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# THE CANADIAN DAY-STAR.

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

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JUNE, 1863.

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## UNBELIEF.

### ITS NATURE.

The advent of Christ into our world was a wonderful enhancement of men's privileges. The predictions, relating to his first coming, were signally fulfilled in him. It was most evident that he was the antitype of all the types, the substance of all the shadows. He revealed the character of God, as he was God manifest in the flesh. The way of salvation by faith in his atonement was more clearly made known by him than ever before. He threw a flood of heavenly light on the subject of morals. As his coming greatly increased men's privileges, it greatly increased their responsibilities. Consequently the neglect or contempt of these adds enormously to their criminality. As it is impossible to create a race of moral agents without involving the possibility of sin, so it is impossible to increase men's privileges without increasing their responsibilities, so that if men abuse these privileges they bring down on themselves, for their contumacy, a heavier load of punishment. Hence Jesus says. “ If I had not come and spoken unto them they had not had sin, but now they have on cloak for their sin.” Hence the Divine Spirit convinces men of sin, because they believe not in Jesus.

It follows from the above consideration that unbelief is the great sin. It is by continuing in unbelief that men continue in other sins. When men believe in Jesus they give up sin. By persisting in unbelief, they remain in the ways of evil.

We are wishful in this paper to shew the nature of unbelief.

We wish the unbeliever to see the evil which he is really perpetrating.

1. If there be such a sin as unbelief, there must be a truth which men are under obligation to believe; by the faith of which they are restored to God and to goodness. If there be no such truth, there can be no such sin as unbelief. Had no Saviour been sent to save men, there could not have been the sin of unbelief with regard to a Saviour. If there be a person for whom Jesus did not die, and for whose salvation, consequently, no provision has been made, whatever sins he may be chargeable with, he is not, and cannot be, chargeable with the sin of rejecting a Saviour. Seeing that it is possible for you to be an unbeliever, dear reader, or to sink down to ruin through your unbelief, it must be the case that Jesus has died for you, and that, through the merits of his blood, there is a way opened up back to the bosom of God for you.

2. If there be such a sin as unbelief men must be able to believe the truth about Jesus. Ability to believe is God's gift; and we possess it, as we possess the power to walk, to speak, to think. Unbelief is the not exercising our God-given, God-sustained ability to believe the gospel of God. No one could feel guilty, if commanded to move a mountain from its seat and punished for not doing it. So if men be totally without ability to believe, there can be no unbelief. Ability to do a thing is the measure of our responsibility for doing it. That we have ability to believe is matter of consciousness. We believe men every day. And if we can believe men surely we can believe God. "If we receive the witness of men, the witness of God is greater.

3. What is the truth which the unbeliever refuses to believe? It is, that Jesus has made full atonement for all his sins—that God, the holy God, loves him so that he gave Jesus to die for him, so that on the ground of his propitiatory decease, by faith therein, he might be saved. The belief of this truth is the God-appointed way of salvation. Concerning this truth the Holy Spirit testifies. The completed and accepted atonement of Jesus is the ground on which God pardons. By the belief of it, the soul is purified. In believing it the sinner submits to God. When a person believes this truth, and thus submits to God's plan of saving sinners, he comes under influences which restrain him from sin, and constrain him to walk in the paths of righteousness.

4. Now unbelief is the non-belief of this soul-saving, soul-

sanctifying truth. Many persons commit the sin of unbelief by neglecting the great salvation. They are careless. But this carelessness will as surely ruin them as the most determined rejection of the truth. Alas! myriads are ruined by carelessness. They mean not to rush on to woe; but they are heedless of God's claims on them, and of their own woe, and they go on trifling with their eternal interests, until their probation period is brought to a close, and they are lost through carelessness. Ye careless ones, ye may be so fascinated with earthly pleasures or so wrapt up in the concerns of time that you are neglecting the things that relate to the peace of your souls. But ah! ye little imagine your folly, or the magnitude of the crime which you are committing.—Many others commit the sin of unbelief by a contemptuous rejection of the saving gospel. They disdain to admit that they are sinners. Or they will not consent to take salvation as a free gift. Or they will not submit to receive as true what God has revealed. O reader, if you are proudly despising God's plan for saving your soul through faith in Jesus, there is in you antagonism to God. What more reasonable than that you admit your sinfulness when it is a fact that you have sinned against God! And what more reasonable than that you submit to be saved by that plan which God in his wisdom has contrived for saving you, which in compassion and mercy he has provided for you!

