

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming /  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

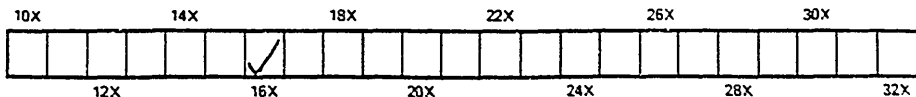
Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.



# THE CANADIAN DAY-STAR.

---

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

---

DECEMBER, 1864.

---

## FAITH, THE FRIEND AND SUPPORTER OF THE LAW.

"Do we then make void the law through faith. God forbid; yea, we establish the law." Rom. iii. 31.

The doctrine of justification by faith, has had to encounter opposition from the time of its promulgation by apostles and evangelists, down to the present day. Often has it been asserted, with no small degree of assurance, that the doctrine is the parent of licentiousness, and, its heralds have been denounced as the friends of unrighteousness, and the enemies of social purity. Many would prefer to obtain the blessing, through some creature price, or work of supererogation. Inward and outward mortifications have been put forth as the procuring cause of the great blessing. A poor monk tried to obtain it by begging for the support of himself and his companions during the day, and reclining on a hard wooden bed during the night. But the man discovered a better way, and became the reformer of the age, and the bold, and uncompromising advocate of justification by faith. The history of this glorious doctrine may often be traced in the blood of its defenders. But as often has that blood proved the seed of the Church. The ashes of the martyr, as if impregnated with the truth, have carried it hither and thither throughout the world. The flow of blood has been stayed, and the martyr fires long ago quenched; but, opposition to the truth has not altogether disappeared. Justification by faith may occupy a high niche in the

creed, and be all but banished from the practice. The apostle has satisfactorily proved, that, no one, whether Jew or Gentile, can ever attain to justification through the deeds of the law: and if attained at all, it must be through the righteousness of faith. This faith excludes boasting; but, it is nevertheless, the friend and supporter of the law: hence the apostle triumphantly asks. "Do we then make void the law through faith?"

And he as triumphantly answers: "God forbid: Yea we establish the law."

1. The law was necessary. Its necessity arose out of the nature and relations of moral beings. God gave us a moral nature and established those relationships that exist in society. But, with such a nature, and such relationships must we be left without a rule, by which to regulate our conduct toward others? The Creator was too wise and loving and good, to leave us without a moral law. The framing of that law was not left to the creature. No creature, however exalted, was equal to the task. Men may now frame laws, having the moral law as a basis; although we have reason to lament, that very many human laws are far from the spirit of the Divine. Had law-making been left to the creature, it might have been difficult to fix upon a standard of right; each law-maker might have had his own standard, and with a multitude of standard-bearers, moral and social disorder must have convulsed and broken up society. Let us rejoice, then, that the Creator himself is the lawgiver. The moral law is the standard of right for moral beings such as we. Take away this law, and we must be left to drift on the ocean of time, without either compass or rudder.

2. The moral law is a just and reasonable law—because, in the first place, it requires nothing of its subjects that they are unable to give. We are reminded, however, that it is written somewhere, that "no mere man since the fall is able perfectly to keep the commandments of God, but, doth daily break them in thought, word, and deed." It is true that no mere man since the fall has kept the commandments of God perfectly, but every man must be held guilty to the extent that he comes short of the requirements of the law. But, in the absence of the ability, there can be no guilt. Were any one commanded to arrest the sun in its course, or make the earth turn back upon its axis, the command would be unreasonable, because the party commanded had not the power to obey. But, it may be said, we lost the power to obey through our own

sin. It matters not as to the means by which the power to obey was lost, it must be unreasonable to command us to do that which we have not the power to perform. Our obligation to obey must be measured by our ability. We have lost much through sin. What a train of temporal, as well as spiritual evils, has followed in the wake of transgression. But inability to obey the law of God, is not one of those evils. It is just as much our duty now to obey the moral law, as it was the duty of Adam to obey the law of Paradise. The fall has brought temporal and spiritual ruin into the world; but, it left the sinner in possession of the power of thought, and the ability to choose the good, and refuse the evil. No man, therefore, is at liberty to hold up the shield of inability in regard to the requirements of the moral law—But this inability scheme seeks to drag Scripture into its service. “For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.” Then is it any man’s duty to have a carnal mind? Is it right for a man to be in the flesh? We answer, no. It is the sin of any man to be in the flesh. But, it can be no man’s sin unless he can escape from under the dominion of the flesh. The man who is in the flesh, chooses the flesh as his leader,—he does the bidding of the flesh. But it is the present duty of every selfish man, to break off with the flesh, and take the Spirit as his leader, and do the bidding of that Spirit. And, surely the Holy Spirit leads the soul to obey the moral law. It is, indeed, wonderful to see how Scripture is sought to be turned from its legitimate meaning and design to support a theory. And that theory a something that is well fitted to lull the conscience of the sinner, and make him more insensible to his danger.

But the moral law is just and reasonable, because it calls upon moral beings to love God supremely. God is undoubtedly the most exalted of all beings; none can occupy his place, nor mount into his throne. “He is the blessed and only potentate;” but not only is God the greatest, He is the best of all beings. He formed us, and he upholds us. It is “in him, we live, move, and have our being.” There are indications of the perfect goodness of God in us and around us. He has formed the eye that we can see without pain. He has scooped out the ear, that we can hear with pleasure the music of creation around us. The limbs are set, bone turning in bone and guarded by sinew, that we can walk and grasp with convenience and comfort. But the indications of God’s

goodness are so striking, and so abundant, that whether we walk abroad or sit at home, we have reason to exclaim: "Great and manifold are thy works, O Lord, in wisdom hast thou made them all." Then, it must be reasonable in us to love God supremely. Were there one greater and better than He, the supreme love most rise to that higher one.

