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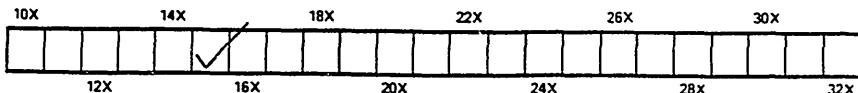
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THE CANADIAN DAY-STAR.

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

NOVEMBER, 1862.

EXPOSITION.

John vi. 44, 45.—“No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

You must often have observed that Christ is represented in scripture as having *come* into the world, and also as having *been sent*. All that class of passages which represent Christ as “coming to his own,” as “appearing,” as “coming to seek, and to save,” as “coming to deliver,” represent his willingness to do the work assigned to him in the plan of redemption. And it is no less evident that all those passages of scripture which speak of Christ as “being sent,” “as the gift of God,” as “coming from God,” as “proceeding from the Father,” as “delivered up to the death for us all,” are designed to teach us that the incarnation of Christ is a manifestation of God’s love, and not the price by which that love was procured. The Father’s love is free love, unbought love, undeserved love, unsought love. And if holy men who spake as they were moved by the Holy Ghost, are worthy of our credit, we are sure that Divine love rests upon our entire race. It embraces all mankind, “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.” “We,” says the beloved disciple in his own name and in the name of his fellow apostles, “have seen and do testify that the Father sent the Son to be the Saviour of the world.”

You will observe that the words which we are now about to ex-

amine were uttered by Jesus. The unbelieving Jews whom he was addressing were in a bad state of mind; they murmured at him because he said he was the bread of God which cometh down from heaven and giveth life unto the world. They more than murmured; their hearts were full of hate and malignity; and it was when in this state of mind that Jesus said "murmur not among yourselves. No man can come to me except the Father which hath sent me draw him." The Jews could not tolerate the idea that the man of Nazareth was greater than Moses, but this did not deter Jesus from telling them very plainly that he was the Son of God, equal with God, and one with the Father.

But we wish you to observe that the words which we are now about to examine were not only uttered by Jesus he *speaks about himself*. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Here you perceive he speaks of himself three different times. No man can come to me: to me, as the source of life; to me as the bread of life; to me as the bestower of life; to me as the Saviour; to me as the promised, the expected Messiah; to me as the predicted deliverer; except the Father which hath sent me draw him. The Father sent Jesus to seek and save the lost, and to bring life and immortality to light. He came to destroy death and him that had its power, to destroy the works of the devil, and rob the grave of its gloom. The Father sent Jesus to be a perfect, a complete Saviour; and being raised from the dead, and put in possession of all power in heaven and on earth, he is able to save to the very uttermost all that come unto God by him. I will raise him that cometh unto me up at the last day. I am the resurrection and the life; I have become the plague of the grave; I have power both to raise the body and to ransom the soul.

But we wish you now particularly to observe that *Jesus here speaks about his Divine Father*, as well as about himself. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto me."

This passage has been variously expounded, and we believe that multitudes have entirely misunderstood its true meaning, and wrested it, as they do many other portions of scripture, to their own destruction. It has been quoted to prove the doctrine of God's

partial love,—it has been quoted to prove that Christ was an absolute necessitarian,—it has been quoted to prove that man has no power to believe the Gospel when he hears it, and that he cannot, without the irresistible influence of the Spirit, learn, though God himself is in the very act of teaching.*

But such views are condemned by the plainest portions of the word of God, as well as by every dictate of reason, consciousness, and conscience. No exposition, or interpretation of one passage of the word of God, which flatly contradicts many other portions of scripture can in the nature of things, be correct. And it is surely better to put no meaning at all upon difficult or obscure texts, than to burden them with a meaning which fills the enquiring anxious soul with perplexing darkness, and represents even God himself as a cruel, unjust, austere, and hard task-master, reaping where he has not sown, and gathering where he has not strawed. What does the Saviour mean when he says *no man can come to me, except the Father which hath sent me draw him?* Is the *cannot*, in the passage before us, expressive of strong aversion and unwillingness? Or does it express *impossibility*? Many suppose that the *cannot* here is just the intensified form of *will not*. Such passages as the following are quoted to support this interpretation. Jer. xiii 23. "*Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil.*" Gen. xxxix, 9. "*How then can I do this great wickedness and sin against God?*" The virtue of the young Hebrew lay in his moral inability, or rather we should say, in his unwillingness

*For example, the Editor of *Calvin's Institutes with brief and sound answers to the objections of adversaries*, by Master William Lowne, translated into English by Christopher Fetherstone, 1586, quotes this passage in his preface, to prove that Christ was an absolute necessitarian. His words are, "Necessity on both sides! until drawn, none can come; and, when drawn none can stay away." Surely the Calvinistic Editor of this Calvinistic work, was not necessitated to write about this *double necessity*!

Another writer of the same school in a work called, "*The Set Time*," says, "As a creature, you do indeed owe to God a debt of perfect obedience; but as a ruined creature, you are unable to discharge one jot or tittle of your duty. You are disabled by the fall, and it is ignorant presumption to imagine that you can render to God anything that he requires." Page 66. Again he says, "The most terrible aspect of God's sovereignty is in the law—'Pay me that thou owest.' The full tale of bricks is demanded, although there is no straw to make them. An impossibility is required." Page 71. Is it to be wondered at that some men become infidels?

to sin; he had the power to do wickedly, but he would not. Of Joseph's brethren it is said, Gen., xxxvii, 4 that "they hated him, and *could not* speak peaceably unto him." They had the *power or ability to speak peaceably to their younger brother*, but they *would not*; they hated him in their hearts; and when it is said they *could not*, the obvious meaning is, they *would not*. They were not friendly to him, they did not wish him well; they had a strong aversion toward him. In addressing the ungodly and unbelieving Pharisees, our Lord uttered the following strong language expressive of their wickedness. "O generation of vipers, *how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh.*" Matt. xii, 34. It is evident at a glance that there is here no palliation of their crime, and no excuse given for their want of goodness, but on the contrary they are denounced by the Searcher of hearts in unmeasured terms for their strong aversion to Christ, and their inexcusable unbelief. But though all that we have just said is evident this does not appear to us to be the truth taught in the passage before us. When Our Lord says, "No man can come to me except the Father which hath sent me draw him, the language as we understand it, is expressive of an *impossibility*. Not only is it true that sinners *will not* come to Christ unless they are drawn by the Father, they **CANNOT COME** except the Father which hath sent Christ draw them. The part which the Divine Father has taken, and still takes, in the salvation of the soul is just as important and indispensable as the work of Christ himself.