5. Unbelief sustains a relation to other sins. Unbelief indeed may be said to be the parent sin. Our first parents fell by unbelief. They believed what Satan said respecting the consequences of eating of the tree of knowledge of good and evil rather than what God said. Had they continued to believe God's word they would have been proof against the darts of the tempter. And now that a way of deliverance from sin and hell has been opened up by Christ, and opened up by him for all, unbelief as regards it not only keeps men in danger, and far from God, but under the influence of sin. If a person is an unbeliever, he is living in sin. Indeed it may be by yielding to the love of sin that he remains in unbelief. When a person believes in Jesus he comes under pure and purifying influences. Faith and holiness are inseparably connected. Here, O reader, is a powerful reason why you should believe the gospel. While you remain an unbeliever you remain a slave of sin.

6. Unbelief involves resistance of the strivings of the Divine Spirit. The Spirit testifies of Jesus and his work of atonement.

He strives with men to shew them their sinfulness, their need of the atonement, and the atonement as fitted to meet the wants of their never-dying souls. The Holy Spirit is love, like the Father and the Son. He convinces the world of sin. His dealing is moral and resistible; it is persuasive. Hence sinners can add to their many other sins, the sin of resisting the Spirit. This is a sin you are committing, O unbeliever. There are two things, O sinner, which you must do in order to reach the place of woe. Christ has died for you; and you cannot reach the abode of misery without trampling under your feet the blood of his atonement. The Holy Spirit strives with you to bring you to Jesus; and you cannot reach hell without doing despite unto the Spirit of grace. This is the sin you commit when you refuse to obey God's gracious command to believe in Jesus Christ, and be saved. The good Spirit desires you to believe in Jesus as your atoning Saviour. The evil spirit, the enemy of your soul and of God, desires you to continue in that sin that you may be ruined for ever. To whether will you yield? Life and death are set before you—the blessing and the curse. O choose life, choose the blessing, by accepting the salvation, which Jesus died to procure and lives to bestow. He died for you. O believe it, and live.—A.

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*For the Canadian Day Star*

## A NEW HEART! .

### HOW IS IT TO BE OBTAINED ?

In two proceeding papers, we looked at two interpretations of the phrase:—"make you a new heart"—of which it was apparently susceptible. We were brought to conclude that the thoughts of the heart were referred to in the phrase, and now we proceed to consider the power and importance of Thought, or the Faculty of Thought and its relation to the Emotional Faculty.

The Faculty of Thought, which may also be called the Reasoning Faculty or the Understanding, is that attribute of the mind which preeminently distinguishes man from all other creatures on the face of God's earth. It marks his origin divine, and links him to kinship with God. Irrational creatures can see, hear and feel, as well as man. What tenderness of feeling is often times manifested by the brute, and especially for its off spring! The Redeemer selected the hen to illustrate His own tender regard

