



THE  
CANADIAN DAY-STAR :

A Monthly Magazine

DEVOTED TO

THE EXHIBITION OF THE GOSPEL IN ITS GLORIOUS FULNESS

AND

UNFETTERED FREENESS.

“ I am the light of the world.”

“ Preach the Gospel to every creature.”—JESUS.

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The Editors are respectively responsible for their own articles, and do not hold themselves responsible for every sentiment expressed by their contributors.

# THE CANADIAN DAY-STAR.

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NOVEMBER, 1861.

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## OUR INTRODUCTORY ADDRESS TO OUR READERS.

In issuing the first number of **THE CANADIAN DAY-STAR**, it will be necessary for us to make a few introductory remarks of an explanatory character.

I. We would say one word in reference to the *name* of our periodical. We felt considerable difficulty in making up our minds as to the name we would give to our unpretending monthly, in these days of *Witnesses, Heralds, Evangelizers, Evangelists, Independents, Examiners, Spectators, &c.* Indeed many may be of opinion that an additional Magazine of this description is quite uncalled for. As, however, considerable darkness, and false conception, and ignorance, and error, still prevail in reference even to the fundamental principles of Christianity, we are persuaded that in this department of usefulness “yet there is room,” and also necessity for additional effort being put forth to diffuse light and truth. On this account we have given our periodical the title of **THE CANADIAN DAY-STAR**. Many of our friends in this country, will recognise in the name of our little Monthly Messenger the face of an old familiar friend, which, in our native land, has been owned of God and greatly blessed in removing the mists of ignorance and error from the minds of many, and in leading them to Him, who is the Light of the World and the Sun of Righteous-

ness. We earnestly hope and sincerely pray that our CANADIAN DAY-STAR will be crowned with similar success.

II. We deem it proper in this our Introductory Address, to state that we are now entirely disconnected from *The Canada Evangelist*. Though we have for a number of years past contributed largely to its pages, we deem it expedient, for a number of reasons which we need not mention, to commence the *Day-Star*, through the medium of which we can express our views without let or hindrance.

III. The ends contemplated by us in the publication of THE CANADIAN DAY-STAR, are all comprehended by, or summed up in the title of the Magazine,—the Exhibition of the Gospel in its Glorious Fulness and Unfettered Freeness. The exhibition of the grand essential truths of Christianity, as held by the Evangelical Union, shall occupy a prominent place in its pages. We are strongly impressed with the importance and necessity of unfolding the truth respecting the love of the Triune God to the whole human family. It shall therefore be our principal aim in this periodical, to present the glorious Gospel in its richness, fullness, freeness, saving and sanctifying power. We humbly trust that the motives which actuate us are love to Jesus and love to souls, and the ultimate ends at which we aim, the extension of the Redeemer's kingdom in the salvation and sanctification of men and the glory of God.

IV. As we have issued the first number of THE CANADIAN DAY-STAR without any preliminary Prospectus heralding its approach, we trust that its own appearance will be a sufficient card of introduction, and that it will be favourably received by those to whom we send it. We shall leave no means untried, and spare no pains to make all the subsequent numbers as good, and, if possible, better than the first. Though we have issued our first number in November, the first volume will include fourteen numbers. We send our first issue of THE CANADIAN DAY-STAR to many who have not yet subscribed for it, and who have had no

opportunity of doing so, in the hope that they will subscribe for it without delay, and thus encourage us to go forward with its publication. We shall take it as a great favour if all who welcome it, will remit to us the amount of the year's subscription, and recommend it to their friends, and thus increase our circulation.

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### OUR MOTTO.

"I AM THE LIGHT OF THE WORLD."

We wish in the first number of our *Canadian Day-Star* to say a few words on our motto. It is a very significant, and, we believe, a very appropriate motto.

The words of which it is composed are true, and beautiful, and good. They are transparent as a ray of light, because they come directly from the Sun of Righteousness.

Christ is frequently spoken of in Scripture as a light, and though the language is figurative or symbolical, it is none the less significant and expressive. For example, the Divine Father speaks of Jesus as a light to lighten the Gentiles, as well as the glory of his people Israel. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isaiah xlii. 6. Also in Malachi iv. 2, we find the following language: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." In the Gospel according to Luke, we find the following expressive and heart-cheering declaration; "Through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The beloved disciple delighted to speak of Him on whose bosom he leaned, as the source of all life and all light. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."



We know also, that the forerunner of our Lord, though he was himself "a light," a "burning and a shining light," was not that Light, but "came for a witness, to bear witness of the Light that all men through him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world."

"*I am the light of the world,*" is one of the most comprehensive expressions in all the word of God. It is one of the sublimest sentiments that ever was uttered by Jesus Christ. He thought what never man thought. He knew what never man knew. He felt as never man felt. He prayed as never man prayed; and He spake as never man spake.

Some of his sublimest truths were uttered in the ears of his greatest and most bitter enemies, and our motto was among that number. "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." No mere man that ever appeared in our world, however learned, and wise, and good, and great he might be, could with anything like propriety or truth, utter such a sentiment as this. Had Aristotle, or Plato, or Paul, or Socrates, or Shakespeare, claimed to be *the light of the world*, such a claim would have been justly treated with ridicule and contempt. "I am the light of the world," is far too sublime, and grand, and glorious a sentiment for any man to utter but the mediator between God and men, the man Christ Jesus.

It is actually painful to hear what some men have to say about themselves. They talk so much about what they are, what they have done or will do, that you cannot help seeing vain glory, and sheer selfishness shining through their oft-repeated "I" and "ME." But it is far otherwise when we come within the sound of Christ's voice, and listen to what He has to say to us about Himself. What he says about Himself is not only all true, it is truly delightful. What He says about Himself is fitted to draw forth our gratitude, our confidence, our love, our admiration, our won-

der, and adoration. For example, He says, "I and my Father are one." "Before Abraham was, I am." "It is I, be not afraid." "I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture." "I am the good shepherd." "I am the way, and the truth, and the life, no man cometh unto the Father but by me." "I am the resurrection and the life." "I am come that they might have life, and that they might have it more abundantly." "No man taketh my life from me, I have power to lay it down, and I have power to take it again." "I am the bread of life." "I came not to condemn the world but to save the world." "If any man thirst let him come unto me and drink." "I am the light of the world."