But the law is just and reasonable, because it calls upon us to love our neighbors as we love ourselves. Not more than we love ourselves. My neighbour is just of as much importance in the scale of being as I am. It must therefore be right and reasonable to love him as I love myself, and the Saviour puts it thus: "As ye would that others should do to you, do ye even so to them, for this is the law and the Prophets." Not as others *do* to you, but as ye *would* others should do to you, do ye even so to them. Are you in trouble or difficulty, and if so, how *would* ye that men should do to you? do ye even so to them,—What a reasonable law! And, what a loving law! Then, that which would make such a law void, must prove inferior to the interests of moral beings such as we. But does faith make void the law? If so, then faith must be the enemy and not the friend of man. If faith make void this just and reasonable law, it must be the enemy of all moral aid, and, the destroyer of all social enjoyment. The apostle anticipates the objection from the doctrine of the preceding context. He had proved that all were under sin, and, that by the deeds of the law no flesh living could be justified in the sight of God. But, men may be justified through the righteousness of faith. Then must faith be set against the law? Must it be set aside by the power of faith? The apostle strongly denies that he makes void the law by preaching salvation by faith. "God forbid!" But Paul does not stop short with the mere negative statement, he gives something positive,—"*Yea, we establish the law,*"—We remark, 1st. That faith establishes this law, because Christ the great object of faith, was lovingly attached to the law. His language is, "Thy law is within my heart." Here we have the secret of Christ's sufferings and death,—it was his attachment to the divine law, coupled with a desire for the salvation of the sinner, that carried the Redeemer through his propitiatory sufferings, and all the teachings of Jesus were in harmony with his professed attachment to the law. He says: "Think not that I am come to destroy the law and the prophets, I come not to destroy, but to fulfil; for verily I say unto you, that not one jot or tittle

shall pass from the law till all be fulfilled." "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, the same shall be called least in the kingdom of God: but, whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "For I say unto you except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." Can the faith which terminates upon such a lover of the law, make that law void? We answer, No! And the conduct of the Holy One was in strictest harmony with his teaching. He regulated his entire career upon the earth by the precepts of the divine law. 2nd. Faith establishes the law, because it receives a perfect righteousness, and, that perfect righteousness is a complete fulfilment of the law. The law does not save any law breaker; no law can. The law of the land cannot save the murderer or the robber. If these are even saved, it must be on other considerations than those of strict law; then the moral law cannot save the breaker of it. But any sinner may be saved by faith, because faith receives a perfect righteousness. Faith, therefore, does obedience to the law; it does homage to the majesty of the law. Faith admits the justice of the law's demands when it requires a perfect righteousness. The law must have such a righteousness ere any sinner can be saved. But the sinner has not a perfect personal righteousness. No sinner ever can have such a righteousness. But there is the righteousness of faith which is made up of the doings and sufferings of the Lamb of God; the perfectly pure eye of the Judge can detect no flaw in this righteousness. Stern rectitude can discover no rent in this seamless robe. The law owns it as a perfect fulfilment of its every precept. Justice delights in it as a perfect satisfaction. "Do we then make void the law through faith? God forbid! Yea, we establish the law." Salvation by faith is not accomplished through the dishonour of the law. No precept of the law suffers by such a salvation. No moral attribute of the lawgiver is cast aside. Faith, then, is the uncompromising friend and upholder of the law. Dear reader, you cannot be saved in harmony with the demands of the law, and the honour of the Lawgiver, unless you have faith in the perfect righteousness of Christ. But you may be saved this very hour, because for you such a righteousness has been provided, and unto you the forgiveness of sins is preached through the same Gospel-righteousness, so that you may say with David, "O the blessedness of the man, whose iniquities are forgiven, whose sins are covered."

3rd. Faith establishes the law, because it produces obedience to the law. Faith produces love, and love is the very essence of obedience. Love is the fulfilling of the law; the believer is freed from the law, as to its condemning power; but it is still to him a rule of life. Those who believe are under law to Christ. But the moral law is Christ's law. He has no other law to give as the rule of conduct for those who have faith in his name. The believer must seek to obey the law for the sake of him who obeyed the law for sinners. And every one who is purified by faith will feel constrained to obey the law. In other words those who believe will seek to be holy, and the very essence of holiness is love to God, and the chief requirement of the law is to love God supremely. Faith, then, is a something that casts its honours at the feet of the law. God sent his Son that unholy men might become holy—that lawless men might become loyal and obedient. But these ends could be reached, only through faith in Christ on the part of the sinner.

Scripture and all Christian experience testify that love begets love. The love of God as seen in Christ slays the evil of the heart, and makes the soul a new creature in Christ Jesus. The law was deposited in the ark and the testimony. If we take that ark to be a type of the Redeemer, then, it is only through him that any one can reach the law, and have its righteousness fulfilled in him. Then, by preaching salvation by faith, we establish the law. And the stronger and more vigorous the faith, on the part of the sinner, the more marked will be the obedience to the law. The preaching of the Cross is to them that perish foolishness, but to them that are saved, Christ the power of God and the wisdom of God. The man, therefore, who preaches justification by faith is no lawless man; because the man that is justified by faith can say in the language of the poet,

*"Thy righteousness my soul did deck  
When I the truth believed,  
My righteousness shall now reflect  
The blessings I've received."*

J. H., GUELFE

---

## THE IMPORTANCE OF MAN.

## CHAPTER V.

IN our last we endeavoured to shew, from the very fact that man is a sinner, and a sufferer, his importance in the moral system. His power to sin is proof of his free agency and ability to love, to serve, to honour, and obey God. In the present chapter we wish to call the attention of our readers to *what God has done and is doing for the salvation of our race*. As we proceed, we trust the importance of man will become more and more apparent. That God has set his heart of love upon man in a more wonderful manner, and in a degree which can never be fully comprehended by us to all eternity, is evident from the fact, *that the second person of the Blessed Trinity became incarnate with a view to our redemption*.

Soon after the fallen condition of our race was known in the capital of the universe, a missionary society was organised in the Palace of the King of kings.

