you each shall have,
 And sing the power of Christ to save.

THE DYING MOTHER TO HER CHILD.

' I am going, my child, to our home above,
 In that better land where all is love ;
 Even now the earth is fading away,
 And I see afar the perfect day.

' Grieve not, my child, for all must die—
 In the cold, dark grave we all must lie ;
 But the spirit of faith bursts its earthly walls,
 And fleets to that land where a Saviour calls.'

' Stay with me, Mother, wilt thou not stay—
But for a year—a week—a day!

Ah, who will comfort thy lonely one
When thou to the realms of bliss art gone?

' Look, my child, to yon great high Throne,
Far, far beyond the starry zone,
And, on bended knee to the Monarch there,
'Tis He will hear thy orphan prayer.

' Weep not, my child, we shall meet ere long
In the glorious ranks of the heavenly throng:
No sorrow, nor pain, nor misery there,
For all in the Saviour's love do share.'

VERITAS.

PRAYER A MEANS OF SETTLING CONTROVERSY.

We have a somewhat interesting illustration of this in the case of good old Robert Blair.

We are told that in his public preaching at Court, he was free, plain and pointed, Charles I. on more than one occasion felt the power both of his preaching and his prayers. One day after prayer, the King asked Mr. Blair, if it was warrantable or right in prayer to determine a controversy? He replied that he thought he had determined no controversy in that prayer. "Yes" said the King, "You have, for you know it's a controversy among orthodox divines, whether the Pope, the Bishop of Rome, be the great Antichrist or not, and in your prayer you have determined the controversy, praying against him," [as ordinarily he did] "as the great Antichrist". To [this Mr. Blair answered, "Sir, to me it is no controversy, and I am sorry that it should be a controversy to you. Sure it was no controversy to your father of happy memory, the learnedest of princes, who wrote against the Pope as Antichrist." †

BOOK NOTICES.

REVIVAL HYMNS AND TUNES, John Lovell, 1863.

This little pamphlet, contains twenty hymns and tunes, the treble and base of each tune being given. The tunes have been carefully attended to by one who is no novice in the singing art. Many of the hymns were used in the meetings held by Mr. Hammond, in this city. This is un-

† Life of Robert Blair. Page 190.

doubtedly a cheap five cents worth. Some of the tunes we think, are excellent, such as, "Loving kindness," "Cross and Crown," and "Rock of Ages." Parties ordering a hundred copies or so at the Witness office will get them at a considerable reduction. The pamphlet is nicely got up. The typography is good. We trust these hymns will tend to foster the spirit of true revival in many hearts.

THE COMPLETE WORKS OF RICHARD SIBBES, VOLS. II and III. PURITAN DIVINES. Nichol, Edinburgh. Dawson Bros., Montreal. We are constrained to say that the publisher of the Divines of the Puritan period is fulfilling his obligations to his subscribers. These volumes of Sibbes' works have a fine appearance. The title of one of the sermons in vol. II. struck us as characteristic of the man, *Breathing after God*. The third volume contains an exposition on the first chapter of second Corinthians. The Editor of Sibbes' works, Mr. Grosart of Kinross, has appended some notes to the discourses and commentary of Sibbes, in these volumes, of great value, which betoken great industry and care.

INTELLIGENCE.

REV. MR. HAMMOND IN MONTREAL.—This noted evangelist spent a few weeks in Montreal at the close of the past year. He preached three Sabbaths, one in the American Presbyterian Church, and two in the Great St James Street Wesleyan Church. He preached also every evening in the American Church. During his stay indeed he was in labours most abundant. His labours appear to have given an impetus to the cause of religion in the city. It is said that numbers profess to be converted, and that large additions have been made to the churches in the city. Mr Hammond was well supported by the ministers of Montreal, Presbyterian ministers and Wesleyan. He appears to have great influence with children. The work appears to be still going on. We trust that pure and undefiled religion may abound more and more. We observe that Mr. Hammond has been ordained an evangelist in the city of New York.

REV. MR. CAUGHEY.—Mr. Caughey is labouring in Montreal, in connection with the Wesleyan Methodists. His preaching has been very much to Christians with the view of raising them to a higher spiritual state.

Great responsibility rests on Christians at all times and especially in a time of religious awakening. As God employs human agency in carrying on his work, it is possible that great injury may be done to the cause of religion by injudicious and improper dealing with inquirers. The Gospel should be freely, fully, and lovingly proclaimed. Christ as the atoning Saviour—Christ as the great manifestation of Divine love to sinners should be preached; and sinners should be called on to enter in peace and purity by simple faith in Christ.

MONTREAL ANNIVERSARIES.—These important meetings were held in Great St. James' Street Wesleyan Church on the last week of January.