We wish you, therefore, particularly, to notice, that no *sinner can come to Jesus unless the Father draw him*. But here a cluster of most important questions claims our attention. How does the Father draw? Whom does he seek to draw? Is the drawing physical and irresistible, or is it moral and resistible in its nature? The 45th verse shows very clearly that the drawing referred to is moral in kind and consequently can be resisted. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." "*It is written.*" God's own written word was the instrument which he employed to draw men to his son. In the Old Testament Scriptures God revealed his character, his will, his promises, his plans, and his purposes of mercy. In, and through the prophets whom he inspired he made known his will, and directed the minds of the people to the pro-

mised Deliverer who was in after ages to appear to put away sin by the sacrifice of himself.

“It is written in the prophets, *And they shall be all taught of God.*” Divine teaching is indispensably necessary; there can be no saving knowledge without it, no coming to Christ without it, and this is the very means which the Divine Father employs to draw sinners to his Son. He draws by *teaching*. God is a great, a good and a gracious teacher. He teaches by doctrine, by the manifestation of his moral character, by innumerable acts of kindness, and by the whole plan of redemption. He has given us his word, his Son, his Holy Spirit. By these means he teaches; they are the moral cords by which he draws; they are the moral forces by which he attracts the heart. It is with loving-kindness that God draws and with the bands of a man; in other words, it is by his acts that he allures and wins the affections of the soul. So that, when it is said that the Father draws sinners to his Son the meaning obviously is that he induces them to come to Jesus by shewing them who Jesus is, what he is, what he has done, and what he is able and willing to accomplish for them. No wonder that Jesus said; “Every man therefore that hath heard and hath learned of the Father cometh unto me.” They will, when thus taught of God, be constrained to cry out as did Simon-Bar-jona. “Thou art the Christ, the son of the living God.” “Lord, to whom, shall we go? thou hast the words of eternal life.”

When God speaks surely men are *able to hear!* When he teaches, surely men are *able to learn!* But it is a melancholy fact, that multitudes have, in all ages, resisted the means and gracious influences which have been brought to bear upon their minds. It is a melancholy fact, that men do refuse to hear when God speaks to them, that they do refuse to obey when he commands, and learn when he teaches. Yea, when he gives them line upon line, here a little and there a little, and condescends to reason with them, they turn their back upon him, and lend a deaf ear to all his entreaties. Men do resist the Divine Spirit when he anxiously and earnestly strives with them to influence their minds, to soften their hearts, and win their affections. Both scripture, and observation, furnish us with abundant evidence that the divine Father is dishonoured, disobeyed, disregarded, and the influences of his Holy Spirit resisted times without number. For example, Nehemiah says, chapter ix, 20, 21; “Thou gavest also *thy good Spirit to instruct them*, and withheldest not thy manna from their mouth, and gav-

est them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing." But what was the result? Did they obey? No, for it is added in the 26th verse. "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations." And again in the 30th verse, "Yet many years didst thou forbear them, and *testifiedst against them by thy Spirit* in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands." See also, Acts 7, 51; xiii, 46. But though many disobey God, rebel against him, and resist his Holy Spirit, all who hear and learn, all who yield to his grace and are drawn by the cords of his love, come to Christ, and find in him wisdom, righteousness, sanctification and redemption. Or, as our Lord himself expresses it, "Every man therefore that hath heard and hath learned of the Father cometh unto me." Yes, as if our Lord had said, *he cometh unto me*, "of whom Moses in the law and the prophets did write," that he may find light, life, liberty peace, and purity. He COMETH unto me. There is no force, no compulsion, no dragging, or driving in the matter. The sinner is a free agent, acts freely, and is conscious that he takes every step of the journey himself and no one else for him.† Dear reader, the Divine Father is now seeking to draw you to Christ; will you yield to his influence? God is speaking to you, will you listen? He is now teaching you; will you learn? Jesus is now seeking to draw you to himself; surely he has given you evidence of his love to your soul. He was lifted up upon the cross that he might draw you to himself; he died that you might live, and he now lives that you may not die. O come to him and you will find peace, and rest and righteousness. Come

† In his Critical Edition of the New Testament, Dean Alford in his notes on the 45th verse says: "This clearly intimates the kind of drawing meant in the last verse;—the opening of the eyes of the mind by divine teaching. This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him; *the progress*, he hears and learns—here is the consenting will—speak, Lord, for thy servant heareth;—*the end*, he cometh to Christ—here is the will acting on the whole man." In his note on John xii, 32, he has the following remark which is worthy of more than a passing notice. "Before the glorification of Christ, the Father drew men to the Son, but now the Son Himself to Himself. Then it was, 'no man can come except the Father draw him'; now the son draws all and to himself, as

as you are; he is waiting to receive you, and anxious to save you. The Holy Spirit too is anxious to draw you to Christ; he is anxious to teach you how to be saved and to fill your soul with joy and peace in believing. O let the Divine Father, Son, and Holy Spirit, draw you *now*. Hear and learn *now*, come to Christ *now*, be saved *now*, for now is the accepted time, behold now is the day of salvation. It is true you cannot come to Christ except the Father draw you, *but the Father is now drawing you*; he is *now pleading with you*; and earnestly urging, and entreating you, to take his Son as your Saviour, and become from henceforth and forever a monument of his mercy, and a trophy of his grace.

THE ATONEMENT—ITS NATURE.

NOT THE PAYMENT OF A DEBT.

In our last we advanced proof of a presumptive and direct character for the important doctrine of universal atonement. If a person come to the sacred record with a mind unbiassed by preconceived theories, ready to take in as true whatever the good Lord has revealed, we see not how he can do other than believe in unlimited propitiation. Various terms and modes of expression are employed to set forth the number for whose benefit the Saviour's work was accomplished, and these are such as unmistakably teach that the atonement was made for all men. Besides there is no passage which declares that Jesus *did not* atone for the sins of all. It is said indeed that he gave himself for the church, but it is nowhere said that he gave himself for the church *only*. Paul said, Jesus loved me and gave himself for me. It would be as good reasoning to infer from Paul's statement that Jesus died

thus uplifted, thus exalted;—the great object of Faith:" See chapter. xii. 32.

"Draw him;' namely, by the powerful, though not irresistible, motions of his heavenly grace." Bloomfield on John vi, 44.

"The expression 'to be drawn of God' cannot possibly signify the being moved by an irresistible impulse from God; but must signify the being persuaded and prevailed on by the mighty works which God vouchsafed, to testify that Christ was the true Messiah." *Dr. Whitby*.

"This *drawing* is not irresistible, but as it is of a moral kind, it may be resisted. God *draweth* by his word, and by the Holy Spirit, but he does not *compel*; men may receive this grace of God in vain:—*v. 37, Ch. xii, 37-40; Matt. xiii, 14, 15.*" *Holden*.

for Paul *only*, as it would be to infer from passages that teach that he gave himself for the church, that he gave himself for the church *only*. In the light of the universal atonement we see the beauty of the invitations of the gospel, addressed to all men; we see too by that luminous truth how the Saviour's behest can be obeyed, "Preach the gospel to every creature." The doctrine of universal atonement also makes clear the justice of the condemnation of sinners because of unbelief, for if Jesus did not die for any number of persons, *they* can be as little guilty of unbelief as "the devil and his angels." This doctrine too is gloriously consistent with the relation which Jesus sustains to the race as "a partaker of flesh and blood," and as "made under the law," which requires love to God and to all men.