When the question was asked, Can anything be done to bring back the wandering world, and save the lost?—When the question was asked, Is there no possibility of reclaiming the rebels who have been guilty of the basest ingratitude and the blackest crime? Yes, yes, was the answer which flowed from the lips of the Prince of Peace, the King's own and only Son. "Father, here am I, send me; I will go after them, I will seek and save them, I will redeem them from death, by giving my life a ransom for theirs." We may well conceive that the congregated multitudes of angels who had just heard of the insurrection which had taken place in this far distant province of Jehovah's empire, would be all ear to hear what the Divine counsel would propose on missions, and what plan would be adopted and put in execution. There is, we may imagine, silence in heaven at this period for the space of half an hour. But the Divine Father breaks that profound silence by saying, "Deliver from going down into the pit, for I have found a ransom." The angels heard this statement with wonder and astonishment. They could not fully understand all that was contained in the statement which the Supreme Governor had made respecting the nature of this mission, its yet future development, and glorious results. The whole plan of grace had, up till this period, been hid in the unfathomed depths of the in-



nite mind. It was consequently new—new to them—new to the universe; and their anxiety to understand its principles,—how it was to be matured, and what would be its ultimate consequences, became exceedingly intense. Into these things they were permitted and privileged to look, and into these things they desired to look. And in order that they might be instructed, enlightened, and impressed, and have their views of God and his government, the nature of his law, and man, and sin, greatly increased, they were appointed, if I may so express it, as subordinate missionaries, until the time which infinite wisdom saw to be the best time, should arrive, for the King's Son to assume the nature that had sinned, and visit in person the revolting province.

The first announcement which was made of the grand object contemplated by this missionary society, which had its origin in Heaven, was proclaimed in the ear of Adam before he was expelled from the garden of Eden. The declaration of the Father of Lights, addressed to the father of lies, in the presence of our guilty parents, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," contained the germ and vital principle of the whole remedial scheme. It was at once the most important of all the predictions, and the most precious of all the promises which were delivered under the Old Testament dispensation. The truths embodied in it must have been but partially understood in the infancy of our world's history; but as time rolled on, God's purposes of grace and mercy were more fully unfolded. Kings and priests, patriarchs and prophets, were raised up, to whom the Author of our salvation revealed his mind.

We know that angels were often employed before the incarnation as ministering spirits, and they, doubtless, studied with intense interest the Messianic oracles which they were commissioned to deliver, and which were to be fulfilled when the fulness of the time had come. The fulness of the time at last arrived when the mystery of godliness should be manifested. The time came when that which had been from eternity folded up in the unfathomable counsels of Jehovah should be made manifest, when the invisible One should become visible, by becoming incarnate,—when Divinity and humanity should be united,—when the second person of the ever-blessed Trinity should become man,—when he whose name is Emmanuel, was to be born.

O surely the *manhood of Emmanuel* puts the importance of

man in the moral system of the universe beyond the possibility of a doubt, and demonstrates our true dignity.

The birth of Jesus was an event that shall never be forgotten in the history of our world, or in the history of the wide universe. The child born was no ordinary child: the Son given was no ordinary Son. It was impossible that such an event as this, so inconceivably mysterious, so magnifying of man, so full of God, his good-will to men, his condescension, his grace, his compassion and his glory, should fail to attract the admiration, wonder and delight of the heavenly hosts, and cause them to sing a sweeter anthem of praise than they had ever sung before, or heaven itself had ever heard. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 3, 8-14.) O how sublimely simple, and how truly sublime, the story of Emmanuel's birth. "The word was made flesh and dwelt among us, full of grace and truth." Were an earthly potentate to leave his throne, lay aside his robes of royalty, be clothed in rags, and live a life of poverty, shame and suffering for the benefit of an insignificant, ungrateful and lawless portion of his kingdom, this would be great condescension; but it would fall infinitely short of the condescension of the Son of God. Dear reader, let us remember that it was for our sake that Jesus left the bosom of his Father to be born in Bethlehem. Let us remember that he who was rich in infinite resources of power, honour and glory became poor, that we through his poverty might be made rich. Let us never forget that it was with a view to our salvation from sin, and sinning, and suffering, that he became man. He was made sin for us, that we might become the sons of God, and be made the righteousness of God in him. He became a partaker of our nature, that we might be made partakers of the Divine nature. Is it possible for us to look at what God has done for us in giving himself an offering

and a sacrifice for all our sins, without seeing Divine love, and human dignity? Is it possible to contemplate Christ as our kinsman and Redeemer, *bone of our bone, and flesh of our flesh*, without seeing our importance in the moral system of the universe? And let us never forget that He in whom are hid all the treasures of wisdom and knowledge, He in whom dwells all the fulness of the Godhead bodily, is our elder brother. Let the reader but contemplate this great thought, this greatest of all wonders, the incarnation of the Lord Jesus Christ with a view to our deliverance from all the consequences of sin, and he will be furnished with overwhelming evidence that God has been mindful of man, that he has set his heart of love upon man. O how delightful to know that we are the objects of Jehovah's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3, 16.) The just one suffered in the room of the unjust that he might bring us to God. This was the end which the Divine Father had in view in giving his Son to us. This was the end which Jesus had in view in dying for us. It was that he might bring us to God. It was a noble end. That he might bring us to the knowledge of God. That he might bring us into sympathy, and union with God. That he might bring us into the family, and friendship, and fellowship of God. That he might bring us to the service, the love, the likeness, and the full enjoyment of God.

All the means necessary for the accomplishment of these high, and holy and heavenly ends are now in operation. But it would extend our remarks far beyond our limited space were we to dwell upon this subject. We could easily shew that God is in earnest.—that he has no pleasure in the death of the wicked—that he is not willing that any should perish—that he will have all men to be saved and come to the knowledge of the truth—that he is waiting to be gracious—that the Holy Spirit has been poured out—that that Divine agent is striving with men, and that all under the sound of the gospel who remain unconverted are guilty of resisting the Holy Ghost, and neglecting the great salvation. We could easily shew that all the Divine personalities in the one Godhead earnestly desire the salvation of all the guilty children of men. But enough we presume has been said to shew that man is an important being in the universe,—that God has set his great, his infinite heart of love upon us, and if any sinner under the

sound of the glorious gospel falls short of a holy happy destiny, it will be because the great salvation is neglected, the gift of God rejected, and the influences of the Divine spirit resisted. O reader, remember, God loves you, and is anxious to make you a partaker of his own Divine nature. Since he has set his heart upon you, give him your heart, your whole heart in return, and do it now.