Such are but a few of the inimitable sayings of the Divine Man.

Were the greatest and holiest man on earth, or the highest and holiest angel in heaven, to utter such language, he would be guilty of presumption and arrogance of no ordinary kind. But Jesus only uttered the words of truth and soberness when he said, "I am the light of the world." He delighted to speak about himself in his relation to His Divine Father as his servant on the one hand, and in his peculiarly unique relation to our race, on the other. He delighted to contemplate himself as at once the servant of Jehovah, and the sun of righteousness. Coming as he did to make known his Father's character, and plans and purposes of love and mercy, it is our privilege and our duty to contemplate him as the sun in the firmament of the Scriptures; and the moral luminary of the universe.

There is no object in nature so attractive, or so beautiful as the rising sun chasing away the darkness of the night, and shedding its bright and cheering beams over the whole face of creation. Perhaps the sun was just appearing above the horizon and gilding the distant hill tops with its golden beams, when Jesus said, "I am the light of the world." But be this as it may, the sun is a very significant symbol of the Saviour. As material or physical

light is for letting us see material, or physical objects, so spiritual light is to let us see spiritual objects. Jesus came to unfold the moral character, or attributes of God for our inspection. He came to let us see the very heart of infinite compassion and love. For though it is true that no man hath seen God at any time, it is no less true, that the only begotten son who is in the bosom of the Father, hath declared him.

He who is the light of the world lets us see the invisible God; that God whose nature is light, whose name is light, who dwells in light, who is clothed with light as with a garment. When Philip said, "Shew us the Father and it sufficeth us," Jesus replied, "he that hath seen me hath seen the Father, and how sayest thou then shew us the Father?" In Christ dwells all the fulness of the Godhead bodily, and consequently he is the centre and source of all light and life. He is the author and bestower of salvation. He lets us see the Father, lets us see the way to the Father. He is himself the way to God and to glory. "He that seeth me seeth him that sent me. I am come a light into the world that whosoever believeth on me should not abide in darkness." Thus you perceive Christ reveals God, or makes known by his incarnation, his teachings, his life, his sufferings, his propitiatory death, and glorious resurrection, the moral character of God. He has expressed the mind, the will, the wish of God. O reader, you can now see God, for Jesus reveals him to you. How sublime the sentiment, "*I am the light of the world.*"

Christ loves the world, the whole world of mankind. There is light, and life, and salvation in him for every son and daughter of Adam. He left his Father's bosom and came into this wicked world to seek and to save the lost. He might have come to judge, to destroy, but no; he came to save the world. He died that the world through him might have life. There is light, and life, and love in Christ for all. He died for all, and when he says, "I am the light of the world," he teaches us the important vital truth that any sinner, and every sinner may now be saved, and enjoy

the light of life. O reader, remember, if you are in darkness, it is not for lack of light, but because you shut out the light of the glorious gospel as it shines in the face of Jesus Christ. How solemn the declaration, "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

It shall be our constant aim in the publication of the *Canadian Day-Star* to exhibit Jesus Christ as the light of the world, the life of the world, the Saviour of the world, and the propitiation for the sins of the whole world. We shall endeavour to shew from scripture that God loves all men, and earnestly and sincerely desires that all men should be saved and come to the knowledge of the truth. We shall try to make the saving and sanctifying gospel of God's free grace shine forth clearly, and fully, and frequently in the pages of the *Canadian Day-Star*. That many may be led by its light to Bethlehem, to Calvary, to Christ, and finally to glory, honour and immortality, is our earnest desire and fervent prayer.

" Christ, whose glory fills the skies,  
Christ, the true, the only light,  
Sun of righteousness, arise,  
Triumph o'er the shades of night ;  
Dayspring from on high, be near ;  
Day-Star of my heart appear."

"PREACH THE GOSPEL TO EVERY CREATURE."

There is a gospel. What is it? Whatever it is, it is a unit. Whatever it is, it is for every creature. Whatever it is, it is the same to all. There is not one gospel to one man, and another to another man. There is not one gospel to the Jew, and another to the Greek. There is not one gospel to the American, and another to the European. There is not one gospel to the Asiatic, and

another to the African. It is the same to every sinner. So far as the gospel is concerned, "there is no difference between the Jew and the Greek," between one human being and another, "for the same Lord over all is rich unto all that call upon him." Hence, says Jesus, **PREACH THE GOSPEL TO EVERY CREATURE.**

The Greek term translated *gospel* signifies *good news* or *glad tidings*. The Saxon word *gospel* is from the Saxon "god," which means *good*, and "spell," which means *speech* or *tidings*. The compound word *gospel* thus means *good speech, good tidings*.

As the gospel is from God, it is God's good speech to man. God speaks to man in the golden rays of the sun, in the silvery rays of the moon, in the lofty mountain whose summit pierces the clouds, and in the smiling fertile vale. He speaks to us in all Creation and in all Providence, and his speech is good speech. But the gospel is his good speech *par excellence*—the best speech that was ever uttered in the ears of the sinful sons of men.

The gospel is the "saying, faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is the *declaration or announcement of the love of God to man* manifested in Jesus, having made atonement for all his sins. In the Bible the Gospel is made known in a variety of aspects to attract man's attention and to elicit his interest. The gospel discloses the propitiation of Christ for sin, as a righteousness to cover our spiritual nakedness, as bread for our hungry souls, and as water for our thirsty souls, as a hiding place from the storm, a covert from the tempest, and the shadow of a great rock in a weary land. The atoning sacrifice of Christ meets human depravity at every stage of its progress and in every variety of its development, with a virtue calculated to heal and restore to moral health.

The gospel needs to be published that men may hear, understand, and believe it, and thus be raised out of their moral degradation, blessed, saved, and sanctified. Hence in the days of his flesh, Jesus called men to preach it. Hence he made provision for its promulgation after his ascension. Hence in his holy and

wise providence, by the Spirit, from time to time, he raises up men to make it known, and to bring it home to the hearts of their fellows.