for, and desire to protect, the poor sinners of Jerusalem, saying : " O Jerusalem, Jerusalem ! how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not." But though irrational creatures can see, hear, and feel, in a manner similar to man, not one of them can think as man can. If we suppose that by some terrible catastrophe the world of mankind were laid low in the embrace of Death, what a wilderness, lonely and drear, would this earth become ! In vain, then would old ocean send forth its ceaseless murmur, as when the summer wave curls in ripples of silvery spray across the sand by the sea-shore ; or, lashed into fury by the raging whirlwind, hurl the storm-tossed billow against the rock-bound coast. In vain, then, would the feathered warbler sing its ditty in the grove, as morn was advancing " her rosy steps in the eastern clime," or as the sun, having completed his daily journey, was disappearing in his fiery chariot behind the western hills. Though the cattle grazed upon a thousand hills, and the green grass waved in ten thousand vales, there would be no being, in whose eye the fire of reason glowed, to listen to the song of the warbler, to gaze on the handywork of God as it is seen in heaven above or on the earth beneath, and praise God for His wonderful works. The rolling thunder or the flashing lightning would convey to the brute no idea of the power and majesty of God. The brute is blind to the finger-prints of the Creator. Though the impress of a creating hand is seen beneath, around, and above :—*beneath*, in the rugged rocks, and mines of iron and silver and gold ; *around*, in waving fields, streaming rivers, and rolling oceans ; and *above*, in the sun and moon and stars which " heaven's blue arch adorn ;" yet, the fields would wave and the rivers flow, the floods would roll and the stars sparkle, all in vain, so far as our world is concerned, if there was no eye but that of the brute to gaze upon them,—no being with an immortal mind, image in miniature of the Mind Divine. Blind material nature, though living and organized in many of its parts, cannot raise one accent of praise and adoration to the great Creator. True reverence and intelligent worship can be paid to Him, only by the thinking mind created in His image. " The Father seeketh such to worship Him." Through man and other created intelligences, all God's material works give Him glory. They declare to created spirits the power and majesty of God. Glorious, to behold, the material works of the great Creator are ! But it is only

“ In reason’s ears they all rejoice  
And utter forth a glorious voice,  
For ever singing as they shine,  
The hand that made us is Divine.”

Thoughts alone can burst the narrow bounds of corporeal vision, and fly from sea to sea, from shore to shore, beholding everywhere “foot-prints of the Creator.” And having surveyed, to some extent, this lower sphere, thought can design an instrument to assist the weakness of corporeal vision; and that instrument being made, and pointed to heaven, the soul can travel *in thought* from star to star, from planet to planet, and through systems, each revolving around its central sun. Beholding, though with narrow gaze, the vast stupendous universe of God—and gazing at the vast array of rolling flaming worlds, wheeled in their respective orbits by the Almighty arm, the devout soul stands “wrapt in wonder, and surprise.” But thought can do more. In thought the spirit of man can climb the “shining pathway of the propitiation” of Jesus, more wonderful and more glorious far than the “shining frame” of the “spangled heavens;” and entering by the blood of Christ within the veil, into the presence-chamber of the unseen and eternal Jehovah; wrapt in adoration, the blood-bought spirit can say with the Psalmist:—“O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. “When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him, and the Son of man that thou visitest him? I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee. I will sing praise unto thy name, O thou most High.”

Reader, pause and ponder. See you not that it is in that thinking, feeling heart of thine alone that you can truly worship God? In vain do you go to the house of God,—in vain do your “lifted eyes salute the skies, your bended knees the ground,” if in your heart you do not *think* of God in Christ as your Father and Saviour. Remember what Jesus said to the woman of Samaria:—“God is a spirit, and they that worship him, must worship him IN SPIRIT and in truth.” If God clothed the lily of the field; if the sparrow on the housetop is not beneath his notice,—and Jesus affirmed solemnly that it was not,—if God numbers the hairs of your head, how much more shall he watch those spirit-like thoughts which are cherished in your heart from day to day?

God has committed to your trust a precious treasure in giving you a thinking heart that you might worship him. And if in your heart vain, light, and frivolous thoughts alone find a welcome home, while thoughts of God are almost altogether shut out, let me, as your friend, apply to you the language God addressed to Jerusalem of old, and say:—O my fellow sinners, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee?"