Objections of a grave and serious character are however brought against the doctrine of universal atonement. It is said that it leads to universalism, or the doctrine that all men will be saved. If the abettors of unlimited atonement state that they repudiate universalism as much as any, and believe in the conditionality of salvation; that those who receive the atoning Saviour will be saved, while those who reject him will be lost;—it is then objected, that for those who are not saved by his death, he must have died in vain; and that for the sins of such God exacts a double penalty, first, from Christ, who, it is alleged, died for them, and secondly, from themselves in hell. Now to these and such objections to the doctrine of universal atonement, we might reply that they must be invalid and inconsequent, because the doctrine against which they are brought does not rest on inferences from passages of Scripture, which might be illegitimately drawn, but is expressly declared therein.

These objections obviously arise out of an erroneous view of the atonement. The idea that the atonement is a commercial transaction, the endurance of so much suffering for the sins of so many sinners, must be in the mind of the person that makes them. Let it be shown that the work of Christ is not a *quid pro quo* transaction, let the truth as to the nature of the atonement be exhibited, and these objections will vanish into thin air. They appear to have force only when a false and degrading view of the nature of that wondrous transaction is entertained in the mind. If, then, we succeed in showing that the propitiation of Christ is not analogous to the payment of a debt, we shall by consequence remove all such objections to its unlimited extent.

We observe then that the sufferings and death of Jesus Christ should not be viewed as the payment of a debt, because Jesus did not suffer the identical punishment that sinners deserve in consequence of their sins. When a person's debts are paid, the creditor receives the identical sum which his debtor was owing him. But surely there is a wide difference between the sufferings and death of Christ and the *punishment due to sin*, though the former was intended to serve the same ends in the moral government of God as the latter, in order to the safe and wise and righteous dispensing of pardon by the God of mercy. There is one element in the punishment, which sinners deserve because of sin, which could not enter into the atoning sufferings of the spotless Redeemer,—that of remorse. No power in the universe could cause a holy being like Jesus to endure remorse. That dreadful feeling cannot be experienced by any one not personally guilty. It was quite possible for Jesus, as standing in our room, to do and to suffer what would answer the ends of moral government as well as, or better than, the punishment due to sinners, so that God on wise conditions might, without injury to any interests in his moral universe, forgive sin,—we say, this was quite possible without his enduring the identical sufferings that sinners deserve. But not only were the sufferings of Jesus not the same *in kind* as the punishment which sinners merit, they were not the same *in duration*. The Bible declares that sin merits everlasting punishment: but the sufferings of Jesus, though intense and dreadful beyond our conception, were endured for a limited period.

Further, the propitiation of Christ is not the payment of a debt because, though Christ has completed his undertaking, sinners living in unbelief are still exposed to condemnation,—are still unpardoned, and must fulfil the condition of believing in Christ in order to enjoy the forgiving love of God. When a person's debts are paid, no matter by whom, the creditor has no further claim on him. But the mere fact of atonement does not free any from the penal consequences of their sins. If Christ's atonement were the payment of a debt, there could be no such thing as forgiveness, for when debts are once paid it is absurd to speak of their being forgiven. There is no room and no scope for forgiveness in such a case, and consequently no room and no scope for conditions on which it may be enjoyed. It would be wrong for a creditor to detain his debtor a single moment after his debts were paid; as a matter of justice the debtor is free, and free at once, by the very

fact that his debts being paid he is no longer a debtor. Thus this notion would make the salvation of all for whom Christ died a matter of justice, and would subvert the grace of the gospel. But we know, from the unerring word, that though Christ has died for sinners, it is necessary that there be faith in the propitiation, so that the blessings of salvation may be bestowed by God and enjoyed by man; and when they are thus given and received, they flow from the inexhaustible fountain of divine grace, even as Christ himself, who made the atonement, is the gift of the free love and mercy of the God of salvation.

But it may be said, are sins not represented as debts in the Bible? Yes they are. But when they are, metaphorical language is used, and it becomes us to ascertain what is the analogy between sins and debts, which is the basis of that metaphor. It is clear that sins and debts are not alike in every respect. Debts are what we owe to those to whom we are indebted; but we do not owe sins to God. On the contrary we owe obedience to him. Sins are violations of his just and good and holy law. Our sins are represented as debts, because, as the debtor is in the power of the creditor and may be visited with certain penalties, in case of non-payment; so are sinners in the power of God, and exposed to the infliction of the penalty due to sin. But though it is the case that sins are, in the Bible, metaphorically represented as debts, the atonement for sin is nowhere in that volume represented as the payment of a debt. It was not for sin in its aspect of debt that atonement was required by the Supreme Ruler, and wrought out by the Propitiator. Sins are crimes committed against the law of the Sovereign Magistrate of the universe; and for sin, *in its aspect of crime*, atonement was needed and provided.

Again, it may be said, is not the atonement represented as a price—a ransom? Yes it is, we answer; Jesus gave himself a ransom for all. Those are said to have been bought by the Lord, who deny him and bring on themselves swift destruction. But surely there is a difference between a price or ransom, and the payment of a debt. The loving Divine Father himself, provided the ransom from his exhaustless resources, it was paid to himself as the Moral Governor of the universe. When the atonement is represented as a price, the term 'price' is to be taken in an analogical sense. The ransom-price was the consideration on which the conqueror judged it consistent with honour to liberate a captive. The atonement is the meritorious ground on which it pleases God to pardon sinners.

Seeing then that this narrow commercial view of the nature of the atonement is untenable, all those objections to its universality that are based on it, fall by their own weight to the ground.

In our next we shall advance something positive as to the nature of the atonement, and close our series of papers on this intensely interesting and all important subject.

Inquiring reader, we trust that you are feeling your way towards the acceptance of the glorious truth respecting the universality of the atonement. Let it be a settled principle to guide you in your enquiries after truth, that there can be no *valid* objections to any truth clearly and unmistakably made known in the Bible. Do not allow any preconceived theory to prejudice your mind against any doctrine of that Book, for that theory must be false. Be not afraid to examine it; acting thus, you will find unspeakable joy in the love of God revealed in the atonement for all, and you will be more likely to be useful, as thereby you will be furnished with a divine remedy suited to every sinner's need,—a remedy which will infallibly cure the moral maladies of all who use it.

Sinner, without doubt Jesus atoned for your sins. It is your duty and your privilege, in your soul, to say, "Jesus loved me and gave himself for me." God loves you—compassionates you as a sinner, and longs to fold you in the everlasting arms of his mercy. O! do not hinder him from blessing you by your unbelief. Hear, believe the truth of Jesus' love to you, sinner as you are, and of his work for your salvation, and your soul shall live.

THE DIVINE FATHER'S CHOSEN PROPITIATORY SERVANT.