## CHAPTER VI.

*Conclusion.*

THE USE WHICH GOD WILL MAKE OF THE MONUMENTS OF HIS GRACE IN FUTURE AGES, A PROOF OF MAN'S IMPORTANCE.

We have in former chapters contemplated man in his creation; man as a moral agent, endowed with intelligence, sensibility, and will; man as a sinner and a sufferer; man as an object of Divine compassion. We have seen that God has magnified man and set his heart of love upon him. In concluding this important subject we wish to call the attention of our readers to a few thoughts on *the use which God will make of the monuments of his grace in future ages*, and, as we proceed, we shall see another proof of our dignity. In many parts of the word of God we have not only an account of the past condition and safe state of believers in Jesus, but of their future prospects, and the high and lofty position to which they shall ultimately be exalted in the future world. It is impossible to enter fully into this delightful and inexhaustible subject, or quote all the passages of Scripture which directly speak of the high dignity and glorious destiny to which sinners, saved by grace, shall be exalted; their enjoyments, employments, and moral influence when they get yonder. We shall confine our attention principally to one or two passages. In Paul's Epistle to the Ephesians we read, "But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (ch. ii. 4-7). It is quite evident that the apostle in the verses immediately preceding those which we have just quoted was reminding the Ephesian Christians of their state, character, and conduct previous to their union with the Saviour

by a true and living faith. Having done this, he proceeds, with heartfelt gratitude and joy, to speak about the love of God to them and the love of God to Christians of every name and nation. They were once dead in trespasses and sins, they were once living under the power and polluting influence of sin, and on this account were the children of wrath even as others. But God who is rich in mercy loved us, and quickened us together with Christ. Dear reader, God is rich in mercy. He delighteth in mercy; it is delightful for us to know that God delighteth in mercy. Mercy is treasured up in him, he is rich in mercy, it is in him in abundance and it flows from him in streams. We are the monuments of his mercy and the objects of his love. The love wherewith he loved us, as we have seen, was great love. His name is love. His nature is love. Nothing comes from God but love; for God is love. He spared not his own Son but delivered him up to the death for us all. Herein is love, great love, love like God. His love is unspeakable love; it passeth knowledge. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Yes, says the apostle, this was "the great love wherewith he loved us." Even when we were dead in sins, we were the objects of this love. When we were enemies, when we were without strength, when we were children of wrath, far from God, far from righteousness. Dear reader, God loves you, Jesus died for you, and if you are not saved, if your enmity is not slain by the power of this love, if you are not brought nigh to God by the blood of the Cross, if you are not a monument of God's mercy, a trophy of his grace, a child of his family, and an heir of his glory, it will be, nay, it is now because, and only because, you will not come to Christ that you may have life.

The fountain whence all the streams of salvation flow is God himself. He is the God of all grace. If saved at all we are saved by grace, free grace. Grace reigns. It is grace that raises us up and makes us sit together in heavenly places in Christ Jesus. He who died on Calvary has been raised up and exalted to the highest position in the universe next to his Divine Father in virtue of his great propitiation; and there is such a close relation between him and all true believers that they may be said to be raised up together with him and made to sit together with him in heavenly places.

We are, as if the apostle had said, raised up with him even now. We belong to the royal family of heaven, and the time is

coming when we shall be introduced into the many mansions of our Father's great kingdom there to reign with him for ever and ever. We shall sit with him and enjoy his joy. O, it is because we are in Christ Jesus that we are exalted to such privileges here, and that we have such bright prospects of greater grace and greater glory yonder. O let us who know Christ and the power of his resurrection continue to fight the good fight of faith; let us run the race set before us looking out and up to Jesus. Let us press on toward the mark for the prize of the high calling. Now are we the sons of God, and though it doth not appear what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is.

The apostle proceeds to say, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." The reader does not need to be informed that the exceeding riches of God's grace have been manifested in *ages that are past*. There were many saved by the simple story of the Cross in primitive times. The dying thief was plucked as a brand from the burning, and become a trophy of the rich grace of the Redeemer. Saul of Tarsus, who had been a bitter enemy of Christ and a persecutor of his followers, was arrested, convicted, converted, and became a bold, faithful, earnest, and successful preacher of the unsearchable riches of Christ. When Peter preached his memorable sermon on the day of Pentecost three thousand souls were pricked in their hearts, and brought to the enjoyment of peace with God through the blood of the Lamb. The vilest of sinners were saved in the first ages of Christianity. God thus manifested the exceeding riches of his grace in order that sinners in future ages and generations throughout the Gospel and the millennial dispensations might see and feel the power of the Gospel to save and to sanctify the soul. All this is true, precious truth; but when the apostle says, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus," we apprehend he looks away far into the future. Our minds are carried away by the expression "*ages to come*" beyond the confines of time. They take us into the future state, the heavenly world, and intimate to us that redeemed men will be of vast importance and incalculable use throughout all coming ages in the moral empire of Jehovah.

We believe that there are ages to come just as firmly as we believe that there are ages past. The ages that are past, as far as

the created universe is concerned, had a beginning, a starting point, but the ages to come shall be for ever and ever; there shall be no end to the ages; they shall roll on and on for ever and ever in the unfathomed depths of infinite duration.

The physical and moral universe of which we form so insignificant a fraction, and of which we have so limited and partial a knowledge, may, for any thing we can tell, be only in the infancy of its being. Indeed the light of its unending future lets us see, that this must in the very nature of things, be the case.