There are, however, other ways of publishing the gospel than by telling it to men in preaching. The servant of God who writes a religious tract, or edits or contributes to a religious periodical, or writes a religious treatise, setting forth the gospel of grace, as truly obeys the mandate of the Master, preach, publish the gospel, as when he enters the sacred desk, and proclaims in the ears of his fellow-sinners the word of life. Had there been printing in the time of Jesus and his Apostles and the early preachers of the Cross, as there is in these times, and facilities for conveying intelligence from one point to another, from the crowded city to the secluded country district, as there are in this age, most undoubtedly they would have taken advantage of them. Indeed the Apostles of our Lord did write epistles to the churches, to instruct, to comfort them, to build them up in the faith of Jesus, and to warn them of spiritual danger. But their writings, though of inestimable value, are not voluminous, owing, in all probability, partly to the difficulty of multiplying copies of their treatises, and partly to the fact that their evangelistic labours were so abundant as to leave them little room for literary efforts. Hence Paul told the Colossians to cause their epistle to be read to the Laodiceans, and likewise to read the epistle from Laodicea.

The conductors of the *Canadian Day-Star* regard themselves under obligation to bear their humble testimony to the gospel of Jesus in its glorious fulness and unfettered freeness. Our great object is to exhibit the gospel and to commend it to as many of our fellow men as possible. Our earnest desire and fervent prayer with respect to our humble periodical is that, like the star which guided the Magi to Christ, and the sight of which filled them with exceeding great joy, it may direct sinners to the Saviour, and lead them to rejoice in him with joy unspeakable and full of glory.

## MAN.

There is something noble, something grand and godlike about man. He is not it is true what God made him, for the gold has become dim, and the most fine gold has been changed. But even in his ruin and degradation there is much that is dignified and divine. When man was formed out of the dust of the ground by the hand of the Almighty, he was placed by that same hand at the head, and constituted lord of the lower creation. Many of the lower animals have more instinct, and are much stronger than man. But they are much lower in the scale of being, their nature is quite inferior to his. He has been placed above them, and has dominion over them all. Man is a complex being. He is made both for earth and heaven, for time and for eternity. He is spiritual as well as material; intellectual as well as physical.

Rationality, intelligence, free agency, responsibility, and accountability, are some of the elements or characteristics peculiar to man, as distinguished from all the visible creation.

The true nobility and dignity of man, as man, cannot be more correctly or comprehensively expressed than in the language of Moses, "And God said let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him, male and female created he them."

It is worthy of notice here, that when God speaks of making man, the plural pronoun is three times employed, and is doubtless designed to teach us that there is a trinity in unity; or that there is a plurality of personalities in the godhead.

We are not to suppose for a moment that when God said let us make man in OUR IMAGE, after OUR LIKENESS, that he was about to make man in *every respect* like himself. To make a being like Himself, possessed of infinite perfection, is what God

never can do. The thing is impossible. The idea is absurd. There are many things that God cannot do, and to make a being in every respect like himself, is, and must for ever remain among the things that are impossible with God. But surely it was possible for the all-powerful, all-wise, and infinite Creator to make man in his own image, and in his own likeness. We know that God is an *intelligent* being, and he could create intelligent beings; beings that can know just as truly as he does. We are conscious that we can know, that we do know; we can increase in knowledge, and therefore we possess in a finite degree that intelligence which God possesses in an absolutely infinite degree. Of course God can neither learn what is knowable, nor be ignorant of what is knowable.

We know that God is possessed of *sensibility* as well as intelligence. He can feel, enjoy, love, &c. He has endowed us with sensibilities as well as knowledge-acquiring powers. In this respect as well as in the former, He has made us in His own image, after his own likeness. We know we can feel, enjoy, love, &c. We are conscious of the existence of these emotions in our bosoms.

We know also that he is possessed of a will. He has *free will*. There are things done by God that he could have left undone, and there are things undone by Him that he could easily have done had he only willed to do them. For example, God could easily stud the fields of space far thicker with sparkling suns and systems, if he just willed to do it. God was not necessitated to create what he has created, far from it. God has a *will*. He is a free agent. He was not necessitated to devise the plan of redemption for example. Had he been under any necessity to do this, he would have been a mere machine, and could not deserve praise, and honour, and glory, for it or its grand results. But he acted *from Himself*. He acted *freely*; and might have acted very differently. God is free to originate thought, to plan, to decree, to do, to desire. All this is perfectly evident to every reflecting mind. Now if God made man in his *own image, after his likeness*, as



we know he did, then it follows that he has not only endowed us with *intelligence* and *sensibility*, but also with *will*. We are free agents, we can originate thought; we can act, *act from ourselves*. We know this, we are conscious of this, and consciousness is the strongest and most convincing of all testimony.

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### THE PRINCIPLE OF RIGHT.

It seems to be a dictate of reason, as well as a doctrine of revelation that no being has a right to do wrong.

No subject or sovereign can either by deed or decree convert virtue into vice, or vice into virtue. What is *wrong* according to the fundamental rule of right, cannot be changed by any being whatsoever into right. And on the other hand what is founded in right can never in the nature of things be changed into wrong. The essential standard of right and wrong is the same in every kingdom, in every country, and on every continent in our world. Nay, more than this, we have every reason to believe that the essential standard of right and wrong is the same in all other worlds throughout the vast empire of Jehovah. There are doubtless differences among the ranks of intelligent beings,—great diversity in their capacity, their knowledge, their modes of thinking and ten thousand other respects. But the principle of right which is the law of all, and to which it is the duty and privilege of all to conform is the same. Justice, truth, purity, love, right, are in principle the same *everywhere*. There cannot be a world in all the wide universe where even God himself can make it right for any of his creatures to lie, or steal, or murder. There cannot be a world in all the wide universe where He can make it wrong in any of His subjects to be good, and truthful, and virtuous, and benevolent.

We cannot conceive for a moment that the Creator and Sovereign Ruler of the universe should command any of the subjects of His kingdom to hate their Sovereign Law-giver or their fellow-sub-

jects. It would not be right, but wrong in God to do this. It would not be right in God to justify, or regard with pleasure the wicked actions of any of His creatures. It would be detestable in Him who is of purer eyes than to behold iniquity to purpose or to decree any sin whatsoever. It would be wrong in God even for one moment to desire or wish any of his creatures, the father of lies for example, to cherish a wicked thought, or do a wicked deed. We say it would be wrong in God to act thus, and no sane man who thinks, will for a moment fancy that such language is derogatory to the power, the wisdom, and the Sovereignty of the Divine Being. God cannot lie, or change, or deny himself, or *do wrong* or make *it right in himself*, or in any of his creatures to *do wrong*.