In the Old Testament scriptures the Messiah is spoken of as the *servant* of the divine Father. In Isaiah xlii, 1, we read "Behold *my servant*, whom I uphold." These words, with several of the succeeding verses, are quoted by the evangelist Matthew (see Matt. xii, 17-21). They are said to have been fulfilled in the Saviour's withdrawing to the Sea of Galilee, to work miracles and preach, when the Pharisees sought to destroy him because he had healed the man with the withered hand on the Sabbath day. They are evidently the words of the divine Father, calling attention to the Messiah, through Isaiah, as an expounder of his mind. In

that interesting Messianic oracle contained in Isaiah lii, 13-15, liii, 1-12, the divine Father also speaks of Jesus as his servant: "Behold *my servant* shall deal prudently;* he shall be exalted and extolled, and be very high." lii, 13.

This suggests to us the idea of the Saviour's *humiliation*. He became a servant: "Being in the form of God, he thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant." Phil. ii, 6, 7.

As the servant of the Father, Jesus must have filled a certain office, and done a certain work, for the Father. The Father represents the Godhead in the scheme of salvation; the Son is the propitiator; while the Spirit convinces (argues with in order to convince) the world of sin, of righteousness, and judgment—takes of the things of Jesus, and shews them unto us. Hence the Father is represented as sending the Son, and the Son as the Father's messenger,—the Father's servant. Jesus fills the office of mediator between God and men, and he is the sole mediator between the holy divine Father and rebellious men. The work which Jesus did for men when he was on earth was that of propitiation. In order that God might extend forgiveness to men, with safety to the interests of his vast moral empire,—in order that there might be means of purity for men's souls, it was necessary that there should be a propitiation. Christ when on earth made atonement for sin. His sufferings were *for men*; they were expiatory. They are honouring the law which we have broken; they satisfy the supreme Lawgiver. God can save man on the ground of the propitiatory sacrifice of Christ without injury to any of the interests of the moral universe. This was *the work* which the Father gave the Son to do. It was his delight to do it. He loved the divine Father; he loved the law; and he loved the souls of men. He finished the work of atonement. In heaven he pleads on the ground of it. He has entered into the most holy place, not made with hands, with his own blood. The Father looks on that propitiatory work, and smiles, well pleased.

Christ is the propitiatory servant of the Father's *choice*. There

* The marginal reading is "shall prosper," which is to be preferred, as in the rest of the verse there is a description, not of prudent dealing, but of prosperity. The oracle evidently relates to the period between the death and resurrection of Christ. The enemies of the Son of God imagined that they had succeeded in crushing his cause, but they were mistaken. The divine Father says, "Behold my servant shall prosper."

is a choice to *privileges*. The Jewish nation were chosen to great and distinguishing privileges, as the Messianic people, on which account they had a weightier responsibility resting on them than other peoples. There is a choice to *salvation*, which is conditioned on faith in Christ as the Father's propitiatory servant. God chooses to eternal life all who yield to his Spirit, by believing in Christ. There is, however, also a choice to *office*. The Messiah was chosen as mediator between God and men, to make propitiation for sin. The apostles of our Lord were also chosen to office,—to the office of the apostleship.

There must be wisdom in all the choices of the divine Father. As Christ was the propitiator of the Father's selection, he must have been fitted for the office,—the work of propitiation must serve the end for which it was required. It was necessary that the propitiator should be divine and human. The atonement was required by God, and it needed to be made by a being who possessed at once the nature of him against whom our sins have been committed, and of those for whose benefit it was needed. The propitiator needed to be divine in order that he might have authority over his life, so as to give it as a ransom for our souls, and that his sufferings in our room might be invested with importance and might have value, so as to be truly expiatory. He needed to be human properly to represent sinners, for whose salvation he was making propitiation. No angel, no creature, however exalted, possessed the qualifications necessary to atone for sin. But the Father's wisdom is seen in the choice that he made.

Sinner, Christ is a Saviour for your soul of the Father's choosing. He must therefore be able and willing to save you. The work of atonement which he has completed must be all-sufficient. Seek no other ground of peace but the Saviour's work. Choose what God has chosen for you. Beware of rejecting the Lord's anointed.

Believer, when you pray in the name of Jesus, remember that he in whose name you plead is the Lord's chosen, and you will have confidence in seeking blessings from on high. Endeavour also to commend the Father's chosen propitiatory servant to sinners, seeing he is such a Saviour as they need.

The honey that you suck from your own righteousness will turn into perfect gall; and the light that you take from that to walk in, will turn into black night upon the soul.

Wilcocks.

For the Canadian Day-Star.

JUSTIFICATION BY FAITH.

OUTLINE OF A SERMON ON ROMANS V. 1. BY REV. J.—R.—

By example, rather than by precept, Paul teaches us the importance of making all our speculations on truth subservient to the interests of practical life.

Text is a conclusion drawn from previous arguments, and contains matter intimately connected with life and its best interests.

I. The nature of Justification.

II. The mode of its attainment.

III. The effects produced by it on the mind.

I. *Justification.* It is not a change in our nature, by which we are made righteous; but a change in our relations to God, by which we are accounted righteous, and treated as though the charges laid against us had never been founded in fact. The language of the Church's Catechism pronounces it "an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous only for the sake of Christ;" and to establish the identity between forgiveness and justification, the Bible assures us that "by this man is preached unto us the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses." But again, were justification a change in our nature, it would, like sanctification, partake of the endless development of which the faculties and powers of the mind are capable. Being, however, a change in our relations to God, full pardon is at once imparted, when the conditions of its attainment are fulfilled. And it must not be forgotten, that this justification is an act of God, which refers entirely to the past. The theory of "eternal justification" finds its refutation in the very nature of pardon, which cannot be imparted prior to the commission of sin, or even prior to the existence of an individual having the power to sin. This justification, too, is not irreversible, as may be seen from the fact that a man on whose case a jury has pronounced the verdict "not Guilty," may be, by the same jury, condemned on a subsequent charge. And to prevent the possibility of mistake on this point, it is only necessary to refer to the individual who was first exonerated from the blame of bankruptcy in the case of the ten thousand talents, and afterwards was rendered liable to punishment for failing to act from the merciful motive of his lord.

The mode of its attainment.