We know also that the moral system of the universe was not fully developed, nor fully matured when the wheels of that system were set in motion. God takes his own time to do a thing; he does not do any thing in a hurry. The physical universe which we call Cosmos, was once chaos, and that chaos was once nothing at all. Development, progressive development is written in letters of light on all the ways and works of God. Of course we have no means of learning how many ages have rolled away since the infinite and immutable Jehovah put forth his creating energy, and brought the first class of moral beings into existence. We cannot tell when the uncaused cause of all things made matter and mind. It was "*in the beginning*" that God created the heavens and the earth. This is all the light that the Bible gives us on the subject, and though it plainly tells us that God is the origin of all things, the light of revelation does not let us see one single step of the dark and untrodden pathway, back to the period in past duration, when the first class of intelligent beings were created. Of this, however, we are certain, there must have been a period when the moral system had a beginning. That moral system for any thing we know, may have been in existence for as many ages as there are drops of water in the ocean, or stars in the immensity of space. Or, it may only have existed for six or eight thousand years. Perhaps the latter of these two suppositions is nearest the truth. We have good reason for supposing that it is only about six thousand years since man was created, and as the moral system must in the very nature of things have had a beginning, it is at least possible, if not probable, that man was created, and fell, near its commencement. We cannot conceive of any good reason for rejecting this idea; on the other hand we can easily conceive a number of good reasons why the grand scheme of salvation which reveals so much of God, and is so well fitted to instruct the moral universe, and confirm all intelligent beings in holiness, should be,

as it were, at the very foundation of the moral system of the universe, and constitute from the very infancy of its history onward throughout all the coming, and the unending ages of eternity, the principal *motive power* which the infinitely wise Creator and Governor shall employ to bias the minds of all created intelligences, and establish them in holiness and happiness.

If this be the case, then it is not difficult to see the importance of man, the high position to which he has been raised, and the sphere of extensive, incalculable, and eternal usefulness which he is destined to occupy in the moral empire of Jehovah. The wonders of redeeming love shall be exhibited to multitudes of the un-fallen hosts of heaven by the redeemed from among men. The folds of God's manifold wisdom shall be, by them unfolded to the admiring view, astonishment and delight, of beings who never knew sin so as to be guilty of it, or salvation from it. It seems to be this very thought the apostle expresses when he says, "To the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

" And what, in yonder realms above,  
Is ransomed man ordained to be ?  
With honour, holiness, and love,  
No seraph more adorned than he.

Nearest the throne and first in song,  
Man shall his hallelujahs raise ;  
While wondering angels round him throng,  
And swell the chorus of his praise."

There is another idea in connection with the use which God will make of the vessels of mercy in all future ages, which is by no means improbable.

In the ages to come, thousands of worlds not yet on the map of existence, may be created, and millions upon millions of intelligent beings to people those yet unmade worlds, may be called into being. Those beings when brought into existence, having a moral constitution, will doubtless be influenced by *motives, moral motives*. And who can tell but the church of Christ is to be the high school in that city, which hath foundations whose builder and maker is God, in which class after class as they come into being, shall learn the purest principles of morality. Who can tell but the church is to be the college to which millions in all coming ages shall resort for their education. Who can tell but the church is to be the university of the universe, into which intelligences of



different orders, and from different and distant regions of immensity shall enter, that they may learn there something about God, which the vast volume of creation with all its inorganic and organic wonders can never teach. Who can tell but man, redeemed man, whom God has magnified, and upon whom he has concentrated the affections of his heart, may be employed in making known the story of the Cross to class after class of intelligent beings just as they enter on the first, or probationary stage of their existence, and thus furnish them with a cluster of motives direct from the great propitiation which the Lamb, in the midst of the throne, finished on Calvary, at once so powerful, so pure, so wonderful, and so worthy of their infinitely wise Author, that they shall be for ever confirmed in holiness, and be at the same time furnished with a key to unlock for their everlasting investigation, all the treasures of wisdom and knowledge. Of one thing we are sure, God will not only honour the vessels of mercy, he will be honoured by them, and display his perfections in their redemption. Yes, God will reveal his love, his mercy, all the attributes of his glorious character to the moral universe in his treatment of, and in his dealings with the monuments of his grace, and thus, by the church will be made known to principalities and powers in heavenly places, the manifold wisdom of God. M.

---

### OUR CANADIAN MISSION.

The following report for the month, which has been sent by the Revd. Mr. McPhee is interesting and encouraging. We call the attention of our readers to it, and hope that all who wish our gospel movement success will send subscriptions to help us in carrying on the good work of making known the Saviour's love to a lost world.

ALEX. GEMMEL, *Secy. & Treas.*,  
Box. 645 P. O.,  
Toronto.

### PROVINCIAL MISSION—MONTHLY REPORT.

GALT, C. W., Nov. 8th, 1864.

*To the Secretary of the Executive Committee:*

RESPECTED SIR,—As instructed, we beg leave to report progress up to this date.

*Scaforth.*—Preached here on the afternoon of Sabbath October 9th to a respectable congregation, gathered under the auspices of the Baptist denomination, who have just been establishing a church, and ordaining a

minister in this rising place. It is the centre of a well settled and highly prosperous section of that fertile tract, which stretches for many miles to the eastward of Lake Huron. With Egmondville at the distance of one eighth of a mile, and Harpurhey two miles and a half distant, it might prove a productive field of missionary effort in the course of time. Our principles by the assiduous dissemination of our brother Mr. John Gray of Egmondville, are making gradual way among the people. We have an earnest and fast friend in Mr. Wm. Black of the Township of McKillop; and other adherents of our cause scattered throughout the district, would be ready to gather round to support the effort of any devoted man who might give himself to the wants of our brethren here. Seaforth has risen from the bosom of the forest in eight years to be a bustling and prosperous seat of trade. With a population rapidly increasing in and around it, it has a claim upon our evangelical effort to answer, which we can only pray the "Lord of the vineyard to send forth labourers into his vineyard."

*Ayr.*—Preached here morning and evening, Sabbath October 16th. Our reception at the hands of the church here encouraged us much. There can be no doubt as to the capabilities of the district of which Ayr is the centre, as a field of gospel labour. We have been induced by this circumstance to make Ayr our base of operations with a view to permanent Evangelical work in the surrounding townships. This purpose the church in Ayr has been pleased to entertain favourably. After a satisfactory opening on the above date, we, therefore, advertised our reappearance in Ayr on Sabbath, the 25th October. It is our duty to mention that on the Wednesday succeeding our first attempt in Ayr, we were favoured with the company of brothers Cuthbertson and Dickie of the Ayr church to Galt. Here we succeeded, through the kindness of God, in meeting privately with several friends who were pleased to hear of our opening in this district with favour; giving us a promise of their co-operation and support. In accordance with this we advertised three meetings in Galt for Sabbath Nov. 6th, the result of which we beg leave to notice in due order.