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### AN OCCUPANT FOR THE HEART.

Immortal man, thy heart, thy affections must have an occupant. Thy soul yearns for happiness, and thou wilt place thy affections on that object which appears to promise thee the largest measure of enjoyment.

Thy character will be according to the object that dwells in thy heart. If thou seek happiness in pleasure, thou wilt become light and frivolous. If thou seek enjoyment in wealth, thou wilt become narrow and grasping—thy soul will become little. If thou seek bliss in honours and applause, thou wilt become vain or proud. If thou seek satisfaction in sin and glory in thy shame, thou wilt become more and more vile and polluted. Moreover, if thou seek blessedness from any of these objects, or from all of them combined, thou wilt never attain to it. Like an *ignis fatuus* it will elude thy grasp and mock thee. Is it then impossible for thee to find a worthy occupant for thy heart? It cannot be. It is improper to reason, that seeing few attain to true happiness, it is difficult of attainment, because it is perfectly possible that men may seek it where it cannot be found. God has ordained that true bliss shall not be obtained from any object that is unworthy

of us as immortal beings. It is therefore important that thy heart have a worthy occupant, an occupant that will truly enoble thy soul, and yield it the bliss for which it longs.

Jesus is a claimant for the occupancy of thy heart. He has the best right to dwell in it, to reign in it. Jehovah-Jesus is thy Creator, thy Preserver, thy Redeemer, by whom the atonement for the world's sin has been made. He is highly worthy of thy best affections. He assumed humanity and died for thee; and therefore there is free redemption for thee. He is all excellence—altogether lovely. He is wooing thee and seeking to win thy affections from the transitory and unsatisfying things of time and sense, and to concentrate them on himself. He loves thee, and has evidenced his love in his death for thy sins.

His request of thee is, My son, my daughter, give me thine heart. Surely thou canst not refuse this reasonable demand of the loving Jesus. Believe in his love to thee, in his death for thee, and thou shalt have fellowship with him.

He desires to take up his abode in thy heart. He is not like a wayfaring man seeking to tarry in thy soul for a brief time. He seeks to *dwell* in thy heart—to be enthroned in thy affections, to dethrone everything contrary to his will, and to keep all else in subjection to himself. By faith he will dwell in thy heart, therefore continue in the faith of his love to thee, and of his work for thee. Thus wilt thou enjoy solid peace, experience the purest bliss, grow in moral beauty, in resemblance to Jesus, be useful on earth, and at length be brought home to heaven, where thou shalt sparkle and shine for ever and ever as a gem in the Saviour's diadem.

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A CHRISTIAN.—A Christian is a believer in Christ, a friend of Christ, and a follower of Christ. A Christian seeks to become like Christ, loves Christ, labours for Christ, lives by faith in Christ, has his peace, and hope, and happiness in Christ. A Christian reflects the image of Christ, longs to be with Christ, and knows that he shall never be separated from the love of Christ. Reader, are you a Christian?

## THE ANGELS' SONG.

There are higher orders of intelligent and moral beings than men in the universe of God. The incarnation of the Son is described in Scripture as his having been "made a little lower than the angels," which clearly teaches that men are inferior to angels. These exalted beings ceaselessly serve the adorable Jehovah. They are ready on the slightest intimation of his will to wing their way with the swiftness of the lightning's flash, to the remotest parts of the universe, for the accomplishment of his all-wise, all-holy, and benevolent purposes.

Angels are deeply interested in men, and in the way of salvation which God has opened up for them. The conversion of sinners increases their joy, and causes their golden harps to vibrate with sweetest music. They study the plan of redemption with intensest eagerness. They are ministering spirits to the heirs of salvation. They evinced their deep interest in man, and their delight in the plan of mercy for him in the song which they sung to God on the august occasion of the Redeemer's birth, "Glory to God in the highest, on earth peace, good-will toward men."—*Luke* ii. 10.

This is a most instructive, suggestive, and interesting hymn of praise. Why did the birth of the Redeemer fill the hearts of angels with holy exultation, and their lips with praise so lofty and God-honouring? One reason, no doubt, is, the perfections of God are most marvellously displayed in the person and work of Jesus. God glorifies himself when he manifests his perfections. His intelligent creatures glorify him, when they contemplate his manifested glory, and give him the honour that is due unto his name.

1. In the birth of Jesus angels saw the Divine *wisdom* manifested. Had the problem, How shall God be just and yet a Saviour? been proposed to angels they would have been dumb, unable to answer. The solution of the problem, in the incarnation and propitiation of the Son, led them to see the profundities both of the wisdom and knowledge of God, and filled them with adoring wonder.

2. In the birth of Jesus they saw the Divine *faithfulness* manifested. The coming of Jesus was the great subject of ancient prediction. Four thousand years of the history of man on earth passed away before the world was in a state to receive him, yet God did not forget his promise. In due time Christ appeared and died for the ungodly. Angels could not but be glad at this evidence of God's truthfulness.

3. In the atonement, which Jesus came to earth to accomplish, angels

behold the *love* of God unfolded. In the atonement they see the love of God as *love to the hell-deserving*, manifested in a plan for their deliverance from the place of woe, which, because of their sin, they justly merit; they see it in the *aspect of mercy*. Before they knew of the plan of salvation, they might not know that love could assume such a form. They knew that God's justice had been manifested in reserving the angels which kept not their first estate, but left their own habitation, in everlasting chains under darkness unto the judgment of the great day. But love in the aspect of mercy, manifested in a plan for the salvation of sinners, they had, so far as we know, never seen before. They see too in the scheme of mercy for men, God's love to themselves. They see that, rather than shake the stability of any unfallen being, by extending mercy to men without an adequate display of his holiness, God has freely given up his well-beloved Son to dreadful woes and a bitter death, so that he might extend forgiveness to fallen man and yet confirm the unfallen in their allegiance to Himself, as the Moral Governor of the universe. No wonder they exultingly sung, "Glory to God in the highest."