There are but two conceivable ways by which a man may be accept-

ed as righteous before God. First, by his own efforts, or, secondly, by a representative. The principle is universal in human affairs: we must act personally or depend upon one who can do for us what we are unable to do. Circumstances prevent the individuals of a nation from personally transacting business with another nation; but the acts of their accredited ambassador, which are virtually theirs, accomplish all that is necessary. So with the member of parliament chosen by a constituency. The acts enacted, are obtained through one, when circumstances prevent the many from obtaining them in their proper persons. In this principle, and not in fanciful theories of debts being paid, lies the whole secret of atonement. Our ignorance not only of what is in all circumstances our duty, but also of the manner in which it should be performed; the hereditary bias to evil, by which our natures are tainted; and the inability of future rectitude to wash away past guilt, all convince us that of ourselves we cannot render to God a spotless life of obedience to his requirements; and we must therefore confess that, "by the deeds of the law shall no flesh living be justified." Circumstances prevent us from presenting an acceptable life to God: is there any one who acts as our representative and who does for us what no man else can do? Yes! There is one who, entering upon a probation as a second Adam, passed that probation in triumph. Poverty never soured his mind, and honors held in prospect swerved him not from duty; and even death itself in vain attempted to turn him from the right. He "resisted unto blood, striving against sin." The second Adam triumphs where his predecessor fails! No earnestly sought companion proves his ruin, but he treads "the winepress alone." Ho! ye sons of weakness and of sin, the book which no man could open is opened by "the lion of the tribe of Judah;" the work you have failed to do is done by your second federal head,—accept him as your representative, your ambassador to the court of Heaven, and freed from the guilt of bygone years, you stand arrayed in white robes, the heirs of everlasting life! We are saved by faith, and by a faith too which we are exercising every day in secular things.

An army lies in camp,—on the morrow a bloody battle is to be fought. The news of a newly-appointed general sounds through the host. His very name, his successes, his skill, his courage, inspire the men with confidence. The morrow comes; they go forth; where the general commands, they rush; what he requires, they do; till the bugle sounding over the field, proclaim the enemy vanquished, and the field their own! How were they saved? By the merit of their deeds? They might have

fought as well under another leader and failed. They were saved by their general, through the faith they placed in one who did for them what they could not do of themselves. A vessel is struggling in a storm, rocks abound, now hid, now overtopping the waters. The utmost efforts of the crew are unavailing; for they know not the channel. A pilot comes on board, he has never lost a ship, his name is a passport to safety. The seamen resign their vessel with all its hopes and destinies to him. He commands, and the helmsman obeys, and the sailors quickly handle the ropes. They are saved! How? By the merit of their deeds? They struggled hard before, but did not succeed. They were saved by faith! A child is climbing upon the roof of a mill erected on the brow of a lofty precipice. His feet give way and he slides away down, but just as he is about to fall, he catches, with a convulsive grasp, the spout which runs along the eaves. A man comes out, and sees his critical position. Stretching out his arms he cries, "fall into my arms and I will save you." The little one looks down and shudders. It is his only hope. He falls—and is saved! And how? He is saved through his faith. O ye sinful ones, bereft of strength, one who has done for you what no one else can do, stands beneath you. The "everlasting arms" are spread. Fall, and you are safe, though there is no merit in your falling.

III. *Its effects upon the mind.* "We have peace with God." By no other means of justification could we have peace. On the other alternative mentioned, our constant anxiety as to what is duty, and how it is to be performed, would prevent us from having peace here; and at the judgment, the possible discovery of our failure to meet divine requirements would deprive us of peace hereafter. Besides, in circumstances of so much importance, it is not in human nature to derive peace from trust in that which, from its having yet to be accomplished, is involved in uncertainty. As a means of salvation, we need to trust in what has already been done. Looking back upon the past, then, we find one who, as our professed representative, did for us in every point, what we have failed to do. No uncertainty here, and no possibility of a failure. "It is finished," and though earth and sky should perish, that which has been done shall stand, and our hope is "sure and steadfast." Tears vanish. And so does opposition. Instead of faith in the act of another leading the trusting ones to carelessness, and so opening the flood gates of immorality, their very confidence is the source of their obedience. As well expect the soldiers of the competent general, or the sailors who trust in their pilot, to sit idly by while they are being saved,

as to expect carelessness and sin from the trusting ones, whose whole cry is, "Lord, what wilt thou have me to do?"

And again, friendly relations become established between God and us.

Just as commerce and intercourse become re-established between nations when peace is proclaimed between them, so does communion between the soul and God. Each breath of the believer is a prayer, and on the wings of every wind, in the drops of every shower, and on the streaming sun-beams, messages of mercy come from on high in answer to his breathings. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

CALVINIST AND ANTI-CALVINIST.

"The Gospel the power of God unto salvation to every one that believeth." Romans i. 16.

The Spirit the power of God unto salvation to every one to whom he is imparted.—*Calvinism.*

Calvinist.—After thinking over your conclusions, drawn from the conversion of the Philippian jailor, however plausible they may appear at first sight, they are, nevertheless, in my opinion, incorrect. For it must be obvious to all that you suspend man's salvation on himself, rather than on the *sovereign will* of God.

Anti-Calvinist.—As God is the Ruler in heaven above, and in the earth beneath, we conclude that whatever he wills, is his *sovereign will*. And when he speaks of man's salvation, his will is that, "*All men should be saved and come to the knowledge of the truth,*" 1 Tim. ii. 4. This then is God's sovereign will, with respect to *all men*. And if man's salvation is suspended on his sovereign will alone, as you believe, then, all must be saved. This is the logical conclusion from your view of his sovereign will; which leads directly to Universalism. But it no more follows that all must be saved, although God wills it, than it follows that all must be truthful and honest, although God's sovereign will of command is, "Thou shalt not bear false witness," and, "Thou shalt not steal."

C.—This is certainly conclusive reasoning, and the text from Timothy convincing proof that God wills all men to be saved, if we admit that *all*, in this passage, really means *all men*; which is doubtful. But does this not prove too much? Does it not make man stronger than God? who, "doeth all his pleasure," Isa. xlvi. 10.

A.-C.—You confound things that differ. There is a clear distinction between God's will as to what he himself will do; and his will as to

what man should do,—his will of *decree*, and his will of *command*. Whatever he has purposed to bring to pass, *shall* come to pass. But it does not follow from this, that his will as to what moral agents should do will come to pass. If this were the case sin would be an impossibility. In the passage you quote from Isaiah, God is showing his superiority over idols, in “declaring the end from the beginning,” and in “doing all his pleasure” or purpose, which was particularly to “bring his salvation nigh,” in order that sinners might be saved; not that sinners or any *special* number of sinners must be saved, but that all who believe in him should not perish but have everlasting life”—that the *world* through him *might* be saved,” John iii. 16, 17. And this pleasure or purpose he brought to pass, when “Christ was made flesh and dwelt among us.”

C.—I must confess you have a very happy knack of explaining away texts that I always understood to support limitarianism and the doctrine of irresistible grace. But here is another and stronger one, to support my belief. Ps. cx. 3. “Thy people shall be willing in the day of thy power.” Now this text teaches most distinctly that “his people,” the elect, those whom he purposed or decreed to save from all eternity, would be made willing to be saved “in the day of his power.” And if it were really his will that all should be saved, then, he would, by his Spirit, or power make them willing. That all are not saved is proof enough, that it is not his will to save all, notwithstanding the text in 1 Tim. ii. 4. You know all does not mean *all* sometimes in the Bible.

A. C.—What does all mean in this passage then, if it does not mean *all*.

C.—I do not know; it may mean some out from among all classes.