*Ratho.*—Is well settled and promising. As a station for occasional effort it should prove productive. We preached here by the kindness of Mr. Griffin, superintendent visiting clergyman, (Wesleyan Methodist) in the convenient little church belonging to this body on the forenoon of the 23rd October. In the afternoon we were permitted to address a crowded audience in the *Temple* belonging to the Independent Order of Good Templars. Our friends Messrs. Morton and Bruce, &c., are ready heart and hand to receive our occasional visits.

*Galt.*—Having been favourably received a second time by the friends in Ayr on Sabbath 30th ult., we opened here on Sabbath November 6th. We had three services in the Fireman's Hall, all of which were well attended. We have been invited again to preach on Sabbath eight-days, having an appointment to fill in Ayr, on Sabbath first. Not a few have gathered round us in Galt, to wish us God-speed, and to communicate support more tangibly. From the harmonious co-operation between the brethren of Galt and Ayr, some success in the Lord's work

may be expected. For such co-operation we pray and beg the prayers of all who desire the success of our mission in this quarter.

We subjoin the following statement of moneys on behalf of the Mission :—

Seaforth, Mr. William Black.....	\$1 00
do. Mr. Robt. Steele.....	1 00
do. Mr. John Gray.....	1 00
Ratho, Collection.....	2 15
Galt, do. ....	2 60
Total.....	\$7 75

(Signed,)

A. McPHEE,  
Missionary.

---

### BOOK NOTICES.

---

SACRED SCENES; OR NOTES OF TRAVEL IN EGYPT AND THE HOLY LAND. By Rev. F. Ferguson, M.A., Minister of Blackfriar's Street Evangelical Union Independent Church, Glasgow. Glasgow, Thomas Adamson, 165 Cowcaddens st., 1864.

Through the kindness of his brother-in-law, Major General Lang, Rev. F. Ferguson made the tour of Egypt, Palestine, Asia Minor, and Greece. The present volume contains his notes of travel in Egypt and the Holy Land. It is a most interesting book of travels. Full of love to his God and Saviour, the sacred scenes through which he passed, possessed an unspeakable interest in the eyes of Mr. Ferguson, and graphic are the descriptions which his facile pen gives of those localities, around which clusters an imperishable interest, as the spots where many of the events both of the Old and New Testaments transpired. The practical remarks with which the narrative is interspersed, while they reveal the piety and sympathy with God of the writer, and that his aim is to do good to men's souls, add greatly to the real worth and interest of the book. We have read it with very great pleasure. We could easily give many extracts from it in justification of the estimate we have given; but we recommend our readers to purchase it, and peruse it for themselves. We close our notice with the following quotation:

"Of a truth, the prospect from the Mount of Olives is the most affecting and impressive in the whole world. London, Paris, Rome and Constantinople have their own thrilling associations, but they all yield the palm of precedence to Jerusalem. I saw before me that city where David and Solomon worshipped,—where Isaiah warned and Jeremiah lamented,—where, for many centuries, sacrifices were offered solemnly to the Lord, and where his awful Sheekinah dwelt. Above all, I stood on the hill where Jesus had oft stood, and, like him, looked over the intervening valley to the very site once occupied by the stones of that temple on which he had pronounced a sentence of final overthrow. On the

Every scene before me he had fixed his long and earnest gaze, and had wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." (Luke xix. 42.) In the valley at my feet he had said, "My soul is exceeding sorrowful, even unto death," and "being in an agony had prayed more earnestly." (Matt. xxvi. 38; Luke xxii. 44.) From the very city before me he had been led to be crucified, and somewhere in its immediate neighbourhood, probably at a point actually within my view, he had been made "a propitiation for the sins of the whole world." (1 John ii. 2.) Yes, the entire gospel had become a fact in the city before mine eyes; for there "he had died for our sins according to the Scriptures, been buried, and had risen again the third day, according to the Scriptures." (1 Cor. xv. 3, 4.) My reader, I trust sympathizes with the emotion with which I gazed on this truly sacred scene. Let me venture to ask him; if he has given the Saviour of the world any return for all this self-sacrifice—if he has given him love for love, heart for heart, and life for life—if he has yet experienced "the fellowship of Christ's sufferings being made conformable unto his death," or if he has remained hitherto so indifferent to this great salvation, that Jesus, were he on earth to-day, would weep over him as he wept over Jerusalem. May this sudden, and perhaps, unexpected interrogation he made a blessing to my reader's soul!

**PASSING EVENTS IMPROVED.** By the Rev. F. Ferguson, M.A. Glasgow: Thomas Adamson. 1862.

Mr. Ferguson has for several years been "in the habit of selecting as the subjects of his monthly Sabbath evening discourses, events which, at the time were awakening general interest." This volume is a selection of such discourses. Large crowds are attracted to Blackfriars street Evang. Union Church when Mr. Ferguson preaches on such subjects, and much good is effected by the striking and unexpected lessons which the preacher considers as taught by the events which he makes ground-work of his discourses. The first discourse is entitled *The Faded Flower*, and is on the death of the late lamented Prince Albert; it is truly an interesting discourse, and much fitted to be useful. The last discourse in the volume is on *Burns*, and the lapse of a hundred years. In one part of this discourse, the preacher says, "Fellow-sinner, you may have wandered far and fearfully from God; your sins may have been crimson and scarlet in their dye; you may be poor, despised, forgot among the sons of men: and bitter, bitter things you may have written, written with reason, against yourself, but (allow us to say in our poet's Doric dialect) *for a' that*, you are a man; and therefore are we certain that your heavenly Father yearns over you. Jesus presents himself to you as a reconciling brother, and the Holy Spirit longs to dwell in your heart."

**HOLINESS: OR WHAT WE SHOULD BE AND WHAT WE SHOULD DO.** By the Rev. F. Ferguson, M.A., Glasgow: Christian News Office. 1861.