4. This leads us to say yet further that in the scheme of mercy by Jesus angels see the *holiness* of God displayed. They must have known before the scheme of mercy was divulged to them that God is holy—spotlessly and unchangeably holy, just as they knew that God is love. They had seen his purity displayed in the punishment of rebels against his authority. But the holiness of God displayed in a plan for the recovery of the lost, so far as we have any information, they had never seen before. They learn from the self-denying life, the unparalleled suffering, and ignominious death of Jesus, a lesson, respecting the Divine purity, more grand, more awful, more impressive, than any they had ever previously learned. This constitutes the sufferings and death of the adorable Redeemer, truly an atonement for sin. And the fact that angels ascribe glory to the ever-blessed God, because of the display of his unsullied purity in the sufferings and death of Christ, is most delightful evidence that the propitiation is complete. God the Father has declared Himself well-pleased with it. Angels are satisfied with it, yea, filled with highest exultation because of it. Well may man, for whom it was made, be pleased with it, take salvation on the ground of it, and sing the angels' song.

Another reason why angels sung exultingly when Jesus was born, was, he had come to destroy the works of the devil. If sadness can be felt in heaven, angels must have experienced that emotion when they saw our first parents drinking in the poisonous falsehoods which the devil

had prepared for them in hellish malignity, Satan's success in seducing them from their God, and their expulsion, because of their sin, from the lovely bowers of Eden; but in Christ there is such an apocalypse of the Divine character as completely and everlastingly refutes the lies of the serpent. Our first parents were taught by the arch-liar to think that God was unkind in withholding from them the tree of knowledge of good and evil. But to reveal his love God has given up the most precious gift of heaven. The work of Jesus is the way for man's restoration to God. Just as Jesus and his work are understood and believed by men, the devil's power over them is destroyed. In the work of Christ as a means for the utter discomfiture of the infernal powers, angels rejoice.

Still further angels rejoice in the plan of salvation for man, because they see in it a means whereby their companionship may be augmented. When this fair earth came forth from the forming hand of the Omnipotent, as a fit habitation for man, and when man was placed on it in pristine innocence and purity, angels "sang together and shouted for joy," because an addition was made to their fellowship. A being was formed with whom they could have intercourse. And had it not been for man's fall the visits of angels to earth would not have been so few and far between, and none of them would have needed to have come to earth with messages of judgment from the Judge of all the earth. As sin separated man from God, it separated him from fellowship with angels. But in the atonement of Jesus they see how man can be restored to God's favour and to their companionship. They find unspeakable joy in ministering to the heirs of salvation, and they exult in the prospect of the redeemed sharing their fellowship throughout all eternity, and with them bowing in lowliest humiliation and devoutest adoration, before the infinitely glorious and everlasting God.

O man! has the birth of Jesus ever filled you with gladness and joy? If holy angels, for whom Jesus did not die, and did not need to die, exult in God because of the plan of mercy for your soul, ought not you to be interested in, and deeply grateful to God for that plan? Is it not evidence of utter obliviousness of your necessities, as a sinner, and of black ingratitude to the God of love and salvation, that you are so careless and indifferent? O man, think, reflect, consider, consider your ways; consider the Holy Spirit's testimony respecting Jesus Christ, believe that testimony and live.

O believer in Jesus, bear in mind that angels in bliss find in the scheme of grace food for ceaseless contemplation. Ought not that plan which is interesting to them, to be interesting to you, increasingly interesting to

you? Christ did not die for angels, He died for men. He died for all men. He died for you. The hope of heaven which cheers and ennobles, and purifies, and gladdens you as a believer, depends on his sacrifice for your sins. How deeply you are indebted to Him! With what grateful joy should you meditate on Him! O Christian, soar into the heights, sink into the depths, and transverse the lengths and the breadths of the love of God in Christ Jesus, and thus you will be constrained to make your life a song of gratitude to God for his unspeakable gift.

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### WALKING BY FAITH.

The Christian is a stranger and a pilgrim here. Not a pilgrim merely, but a stranger as well. The worldling is a traveller to eternity, but not a stranger in this world, for he is of the world, and has chosen, and is satisfied with the world as his portion. But alas! if he repent not, a time is coming when he will find that the portion which he has chosen, and with which he is now so well pleased will pierce his soul with sorrows. The Christian's portion is where his home is. His home is heaven, where Jesus is, and the Lord Jesus is his portion. Hence it is the grand characteristic of the Christian that he walks by faith, not by sight.

The man whose portion is in the world, in its wealth, its pleasures, its applause and honours, yea even the man who is a formalist in religion, walks by sight. He is not swayed by a belief in the unseen and eternal. But the Christian, as his home is on high, and his Saviour invisible, walks by faith. He has learned that sin is an evil and a bitter thing, that the things of earth are utterly unsatisfying as a portion for the immortal soul, and consequently he has renounced sin and the world and chosen Jesus as his Saviour, his all in all.

The Christian walks by faith. He lives by faith. His life is the fruit of the atoning work of Jesus in whom he believes. He is a child of God by faith, and the relation which he sustains to God is not seen by the eye of sense. The world knows nothing of it. His Saviour whom he loves and in whom he glories is unseen. The heaven, for which he longs and hopes, as his eternal inheritance, is unseen. But he believes the testimony of the Spirit respecting Christ, and that bright world where he is. God, as the God of Providence, is unseen, and yet the Christian regards himself as under his protection and guidance. He is led by the invisible Holy Spirit in the path of duty and the way of safety and peace.

Walking by faith implies *continuance* in the faith. O Christian it is

not enough that at a former period of your life you believed in Jesus, you must continue in the Redeemer's word and abide in him, as the branch in the vine, else you can bring forth no fruit unto God. "Ye live if ye stand fast in the Lord." It implies also *progress*. Believer, if you walk by faith, your faith will strengthen by exercise, you will see more of Jesus, more of his work, more of God in Jesus, experience more of the Spirit's sanctifying power, bring forth more abundantly the fruits of righteousness, be stronger in fighting the Lord's battles, and have more lofty and more rapturous views of heaven as your eternal dwelling place.