A. C.—You might just as well say that it means *none* as say that it means *some*; for the context, in my opinion, puts the question beyond dispute. “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified in due time.” The verses taken together teach conclusively, that Christ died for *all*, and that the will of God is that *all* should be saved. “That all are not saved is proof enough,” you say, “that it is not his will, that all should be saved.” This is reasoning from the state of men while on earth, back to the purpose in the infinite mind; to the ignorance of the *moral freedom* of man; and the total repudiation of all logic. We may illustrate what we mean by the case of the compassionate Jesus weeping over Jerusalem. Its inhabitants were madly rushing down to ruin, contrary to the will and wish of the Divine Redeemer. He wept over them and said, “How often would I have gathered thy

children together as a hen gathereth her brood under her wings, and *ye would not.*" But I must say, I have no sympathy with those who, after being "convinced from unmistakable texts that God loves *all*, and *will*s the salvation of *all*," nevertheless bring forward texts more obscure and less easily understood; for what purpose? To support a limitarian pet system of theology; and at what expense? At the enormous expense of making God a liar, viz., showing that his word contradicts itself. Alas! for such a system. It must be rotten indeed, seeing such a course needs to be adopted for its support.

C.—But hold, friend, not quite so fast if you please. We did not make the Bible. Find fault with God, not with us; we did not make the contradictions, we are satisfied to take the Bible as it is. But let me remind you of what Paul said to the cavilling Anti-Calvinist, "Who art thou, O man, that repliest against God."

A. C.—Did time permit I could show that Ps. cx. 3, does not contradict 1 Tim. ii. 4; and, also, that God who is infinite in all his attributes cannot contradict himself; but, as it is late, I must defer it to another occasion.

ALPHA

For the Canadian Day-Star.

CALVINISM AND THE TENTH COMMANDMENT.

"Thou shalt not covet," &c.

One of the forms in which the doctrine of universal predestination is commonly put forward is: That he who ordains the end, ordains also the means leading to the end. Covetousness, the root to which may be traced the overt acts of robbery, fraud, violence, &c., no doubt exists also where means and opportunity are awaiting for its outward development. Covetousness is nevertheless sin, even if it should fail in the accomplishment of its vile intentions, and come short in the gratification of its evil desires. Our blessed Saviour forcibly points out the sin and danger of indulging evil desires, and applies the divine law as taking cognizance of the thoughts and intents of the heart.—"Whatsoever cometh to pass" however, according to the Westminster confession of faith, might perhaps be construed in some sort not to refer to the sin of covetousness inasmuch, as in many cases the deed desired, and designed, *cometh not to pass*. Yet the statement of the "means ordained to the end" must surely include all the evil desires, and still farther all the acts of temptation thereto, by *other evil agents*, who may have acted and concurred in bringing about the covetousness; all must be included and plan-

ned and divinely determined. (By the way another thought arises as to the futility of a decree which in this respect is to terminate in a mere evil feeling and design in the heart, and while it is also by same decree decided not to carry it out to the evil deed.) The transgression of the tenth commandment and state of heart and all the circumstances to produce the same accordingly are placed as part of the pre-ordained divine plan. In fact all the steps of progress from first to last are linked together and arranged in eternal decree. The sin of covetousness might upon this shewing be as properly regarded the consequence of *former* as precursor of *later* proceedings as fully the result of previous arrangement as the root of future wrongdoing. Then must the divine procedure or *else Calvinism* be liable to the charge of inconsistency extreme.

Freely and unchangeably to ordain the precise strength of the working of covetousness to the intended result and at the same time to have recorded severe denunciations against both the evil desire, and the doings to which it prompts; and all this emanating from the same author, seems indeed "confusion confounded."

The preacher of a free Gospel would come under severe censure by the dogma; rather would the dogma bring him under the condemnation of this command as his preaching being calculated and *intended* to encourage desire for salvation in the hearts of all who hear: and if desire for anything good in a reprobate heart, it must be a desire contrary to the sovereign will of Deity who has determined not to fulfil such desire the desire itself being to get hold of what is not for him—the reprobate, who would entertain such desire should *thereby* transgress the command "thou shalt not covet." Such must be the inconsistency of all representations of divine fore-ordination of "WHATSOEVER COMES TO PASS." Throughout the system is utterly irreconcilable with rational moral government and at variance with every command of the decalogue. Surely if one tittle of the law fail not, every tittle of the arbitrary decree must appear a complete failure—a futile fiction. Unconditional wrath is too plainly opposed to infinite goodness.

Toronto, Oct. 1862.

JACOB SPENCE.

A believer in Christ should be quick to do what he sees to be duty; and he should neither in the business of time, nor in the affairs of eternity, leave off to day's work till to-morrow. To-morrow's duties will be needed for to-morrow itself; they will not serve for to-day.—*Gospel Alphabet.*

PAUL'S ASSURANCE.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—2 *Tim.* i. 12.

These words furnish the reason why the magnanimous Paul was not ashamed to suffer for Jesus, but gloried in tribulation. Paul was a *believer in Jesus*, and he knew that he was a *believer*. He was not always a believer. At one time he was a persecutor of Christ in his members. But when he was arrested on his way to Damascus with intentions hostile to the cause of Jesus, in his mind, and was led to see that he was opposing the Messiah, who had died, but was alive, he believed, and consecrated himself to the service of Jesus, and reverently inquired of him, whose voice arrested him, "Lord, what wilt thou have me to do?" He knew that he believed in the once slain, but now risen and exalted Saviour. Reader, are you a believer? and are you conscious that you are a believer? You are a sinner. Jesus loves you, though you are a sinner, and died for you. O regard it as true, that Jesus died for you, and atoned for all your sins, and look on his atoning death for you, as evidence of his intense, unquenchable love to your soul. Then will you know that you are a believer, as well from the effects of the truth on your heart, as from your consciousness that you believe. To continue in unbelief is to continue condemned.

Paul *knew whom he believed*. He had an acquaintance with Jesus. He knew the character of Christ—that he is loving and faithful, and to be trusted. Christ to many is a stranger. They have heard of him, and respecting some things that he has done, but they know him not—they have never sought to be acquainted with him. Reader, do you know Jesus as a man knows his friend? Jesus is a true friend—a friend that sticketh closer than a brother. O believe in his love to your soul and in his work for your salvation, and thus become acquainted with him; and you will know from your own experience of his goodness that all that is said of him is true. The aged Polycarp knew Christ; for when the Roman proconsul urged him to deny his Redeemer, he said, "Eighty and six years have I served him, and he has never wronged me, how can I desert my king, who has saved me?"

Paul *had committed something to Jesus*. He had given his soul to Jesus. It was in his hands. The soul is precious. He who died to save the soul assures us that the gain of the whole world would be no compensation for its loss. And your soul, dear reader, is not safe unless Jesus keeps it; and he does not keep it unless you have committed it to him. O be awake to the value of your deathless spirit, and, without delay,

surrender it into the hands of Christ, that he may preserve it from all evil, that he may inlay it with holiness, fill it with peace, make it a temple for himself to dwell in and a monument of his mercy.