Some years ago Mr. Ferguson wrote a little work for the use of inquirers after the way of salvation entitled, "*Peace with God*" which has

passed through several editions and which has been made a blessing to many of the class for whom it was written. This work is written for the purpose of leading the "believer into the paths of purity." We have read it with pleasure, and no little profit. It abounds with most important thought on the subject of holiness, and that thought is clearly and perspicuously expressed. There is no danger of any one mistaking the author's meaning. Besides it is written in that interesting attractive style, which Mr. Ferguson knows so well how to use in his Masters service, and which characterizes all his productions. It would be well were such a book to be extensively circulated and read.\*

\* These volumes and other Evangelical Union publications may be had of Messrs Murray and Co., Notre Dame St., Montreal.

---

## INTELLIGENCE.

---

### EVANGELICAL UNION ANNUAL MEETINGS.

These important meetings were held in Glasgow on the 27th, 28th and 29th of Sept. We have before us full reports of these meetings in the *Christian News* and the *Christian Times*. We wish to give our readers some account of them. The first meeting was the

EXAMINATION OF THE ACADEMY.—There was a large attendance of ministers and delegates and others,—“much greater,” says the *Christian News*, “than we have ever seen it, and the interest in the proceedings was fully in keeping with the large attendance.” The President of the Conference, Rev. James Macdonald occupied the chair. Professor Hunter examined the students on Isaiah 1; Professor Mori-on on Rom. iii. 19-26; Professor Taylor at length on moral government, conscience, the origin; and nature of sin, &c. Professor Kirk being absent through indisposition no examination took place on Practical Theology. “The proficiency of the students on the various branches of knowledge upon which they were examined was highly satisfactory. The professors, the examiners, and several of the audience tested them to the utmost, and the results were most satisfactory.” The Rev. George Cron of Belfast and the Rev. John Guthrie of London addressed the students, and after the benediction the meeting separated.

ANNUAL SERMON.—The annual sermon was preached by the retiring President. He took for his text, 1st Corinthians ix. 6, “For though I preach the Gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel.” After an introduction in which he showed, that, while Christian preachers might waive the claims which they have on the Christian people for support they could not free themselves from the obligation under which they lie to preach the Gospel of Jesus, he considered,

I. The preacher's true theme—the gospel.

II. The reasons which Paul gives for fidelity to the gospel. First, there is an overlying necessity. This, the preacher said, did not mean that Paul was driven to the work of preaching Christ, by an influence, which,

In no sense, might be resisted; for, in such a case man would be a machine, and not the self-determining agent which consciousness testifies that he is. The love of Christ constrained Paul to preach Jesus. The will of God lays necessity on the preacher to preach the gospel; also the condition of man. There is also an impending woe against him, if he preach not the gospel. The above is the merest outline of the sermon, which made a good impression. The attendance was larger than usual.

**BUSINESS MEETINGS.**—These meetings were held on the 28th and 29th of Sept.; and they were so large that they could not be held in the hall under North Dundas St. Evangelical Union Church, but had to be removed to the Church itself. The Rev. G. Cron was chosen as President. A considerable portion of time was occupied in reading reports from the Churches of the Union. These reports are mostly of a very interesting character, indicating real progress in conversion work.—Two Churches were received into the Union, the second Church of Dundee and the Church of Galashiels.—The following students were recognized as preachers of the Union:—R. Hislop, R. Finlay, R. Paterson, G. Gladstone, J. Geddes, J. Gunn, A. Nairn, A. Stewart. The foundation of a fund for the relief of aged and infirm ministers was laid by a donation of a £100 from Dr. Morison. A committee of ministers and laymen was appointed to consider the subject, and bring up a definite report at next meeting of Conference.—The report of the Home Mission Committee is an interesting document, and shows that while they have not had the services of a missionary, they have by the help of the students and pastors carried on missionary operations in various parts of the country and in some large towns such as Aberdeen, Arbroath, Glasgow, Stirling, and Liverpool. They have also assisted some weak Churches. The Conference has had applications from Australia and Canada for preachers; and a committee were appointed to correspond with the Evangelical Union brethren in the colonies from whom these letters had been received. The report of the Secretary of the Academy was afterwards read, on which no remarks are necessary after what we have said respecting the examination of the Academy. Rev. Messrs Wisely and Hutchison were chosen examiners for next year.—The Rev. Robert Hunter of Forres, one of the first four students of the Evangelical Union, was unanimously chosen Professor of Hebrew. Abstracts of the financial accounts of the several schemes of the Union were read, and the total income and expenditure of each was as follows:

## HOME MISSION.

Income.....	£271	5	5
Expenditure.....	170	12	8

## ACADEMY.

Income.....	£224	3	2½
Expenditure.....	201	19	4½

## HYMN BOOK AND GENERAL FUND.

Income.....	£217	6	11
Expenditure.....	136	3	14

**ANNUAL SOIREE.**—The annual Soiree was held in the City Hall, which was so crowded, that two of the large ante-rooms had also to be occupied. The President was in the chair. Addresses were delivered by the Rev. E. Kennedy, R. Wallace, W. Park, F. Ferguson, Sen., and J. Guthrie, on important topics.

**THE PUBLIC BREAKFAST.**—This breakfast, which, of late years, had been held in the Hall of North Dundas Church, owing to the increased attendance, had to be held in the Trades Hall; and indeed in that large Hall it was with difficulty that all could be accommodated. After breakfast, the Rev. Messrs. Riddell, Adamson, and Guthrie, addressed the meeting.