Abraham walked by faith, when, in obedience to the Divine command and encouraged by the Divine promise he went out from his country, and from his kindred, "not knowing whither he went." Though for many years, there was no prospect, to the eye of sense, of God's promise to make of him a great nation, being fulfilled, he "was strong in faith giving glory to God." When God, after the child of promise had become a young man, put his faith to a severe test in commanding him to offer up Isaac in sacrifice, he never faltered, but cheerfully set himself to do the will of God. Abraham lived a life of faith. He believed in God as the Messiah-providing God. He saw, by faith, the Saviour's day afar off and was glad.

Jacob, too, walked by faith, when he went away to his mother's kindred in Padan-aram. The vision of the ladder, with the Lord at its top, and the angels of God ascending and descending thereon, was a pledge to him of the Divine protection. Faith in God's promise to be with him, and give him an innumerable seed, was the support of his subsequent life. He too, looked forward to the coming of Shiloh.

Moses walked by faith and not by sight, when he renounced all the wealth and privileges, which would have been his, as the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He believed in the promise made to Abraham and Isaac and Jacob, that the Messiah would come in connection with the Israelitish people, and that in consequence peculiar spiritual privileges would be enjoyed by them, and he acted in harmony with that belief. He believed that "the Lord had spoken good concerning Israel."

Paul too is a noteworthy example of a Christian walking by faith. As an educated Pharisee bright prospects were before him. But he believed in Jesus as his Saviour, and counted all things loss and of no value for the excellency of the knowledge of him. He gave himself up to a life of



privation, reproach, unwearied toil, and to a martyr's death, for Christ. The life which he lived in the flesh, he lived by the faith of the Son of God. And before he died he said, "I have fought a good fight, I have finished my course, I have kept the faith." The life of Paul as a life of faith was sublime. It is well worthy the imitation of Christians now.

Columbus in his discovery of America is a good illustration of the Christian walking by faith. He believed that there was a land beyond the seas, and to discover it was the project of his life. No opposition, no ridicule could dissuade him from his purpose. His unalterable belief that there was a country of fabulous splendour beyond the mighty main led him to seek after a knowledge of the unknown ocean. Being poor, he persevered, in spite of vexatious delays and disappointments, until he prevailed upon the king of Spain to accede to his terms, and to furnish him with a fleet. He had to prosecute his voyage in spite of the mutinous spirit of his sailors. But his undaunted firmness and dignity kept them in subjection. He succeeded in discovering America. Faith in the existence of an undiscovered continent, and in the possibility of finding it, were the motives that actuated him. So the Christian believes in heaven as his home, in Jesus as the way to heaven, in God as revealed in Jesus, in the Spirit as his Teacher, Sanctifier and Guide, and that, the Lord will bring him at length to the heavenly country. Thus he lives by faith and walks by faith.

Christian! walk by faith. Be an imitator of those moral heroes, who through faith and patience, have landed safely on the heavenly shore. Thus will you enjoy great spiritual comfort and peace. Thus will you be sustained in the midst of your earthly trials, and these trials help you onward on your heavenward voyage. Thus will you be inspired with zeal and nerved with moral courage for fighting the battles of life. Walking by faith will give you a victory over your corruptions, over the world, and increasingly transfigure you into the image of Jesus. Walking by faith you will attain to grander and still grander views of the Saviour's love, like Alp rising above Alp. Thus will you become increasingly meetened for your heavenly home, and as you travel thither, you will emit a steady light, pointing out to those around you, the way to God.

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VANITY.—A person is vain when he is anxious to receive honour for excellencies which he does not possess. Thus the vain man is a robber; for he wishes our love and esteem while he does not possess a character fitted to inspire us with such feelings towards him.

## THE GREAT GOD IN LITTLE THINGS.

If we look above us, around us, or beneath us, we cannot but see the hand of the great God. The sun as it rises each morning in the east, and at night sinks again in the west; the bright and silvery moon shedding its quiet rays on this dark ball of ours, the peaceful stars glimmering in the deep blue sky, as if they were giving us glimpses of the glory beyond, or leading us to think of the "many mansions" of our Father's house, all these talk to us of God; or the great sea with its numberless inhabitants, or the earth "wherein are things which creep and fly," or the lofty mountains with their snow-clad summits frowning on us in awful majesty, all, all, speak the power of God, and lead us to exclaim with the Psalmist, "Great and marvellous are thy works, Lord God, Almighty, just and true are thy ways, thou king of saints, who shall not fear thee, and glorify thy name, for thou only art holy."

How apt are we to forget when thinking of these mighty works, that the same great God who made *them* takes notice of us, and all our little concerns. We forget but that God is just like ourselves, when great things take up our attention, we have no time or mind for little things, and that therefore when He has the great universe to attend to, He can have no mind of our little every day troubles and concerns, and so we must bear the burden of them all ourselves. It is to refute this idea that Jesus says, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But even the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." He means by this to lead them to think of God as taking care of them, and having a special eye over all their concerns, for as if he had said, a sparrow is to you an insignificant little creature, and if you saw a dead one it would give you no concern; but God takes notice of that; nay, even more, it could not fall to the ground without his agency or permission, and ye are of more value than many sparrows; or further still, God has all the hairs of your head numbered, so that not even one of them can be lost without his knowledge, and what can be of less importance than a few hairs? Well then the inference is plain enough, if so small a thing as that cannot happen without *his* agency, what other concern of yours is too little for him to superintend, or be deeply interested in? O then dear friend, why not do as Jesus bids you? Cast all your care on *him for he careth for you.*

We often see people give themselves a great deal of concern, carry a

heavy burden, when, had they faith enough in Jesus, their minds might be quite easy; one man, for instance, has a piece of work to do, he is very anxious all the time he is at it, he frets when anything in the least crosses him in it: the person for whom he is doing the work may be influential, and he may think on this work depends a good deal of his after success in business. All that may be true, but would that man not be much more lovely in character, and more likely to accomplish his object, if before he commenced work he prayed for God's blessing on his work? and while still doing his best to do it right, leave the issue wholly with God, and look up for a blessing? *and God would grant it.* How many Christians are gloomy and fretful, how many conjure up ills which they think may probably happen, and are discontented and uneasy about them. Business is rather going back, and they have a family to provide for; they forget that He that feedeth the young ravens, will not allow his people to starve. "Their bread shall be given them, and their water shall be sure." Again, they may be in bad health, and this leads them to murmur, while they ought to look up and think, "Our light afflictions which are but for a moment, work for us a far more exceeding, and eternal weight of glory." And how many take occasion to complain because of the success and prosperity of a worldly neighbour. Why should any do so? "Is thine eye evil because I am good?" says Jesus to them. My dear fellow Christians let us take God at his word, let us "cast all our care upon Him, for He careth for us." "Why should the children of a king go mourning all their days."