Paul, *knowing his Redeemer was persuaded that he would keep his soul unto everlasting glory.* Christ is faithful. No confidence put in him can be misplaced. He is wise, too; none can outwit him. He is powerful withal; none can overpower him. Paul, therefore, had peace, sublime peace—"peace that passeth all understanding"—as the result of his knowing that his soul was under the protection of Christ. He could look forward to the "day of Christ's appearing" with joyful anticipation. Having this confidence in Christ, he greatly loved him and devotedly served him. Christ was the life of his life, the soul of his soul, the source of his bliss, his all in all. Believing reader, continue in the love of Christ and abide in him, and Christ will continually preserve your soul. The sun shall not smite you by day nor the moon by night; in prosperity and in adversity it shall be well with you; you will lovingly serve him on earth, and at last go up higher to serve him in a purer region, where are no temptations, no trials, nothing to hurt or destroy, where faith shall give place to unclouded vision, and hope to blessed and rapturous enjoyment.

For the Canadian Day-Star.

ARE YOU RECONCILED TO GOD?

It is said in Colossians, first chapter and twenty-first verse, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." These words were addressed to saints. They had been alienated from God and enemies to God; they were enemies in their minds, and showed it by their wicked works. They had the carnal mind which is enmity against God, and what was expressed in it is the true character of every unsaved sinner,—they are enemies in their outward conduct by their wicked works. This was the former state of all the saints at Colosse. This was once the state of every saint, in his mind towards God. Dear reader, do you give God all the glory for reconciling you to himself? Look at the former state of the Colossian Christians, they were enemies before they were converted to God. But they underwent a great change, they were reconciled. Reconciled to whom? They were reconciled to God through Christ; they approved of God's method of salvation, and availed themselves of it, and were happy. Unsaved reader, you are not only alienated from God, you are

your own enemy. It is not true that Satan is your greatest enemy, you are your own greatest enemy. The workings of Satan are tender mercies compared to the enmity you have to yourself, for you are the enemy of your own soul. But this is not all; while you remain in an unreconciled state, you are, in a most important sense, an enemy to the highest and best interests of your nearest relations, your neighbours, and to all around you. If you were at the gate of hell, you might hear some one saying 'I had a father, he went to church, sat at the Lord's table, and was looked upon as a Christian, but he never took me aside to tell me of my soul's danger, and Christ's work for me.' Reader, does this describe your character? Pause and ponder. You may think I am using harsh language, but it is all true; you are your own greatest enemy, and an enemy to every one around you, for you reject salvation yourself, and therefore you cannot teach others the way of peace, for the blind cannot lead the blind. Perhaps you may say, 'but I never was an enemy to God.' Reader, if you know not of a time when you were an enemy to God, there is something wrong. If you have never felt yourself changed from being an enemy to be a friend of God, there is good reason why you should conclude that you are not yet a child of God. You may reply, 'I do not believe you, for I feel no enmity in my heart to God.' Well, reader, give me an honest answer to a few questions: Who are Queen Victoria's enemies? Those who disobey her laws, and continue doing so. Well, unsaved reader, you are disobeying and disregarding the laws of God. You are commanded to love God with all your heart, soul, mind and strength, and your neighbour as yourself. Are you doing so? You are commanded to repent (Acts xvii, 30), you are to change your mind,—have you done so? Again, it is said in 1st John, iii, 23, "This is his commandment, that ye should believe on the name of his son Jesus Christ." Have you done so? If you have, you have peace with God, and are prepared to meet God at death without any alarm. If this is your state, you love God more than you love yourself; you have a greater respect for God, and his glory in all things, than you have for yourself. Is this your state, your present state? Are you reconciled to God, as the Colossian Christians were? They could look to God as their Father, and heaven as their home;—is that your state? If not, come now and look to Jesus, see God in Christ satisfied for you. God says, in Isaiah lxy, 1, "Behold me, behold me." This is another command: do you say where am I to look? Look to Jesus as your Saviour, or in other words, behold God as a salvation-providing God, as a just God and a Saviour. Jesus is exhibited in the

gospel, and exalted to the throne, that your eye and every eye may be turned toward him and enjoy salvation. Reader, Jesus who is now in the midst of the throne loves you, he suffered and died for you. "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."

Dear reader, before closing, let me bring before you another Bible command, with Professor Morison's remarks upon it in his Gospel Alphabet. The command is, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isaiah 45, 22.

"O sinner, you are in one of 'the ends of the earth.' Take Judea as a centre, and you will find yourself in one of the extremities of the globe. Then you are addressed, and, O mark it, addressed by Jehovah. What does Jehovah aim at in addressing you? is it your damnation? No. Let the great universe ring with joy; it is your salvation. When Jehovah addresses you, he says, 'be ye saved.'

But mark again, that these words 'be ye saved' are a commandment, a most heaven-like commandment. Here is a second 'new commandment,' to be added to the old Sinaitic ten. You are commanded to be saved. Yes, you are not merely permitted to be saved, and made welcome to be saved. You are commanded to be saved. You are bound to be saved: you are not at liberty to be lost.

But do you ask 'how you are to get salvation?' Perhaps you think that it is by some protracted series of severe mortifications, or splendid achievements. Nay, it is by nothing of the kind. Heaven's majestically simple plan is this, 'Look unto God,'—'look unto me, and be ye saved.' Look, then, and live. Behold with your mind God *in Christ*,—God 'well-pleased for Christ's righteousness sake.' Behold God, from above Calvary, turning an affection-filled eye toward you, and most sweetly and wooingly smiling on you, hell-deserving as you are. Behold God, as the cross shows him, as the bright moral mirror of the propitiation, reflects him; behold him hating each sin, and yet loving each sinner,—loving you; then 'be at peace,' and 'be saved.' 'Looking' is just believing. Faith is not the mind's eye. It is not a faculty. But it is the looking of the mind's eye, the exercise of a pre-existent faculty. O look then and live." H.

A believer in Christ should be noble in his spirit, never stooping to a mean thing, even in thought. A base Christian is the twin brother of a devout devil.—*Gospel Alphabet*.

Christ apprehended as *for* us is our justification; Christ *in* us is our sanctification.

THE CHILDREN'S PORTION.

In one of his Epistles Paul tells us that, when he was a child, he spake as a child, he understood as a child, he thought as a child. This is natural, and yet we know that some children have views of heaven, and heavenly things, beyond their tender years. We give our young readers in the present number of our *Star*, a piece of poetry which we copy from *Good Words*. It is very touching and truly beautiful; a little girl has lost her father, he has gone to heaven, and here she is represented as lamenting *his absence*; but every verse has a tongue, and you will hear the sound of her voice as you read. The title is

"THE LITTLE GIRL'S LAMENT."