Had we access to our Evangelical Union brethren in Scotland, we would whisper a word in their ears respecting the importance of their doing something in colonial missionary effort, as well as in Home Mission work. "Hope deferred maketh the heart sick." Some of us have so long hoped that preachers will come out and labour for Christ in the colonies, that we are beginning to despair of ever receiving any help from our brethren at home. We think the Evangelical Union will be greatly lacking in what is required of it, if much more is not done by them to spread their views of divine truth than they have yet done. Much ground has been lost for want of labourers during years that are past. The Church in Middletown, Conn. U. S., which Mr. Melville left, when he came to Canada on the death of Mr. Peden, has been vacant for years; and though a minister was advertised for, for some time, in the *Christian News*, no one volunteered to go and fill the vacancy. Other Macedonian calls have fallen on the ears of our brethren, to which they have given no response whatever. Our brethren preach away in Scotland about the freeness of the gospel for all, and it looks as if they were afraid to go out of the British isles to proclaim it. We should like to see some of the best of the students and some of the successful pastors too, consecrate themselves to the work of preaching Christ in the colonies. Were some of our brethren to act in this way they would be doing no more than what they are expected to do, if they are really influenced by the free and unfettered gospel which they proclaim. And soon the brethren at home would see the necessity of making greater exertions than they are now making to increase the number of students attending the Academy. The Professors could teach a hundred students as well as forty. Sometimes students or ministers cannot come to the colonies, because their friends or wives are unwilling that they should do so. But certainly all concerned should remember that the calls of Christ should be heeded more than their own feelings. In other denominations men will consecrate themselves to preach Christ in Turkey, or in Hindostan, or in Africa, or even on the bleak, barren shores of Labrador, and women who love Jesus will cheerfully accompany them as wives and share in their toils and triumphs. Surely the world-wide Gospel of the Triune God, which our brethren proclaim, and by which they should be influenced, should produce in them similar devotedness. Who then will come to the help of the Lord against the mighty?

**CALLS.**—The Rev. Wm. Hutchison has accepted a call to the Evangelical Union Church Frazerburgh, Scotland. The Rev. John Whitson

has accepted a call to the Evangelical Union Church, Montrose, Scotland.

ORDINATIONS.—The Rev. Alexander Nairn on the 13th of October, was ordained to the pastorate of the Evangelical Union Church, Thornhill, Scotland. Professor Taylor of Kendal presided. Sermon by Professor Kirk; address to the pastor by Dr. Morison, to the church by the Rev. Wm. Bathgate of Kilmarnock.—The Rev. Robert Paterson has been ordained to the pastorate of the Evangelical Union Church, Dreghorn. Rev. Wm. Bathgate officiated. Professor Morrison addressed the pastor, and Professor Kirk addressed the Church. The Rev. R. Hislop has also been ordained over the Clerk's Lane Evangelical Union Church, Kilmarnock. Revs. Dr. Morison, W. Taylor, W. Bathgate, A. M. Wilson, took part in the services, which were intensely interesting, owing to the historical associations connected with that church. It was Dr. Morison's first pastoral charge, and has nobly witnessed for a free and unfettered gospel.

ORDINATION SERVICES AT EYEMOUTH.—The services connected with the ordination of the Rev. Robert Finlay to the pastorate of the Evangelical Union Church, Eyemouth, came off, with much rejoicing, on Thursday, Oct. 27th. The church was born in the revival of 1862, has struggled manfully through many discouragements, steadily increased, built a new and commodious chapel, bought a comfortable manse, and has now had its efforts joyfully crowned in the settlement of a pastor—the man of its unanimous choice. The services were all that the most enthusiastic could have wished, and gave abundant augury of future prosperity.

#### THE ORDINATION

services began at 11 a.m. The Rev. Alex. Brown, Galashiels, preached the opening sermon; Rev. Professor Kirk, Edinburgh presided, and addressed the pastor; and the Rev. Wm. Crombie, Melrose, addressed the church. Mr. Brown preached an appropriate discourse from Romans i. 18, specially insisting on the need of boldly confessing Christ, as this was an age of vague views, semi-religious scepticism, and covert infidelity, and as our theology was emphatically determinate and positive—presenting to the mind positive truth in Christian salvation in the gospel, and immortality in the future. Professor Kirk's address to the pastor was based on 1 Timothy, iv. 16, and particularly inculcated purity of character and teaching—the teaching to reform the life, and the life to illustrate the teaching. The address was peculiarly impressive. Mr. Crombie's exhortation to the church was practical and refreshing, setting forth with much pith and fervour several of the obligations, both spiritual and material, which the church owed to its youthful pastor. This finished the ordination services, which were truly encouraging and stimulative. The meeting, in point of attendance, was exceedingly good, in point of interest and attention, superexcellent.—*Christian News*.

DALBEARTIE.—About three years ago a few friends here, dissatisfied with the doctrines preached in the Calvinistic Churches, banded themselves together, and sent for ministers from the Evangelical Union Home Mission. Since that time we have gradually increased in numbers and in influence, and have had a very cheering and profitable season for the



last fortnight. Mr. I. M. Campbell, student, having been stationed amongst us for some time back, it was resolved to have a series of religious meetings. The Rev. Dr. Drummond, of Bellshill, was invited to come and labour amongst us for a week. Our invitation was kindly responded to, and much good was done. The Rev. J. McDowall, of Saltcoats, came last week and preached four evenings. The meetings were concluded on Friday evening, the 28th October, with an extremely interesting soiree, which was held in the Town Hall. The hall, which has undergone a thorough painting and decorating, was quite filled by the friends of the cause, and presented a very animated appearance, there being not less than 200 persons present. The chair was taken by J. M. Campbell, student, who was supported by the Rev. H. Riddell, of Glasgow, Nairn, of Thornhill, and McDowall of Saltcoats. Tea was served by a number of young men, and both the liquid and solid elements of the repast were highly creditable to the purveyors. After the 100th Psalm had been sung, the chairman made a few remarks, and introduced the Rev. H. Riddell, who discoursed, in his usual happy style, on that question, "If Jesus died for all why are all not saved?" He was listened to with breathless attention for nearly an hour, and was followed by Mr. Nairn, of Thornhill, on 'Not ashamed of the Gospel.' Mr. McDowall spoke last, and although then late, he kept the audience spell-bound for nearly an hour by his eloquence and earnestness on the 'Glory of God as reflected in Jesus.' After singing the doxology and pronouncing the benediction the meeting was dismissed. On Sabbath morning Mr. J. M. Campbell preached on 'the breaking down of the middle wall;' in the evening on 'The world's great want.' The audience in the morning was large, and in the evening there was no seat in the hall unoccupied. During the meeting here Mr. Campbell preached in Castle-Douglas, the neighbouring town, to large and attentive audiences. Many were in a state of great anxiety. The town and district are fully ripe for missionary effort. The meetings throughout were large and increasing every night. They have been a season of refreshing to the friends, and benefit to many who have not yet decided to be of us. May the great Head of the church water the seed sown so that souls may be saved and God glorified.—*Christian News*.