In this world, our lives are, in general, made up of little things, our duties consist of little things, our happiness consists in little things, and, alas! our misery often does the same; numberless are the little troubles which occur every day. Let us then, dear friends, each morning before commencing the labours of the day, think over its probable occurrences, and ask God to be with us, knowing that no circumstance is too trifling for his knowledge and sympathy, and after doing what we think the best, leave all our care on him, in everything look up, and the causes of annoyance will soon appear as nothing, when compared with the blessings we receive.

My dear friends, in eternity how small will time appear! How trifling and trivial will our trials appear as seen in the light of the "glory which is to be revealed," and the pleasures for evermore which are at God's right hand! There will be nothing there to annoy or disturb. All, all, will be peace and happiness. O then let us while on earth, accept of Christ's bequest to us, "Peace I leave with you, my peace I

give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."—M. P. M.

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### CRUMBS OF COMFORT.

We need not be afraid to look upon our own deformity, great and ugly as it is. Christ died for the sins of the whole world; and therefore if I had all the sins of the whole world in my own person, I would not doubt of forgiveness.—*Thomas Adam.*

Nothing grieves Christ more than to have his love slighted; nothing pleases him more than to have it accepted. The love of CHRIST is stronger than death, sweeter than life, and better than wine. The love of CHRIST hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.—*Mason.*

Death is a bed of spices to all believers, ever since HE lay in it, who is the Rose of Sharon and the Lily of the Valley.—*Philip Henry.*

SOME of heaven's best family pictures in this world are humble saints under affliction, for they are most like the Original, who was a man of sorrows and acquainted with grief.—*Gurdon.*

THE CHARACTER OF CHRIST.—It is a high distinction of Christ's character, as seen in his teachings, that he is never anxious for the success of his doctrines. Fully conscious of the fact that the world is against him, scoffed at, despised, hated, alone too in his cause, and without partisans that have any public influence, no man has ever been able to detect in him the least anxiety for the final success of his doctrine. He is never jealous of contradiction. When his friends display their dullness and incapacity, or even when they forsake him, he is never ruffled or disturbed. He rests on his words, with a composure as majestic as if he were sitting on the circle of the heavens. Now the consciousness of truth, we are not about to deny, has an effect of this nature in every truly great mind. But when has it had an effect so complete? What human teacher, what great philosopher, has not shown some traces of anxiety for his school, that indicated his weakness; some pride in his friends, some dislike of his enemies, some traces of wounded ambition, when disputed or denied? But here is a lone man, a humble, uneducated man, never schooled into the elegant fiction of an assumed composure, or practised in the conventional dignities of manners, and yet, finding all the world against him, the world does not rest on its axle more firmly than he upon his doctrine. Questioned by Pilate what he means by truth, it is enough to answer—"He that is of the truth heareth my

voice." If this be human (only human) no other man of the race, we are sure, has ever dignified humanity by a like example.—*Bushnell.*

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### USING THE MEANS.

"I use the means, and what more can I do?"

THE THING ITSELF. "Make you a new heart, and a new spirit. Repent, and turn from all your transgressions, so iniquity shall not be your ruin."—*Ezek. xviii. 30.* Errors on this subject are deeply rooted and widely spread, and they abound even in the most sacred enclosures. *Use the means and wait for grace*, is the tune by which thousands are ordering their steps. "Soft and sweet, in Lydian measure, it steals over all the senses of the soul, and wraps them in a delicious dream. The music is delightful, but, like the Siren's song, it charms to ruin." *The devil's own march to perdition* is its proper name.

You pretend to be "using the means." What means are you using? Do you call it "using the means," to sit out your time in the sanctuary, and then to retire as if not one word of the sermon had been meant for you? Do you call it "using the means" to read the Bible now and then, and with far less interest than you commonly read a newspaper? Do you call it "using the means" to hurry through a brief and heartless prayer, morning and evening, as a salve for conscience and an apology for living, all the day long, without one thought of Christ and eternity? Yes! you are "using the means,"—the means of insulting Jehovah, the means of hardening your heart, the means of treading under foot the Son of God, the means of doing "despite unto the Spirit of Grace," (Heb. x. 29), the means of entailing damnation on your soul. And as to your waiting for grace,—does God keep you waiting? If so, how long have you waited? and in what posture? As they that watch for the morning? (Psalm cxxx. 6), or like the sluggard of Solomon? saying—"Yet a little sleep, a little slumber, a little folding of the hands to sleep."—Prov. vi. 10. Till in sincerity and truth, and as within sight of the judgment-seat, you answer these questions, it is useless to trouble you farther.—*CHORAZIN.*

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Were the gospel universally embraced, every home would be a sanctuary, every hearth an altar, every parent a priest, every heart inlaid with holiness, and filled with peace, every life beautified with the fruits of righteousness, and every mouth filled with praises to the God of salvation.

## POETRY.

## THE MORNING STAR.

Star of the morn, whose placid ray  
 Beam'd mildly o'er yon sacred hill,  
 While whispering zephyrs seem'd to say,  
 As silence slept and earth was still,  
 Hail, harbinger of gospel light !  
 Dispel the shades of nature's night !

I saw thee rise on Salem's towers,  
 I saw thee shine on gospel lands,  
 And Gabriel summoned all his pow'rs,  
 And waked to ecstasy his bands ;  
 Sweet cherubs hail'd thy rising ray,  
 And sang the dawn of gospel day !

Shine, lovely star ! on every clime,  
 For bright thy peerless beauties be ;  
 Gild with thy beam the wing of time,  
 And shed thy rays from sea to sea ;  
 Then shall the world from darkness rise,  
 Millennial glories cheer our eyes ! — ANON.

## " NO INFLUENCE."

What if the little rain should say,  
 " So small a drop as I  
 Can ne'er refresh those thirsty fields,  
 I'll tarry in the sky !"