So much for the heaven-born and god-light Faculty of Thought. It is the eye of the mind through which heavenly truth must enter, and light up the inner chambers of the soul. But we do not, therefore, depreciate the Emotional Faculty. One thing however is evidently true: before any one can feel rightly for a fellow-being, he must first think rightly about him. A little reflection, we think, will convince any one that as he thinks of a man, be he friend, companion, or neighbour, so he treats him. If a man thinks of his neighbour as one who is unkind, unjust, or mean, it is impossible, so long as these thoughts are in his mind, that he can feel any delight in, or desire for, the company of that neighbour. In short, thought precedes, and to a great extent regulates feeling. This we shall best shew by an illustration. Let us take a school-boy, who sits down by the winter fireside to read the story of one of Scotland's martyrs. In thought he follows the narrator to witness the martyrdom of John Brown, the Ayrshire carrier. The boy beholds, in thought, that noble Covenanter, captured early on a grey April morning by Claverhouse and his troopers, who lead him down to the door of his own cottage, where he is met by his noble wife, with a little child in her arms, and a girl by her side. He asks his wife if she is willing to part with him. "Heartily willing," is the reply. "This," said the heroic martyr, "is all I desire, I have nothing now to do but to die." Before this he had supplicated God to bless and protect his wife and children, and now, kissing each, he bids them farewell. The eyes of the dragoons are beginning to moisten. The "iron heart" of their leader is threatening to move. He commands six of his dragoons to "fire on the fanatic." Not a gun is lifted. Fearing a mutiny, the iron-hearted Claverhouse draws a pistol from his belt, fires at the head of the noble martyr, and Brown is no more. "What do you think of your husband now?" howled the ruffian. "I aye thocht muckle o' him, Sir, but never sae muckle as I do this day," was the reply of the brave-hearted



wife. As the boy in thought contemplates the cruelty of bloody men, feeling clothes the brow with righteous indignation. As thought contemplates the wife and children left in the land of persecution and oppression, feeling fills the heart with sympathetic sorrow. But as thought follows the liberated spirit of the martyr up and away to the realms of glory, feeling sends a thrill of joy to the heart, for faith's ear hears the rolling cadence of angelic harpers bidding him welcome as he enters the golden gates of Paradise, and faith's eye beholds him arrayed in an unfading crown of glory, which through Christ, he has won, and, through eternity, he shall wear. But speedily the narrator carries the boy's thoughts to another scene, and with thought, feeling too departs. Where is the man whose heart is not moved when he first reads in a thoughtful manner such a story? And if moved at the short-lived sufferings of the martyr, why not at the infinitely greater sufferings and agonies of the innocent "man of sorrows?" It is not because there is not power in Calvary to melt the hardest heart. It is because the sinner will not THINK of the awful sufferings of Jesus borne for him. Thought is the eye of the mind. And the unconverted sinner has shut that eye. The "god of this world" hath blinded it, by allowing the soul to think of any thing but Christ. Hence the truthful and sad utterance of the apostle, with which we close:—"If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

In a following paper the position of those who think little, and those who think wrongly of God, shall be briefly considered.

J. G.

Edinburgh, 1863.

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### DIVINE SOVEREIGNTY.

We have shown in former articles that the sovereignty of God has been manifested in his purposes to create; in the execution of those purposes; in the institution of a moral system; and in the provision of a Saviour for our guilty and self-ruined race. In our present article we wish to make a few remarks on God's sovereign right to give the children of men whatever destiny in eternity he pleases. Men do not directly choose their future

destiny. It is assigned to them by the Sovereign Ruler of the universe, though at the same time it is perfectly evident that our characters, our actions, good or bad, what we choose or refuse in our probationary state have to do with and cannot be separated from our future weal or woe.