Is heaven a long way off, Mother?
 I watch through all the day,
 To see my Father coming back,
 And meet him on the way.

And when the night comes on, I stand
 Where once I used to wait,
 To see him coming from the fields,
 And meet him at the gate;

Then I used to put my hand in his,
 And cared not more to play;
 But I never meet him coming now,
 However long I stay.

And you tell me he's in Heaven, and far,
 Far happier than we;
 And loves us still the same— but how,
 Dear Mother, can that be?

For he never left us for a day
 To market or to fair,
 But the best of all that father saw,
 He brought for us to share.

He cared for nothing then but us—
 I have heard father say,
 That coming back made worth his while
 Sometimes to go away;

He used to say he liked our house
 Far better than the hall;
 He would not change it for the best
 The grandest place of all:

And if where he is now, Mother,
All is so good and fair,
He would have come back long ago,
To take us with him there.

He never would be missed from Heaven :
I have heard father say
How many angels God has there,
To praise him night and day ;

He never would be missed in Heaven,
From all that blessed throng ;
And we—Oh! we have missed him here,
So sadly and so long !

But if he come to fetch us, then
I would hold his hand so fast,
I would not let it go again
Till all the way was past ;

He'd tell me all that he had seen,
But I would never say,
How dull and lonely we have been,
Since he went far away.

When you raised me to the bed, Mother,
And I kissed him on the cheek,
His cheek was pale and very cold,
And his voice was low and weak.

And yet I can remember well
Each word that he spoke then,
For he said I must be a dear, good girl,
And we should meet again !

And oh ! but I have tried since then
To be good through all the day ;
I have done whatever you bid me, Mother,
Yet father stays away !

Is it because God loves him so ?
I know that in His love
He takes the good away from earth,
To live with him above !

O that God had not loved him so !
For then he might have stayed,
And kissed me as he used at nights,
When by his knee I played ;

O that he had not been so good,
So patient, or so kind !
Oh ! had but we been more like him,
And not been left behind !"

OBITUARY.

Mrs. Broadwood died August 5, at the residence of her brother, David Shiels, North Dumfries, near Galt, C. W., aged 83 years. She was born March 17, 1779 at Haugh, Parish of Ettrick, Selkirkshire, Scotland. She emigrated with her husband and family, May 1854, to Canada West. She lived in widowhood eight years. For a number of years previous to her death she enjoyed the peace of the gospel, so that when the grim messenger came she was prepared to meet him and through the Lord to conquer him. While on a visit to her brother she took her last illness on the 28th of July. Her daughter, Mrs. Farquharson, who lives in Galt, was sent for, and attended her with great affection until she died. She was not afraid to die, as death to her was falling asleep in Jesus. She delighted in hearing the Scriptures read, especially the fourteenth chapter of John's gospel. She was always comforted, even before her illness, with the last two verses of the forty-second Psalm. She died calmly and happily.

“Dear is the spot where Christians sleep,
And sweet the strains which angels pour,
O why should we in anguish weep?
They are not lost—but gone before.

How many painful days on earth
Their fainting spirits numbered o'er
Now they enjoy a heavenly birth,
They are not lost—but gone before.”

 INTELLIGENCE.

ANNIVERSARY SERVICES AND SOIREE.—On Sabbath September 21, anniversary services were conducted in the E. U. Church, Tillicoultry, Scotland. It appears that this church is prospering greatly under the labours of Mr. Strachan, the pastor. During the year the congregation had tripled, while the membership had doubled. At the soiree on Sept. 22, Mr. Strachan stated that the church, a few days previously, had made him a present of £20 sterling. An addition of £30 is to be made to his salary. This is alike creditable to the Church and the minister. It gives us exceeding great joy to learn that this church, with which we commenced our pastoral labours, is prospering. May the good Lord bless them yet more and more.

EVANGELICAL UNION ANNUAL MEETINGS.—These meetings were held in Glasgow, on the 30th Sept., and 1st and 2nd of October. The Academy was examined by the Rev. Messrs. Maconahie and McWilliam on Sept. 3. The annual sermon was preached on the same evening by the Rev. A. Davidson, the retiring President. The Conference Meetings were held on October 1 and 2. A Public Soiree was held in the City

Hall and was addressed by the Rev. Messrs. Taylor, Kirk, Drummond, McCallum, and Bathgate. In our next issue we will give a more extended account of these important meetings.

SOCIAL TEA-MEETING.—A Tea-Meeting was held in the Evangelical Union chapel, Huntingdon, C.E., on September 24th, under the auspices of the Ladies' Aid Society. This was the evening of the Cattle Show of the County of Huntingdon Agricultural Society. The morning was stormy and rainy, and until near noon the prospects for a good meeting were anything but favourable. However, it cleared up beautifully in the afternoon. Being held on the evening of the Cattle Show, the meeting operated somewhat as a counteractive to the influence of the taverns, which generally drive a roaring trade when such public gatherings occur. All the Protestant ministers in the village were present, with the exception of the Wesleyan minister, and he was absent at the District meeting, and consequently could not respond to the invitation to be present. This is evidence of the respect in which the Evangelical Union minister, and his congregation in Huntingdon, are held. Some of the ministers who were present decidedly differ from them in doctrinal sentiment. It is also evidence that amid all the diversity which characterises Protestant communities, there is unity. We extract the following account of the meeting from the *Huntingdon Journal*:—

“The attendance was good, the under part of the church being comfortably filled. There was a plentiful supply of the good things of this life. After the company had regaled themselves with these, the Chairman, Rev. Mr. Anderson, called the meeting to order by requesting the choir to sing the doxology, and Rev. Mr. Wallace to engage in prayer. Addresses were delivered by the Chairman on the analogy between the appetite of hunger and the desire of knowledge, which is food to the soul, strengthens it, and imparts to it bliss; by Rev. Mr. Watson (Canada Presbyterian) on the consolidation and extension of the church and the connection between them; by the Rev. F. Burt (Episcopal) on woman in her various relations; by Mr. John McLaren, a graduate of Victoria College, on the principle of competition in things secular and things sacred; by Rev. Mr. Wallace (Kirk) on the future of the Church; by the Rev. Mr. Lancashire, of the Congregational Church, Franklin, on progress in religion; and by A. McEachern, Esq., Ormstown, who expressed his gratification at being present, and his good wishes for the prosperity of the Church. Between the addresses suitable pieces of sacred music were sung by the Choir, with harmonium accompaniment, led by Mr. Shanks, which contributed greatly to the interest of the proceedings, and were well received by the audience. Votes of thanks were duly accorded to the ladies, the choir, the speakers, the chairman. After the benediction the meeting separated, highly pleased, and we trust profited, by the proceedings of the evening.

CALL ACCEPTED:—The Rev. R. Gray has accepted a call to the E. U. Church, Wishaw, Scotland.

A CONVERT:—Mr. J. H. Gordon, a Secularist in the town of Leeds, England, has renounced Secularism, and embraced Christianity.