What if a shining beam at noon,  
 Should in its fountain stay,  
 Because its feeble light alone  
 Cannot create a day !

Does not *each rain-drop* help to form  
 The cold refreshing shower ;  
 And every ray of light to warm  
 And beautify the flowers.

## CHRIST THE WAY.

"I am the way, the truth, and the life; no man cometh unto the Father but by me."

There is one only path to mortals given,  
By which they may ascend to heaven.

Thou art the way—O may I walk therein,  
And leave the wearied paths of woe and sin!  
Thou art the truth, blest sun! send out thy light,  
And dissipate the shades of deathful night;  
Thou art the life—be thou the Fount in me,  
Whose living stream flows through eternity!

'Tis Jesus! by thy Spirit and thy blood,  
The fallen race of man is brought to God.

Thou art the way to heaven, the living way,  
By which we mount to realms of endless day:  
Thou art the truth, by whose enlightening ray  
By whom alone we find the one appointed way;  
Thou art the life, by which we gain the strength  
To tread the way when found, and reach our heaven at length.

ANNE ELLIOT.

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 BOOK NOTICES.
 

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REPROBATION NO PROBATION: an Essay delivered by Jacob Spence, to the Donegal Young Men's Christian Association, May 30, 1860.

REPROBATION NO GOSPEL: an Essay delivered to the Donegal Young Men's Christian Association, 26th Sept., 1860, by Jacob Spence.

Also, REPROBATION REVISED; in Verse, by the same author.

These three essays are excellent. The Author exposes, and refutes, the fearful dogma of eternal and unconditional reprobation with great force and clearness. He brings the plain truths of Scripture as well as reason, and conscience, and universal consciousness into collision with the cold iron-hearted necessitarianism of Calvin, and shows its hideous deformity.

Mr. Spence has lately come to Canada; he is now living in Toronto, and employed principally in the great and good cause of Temperance. We hope that he will be spared many years, to use his pen and tongue in the cause of truth and righteousness. We cannot close our brief no-

tice of these timely, pointed, pithy pamphlets without making the following extract from "*Reprobation no Gospel*;" Our Author says, "The notion of holding unconditional election and effectual calling, detached from reprobation, must at once to any *thinking mind*, appear perfectly absurd! Keeping the dark idea out of view is utterly futile. The very delightful safety, the exalted privilege of this blessed election, how fully it secures the favoured few, is not the whole consideration. What about the safety in the ship to the poor men overboard drowning. No efforts of their own can save them. You throw them a rope, but too weak, or too short, in some way insufficient to *save*. You say, the fault is not the Captain's. They are now so long in the water, they have become infatuated, they are not disposed to be saved. He has sent his men to call them, but holds in his own hand, the only means that can bring them all right; he only wants a fixed number, these he picks up, and sinks the rest *for not coming when called*! Now if he have in his hand sufficient means to save, and consistently lift some out of precisely the same condition, it does not tell well for his noble generosity to "pass the others by," even had they no special claim on his clemency! He would have a *bad case* to come before the Humane Society! It could not be well said of him, not willing that any should perish; and as to decreeing they should die, or placing them without the means of being saved, cannot greatly alter the case to the poor sinking men."

CHRISTIAN NURTURE. By Horace Bushnell, D.D. London: T. Nelson and Sons. Edinburgh and New York. 1861.

We feel it impossible to express our estimate of the value and importance of this work. It is a book on the Christian training of children. It consists of two parts. In the first part, the author unfolds, illustrates, and defends the great doctrine of the book, which is, *That the child is to grow up a Christian, and never know himself as being otherwise*. This he considers to be what is meant by the child's being brought up in the nurture of the Lord. This doctrine is supported by such a variety of argument and illustration as can scarcely fail to convince the judgment of the intelligent Christian parent. We should like those who are sceptical as regards this doctrine calmly and candidly to read the first part of this treatise. If parents are Christians, exhibit daily the spirit of Christianity, and act as Christians, they will mould and fashion their children for Christ, even before they are capable of receiving instruction. It is not meant that moral purity is transmitted from the parent to the child, but that so close is the connection between parents and children,



that the Holy Spirit uses the influence and instructions of parents in forming Christ in the hearts of their offspring.

In the second part is shown when and where Christian nurture begins, and how it should be carried on. This portion of the treatise is of very great value. No parent can peruse it without learning most important lessons as to the training of his children. We heartily recommend the book.

#### THE EVANGELICAL REPOSITORY.

The September number of this excellent quarterly, is not a whit behind its predecessors for rich refreshing gospel truth. Its learned Editor, Professor Morison of Glasgow, exhibits great ability and grasp of mind in conducting this theological magazine. His criticisms and reviews of Books are to the enquiring mind very instructive and valuable. We would strongly recommend it to all the friends of a free gospel in Canada. Should any of our readers desire the Repository we shall be happy to order it for them if they will send us their address, and the amount, which is one dollar for the year.

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#### INTELLIGENCE.

**INDUCTION SERVICES.**—On Sabbath the 15th September, the Rev. Jas. Strachan was inducted into the pastorate of the Evangelical Union Church, Tillicoultry, Scotland. Tillicoultry was the first pastorate of Rev. G. Anderson, one of the editors of the *Canadian Day-Star*, which he resigned when he emigrated to Canada. The Rev. John Andrew, now of Barrhead, was their next pastor. We are glad to see them once more united to a pastor in the Lord. The Rev. W. Adamson of Perth, preached in the forenoon, and Mr. Strachan in the afternoon, to large audiences. In the evening a revival service was held in the Popular Institute Hall, when stirring addresses were delivered to about 900 people, by Messrs. Adamson and Strachan. On Monday evening a similar meeting was held, when addresses were delivered by various E. U. ministers, to a very large audience. The brethren have been very much refreshed by the services and auspices of the pastoral initiate, and trust that souls may be led to Jesus as the result of the union.

**EVANGELICAL UNION ANNUAL MEETINGS.**—The annual meetings of this young and growing denomination, were held in Glasgow, on the 1st, 2nd, and 3rd of October. Some account of these meetings may be expected in our next issue.

**UNITED PRAYER.**—At the Conference of the Evangelical Alliance, held in Geneva, Switzerland, in the month of September, the second week of January was set apart for united prayer by Evangelical Christians of all countries.