It seems to us to be very evident from many portions of the inspired volume, that he who "doeth according to his will in the army of heaven and among the inhabitants of the earth," has a sovereign right to give the children of men whatever destiny he pleases. No created being however high in station was Jehovah's counsellor, when he, in his sovereignty, made ample provision for the salvation of all men. And that same God reserves to himself the uncontrollable right of bestowing actual salvation on whomsoever he pleases. He has told us very plainly and very frequently in his own word who the persons are whom he pleases to save. It is his will to justify, to sanctify, and ultimately to glorify in heaven all who believe and obey the Gospel. That God who has placed salvation within the reach of all, has surely a perfect right to bestow pardoning mercy on those who yield to the pleadings of his Holy Spirit? He has surely a right to make all such the trophies of his grace, and the everlasting monuments of his rich, free, sovereign mercy? He has surely a perfect right to do what he will with his own; and who we would ask in all the world or the wide universe has a right to find fault with him for so doing? It is quite unnecessary for us to spend time proving from scripture that God actually saves and sanctifies all those who actually yield to the pleadings of his grace, and rely upon the all perfect work of the Lord Jesus Christ. No one acquainted with the word of God and the way of salvation, will question this for a moment. He with whom we have to do will give to every believer in, and follower of Christ, a happy, holy destiny in heaven, to the praise of the glory of his sovereign grace.

And, on the other hand, it seems just as evident from scriptures that he has a sovereign right to withhold mercy and salvation from the disobedient and the unbelieving. The Sovereign Ruler of the universe will send the impenitent to everlasting woe, as a consequence of, and a punishment for their ingratitude, obstinacy, and unbelief. The punishment of unholy unbelievers is just as truly an act of sovereignty, as the salvation and glorification of sanctified believers. There are many portions of scripture which

cannot we presume be satisfactorily explained, or interpreted on any other principle. The sovereign right of God to bestow pardoning mercy and everlasting life on whom he pleases; and to withhold those inestimable blessings from whom he pleases, is one of the principal ideas which runs like a golden thread through almost every verse in the ninth chapter of the epistle to the Romans. The apostle in that chapter vindicates God's sovereign right to give all men their future and unending destiny. He vindicates God's right to Pardon and purify and ultimately to glorify all who received Jesus the Messiah as their own and only Saviour, whether they were Jews or Gentiles. And, on the other hand, he vindicates most logically and triumphantly God's sovereign right to Harden, to reprobate, and everlastingly to punish, all who rejected Jesus, even though they were the highly favoured seed of Abraham, and of whom as concerning the flesh Christ came. Yes, God is a sovereign, and does what he pleases. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." He wills in his sovereignty to bestow pardoning mercy on those, all those, who believe the Gospel, and he wills in his sovereignty to harden, to reject, to punish, all those who reject that Saviour who died for them, and who dash from their hands and from their lips that cup of salvation which has been so fully and so freely provided for them. O surely no angel in heaven, no man on earth, no devil in hell, has any right whatever to murmur at, or find fault with such a manifestation of Divine sovereignty as this?

We are not ignorant of the fact, that some writers of high authority, such as Dr. Payne, Wardlaw, and others, have taken a different view of Divine Sovereignty, from what we have just given. They confine the term to acts of kindness, or favour. They do not believe that God ever punishes sinners as a sovereign. Pardon they say is an act of sovereignty; but punishment is an act of justice. With them there is such a thing as sovereign mercy, sovereign grace, but no such thing as sovereign punishment, sovereign wrath. This seems to us to be too contracted, narrow, and one-sided a view of the subject. Doubtless the old supralapsarian view of sovereignty, which they saw to be monstrous, and absurd, in connection with their enlarged views of the atonement, led them to deny altogether the sovereignty of God in the punishment of the wicked. If, however, the expression "therefore hath he mercy on whom he will have mercy," in

Romans, ninth and eighteenth, for example, be a proof as we believe it is, of Divine sovereignty, then it follows as a necessary consequence, unless we lay aside as useless the soundest laws of interpretation, that the following clause "*and whom he will he hardeneth,*" is also a distinct proof of Divine sovereignty. The one clause of the verse declares that he bestows pardoning mercy on whom he pleases in his sovereignty to bestow it, and the other clause of the verse declares that he, in his sovereign justice, hardens and punishes whom he pleases. And it is abundantly evident from many other parts of the inspired volume that God pardons and saves all who receive Christ, and he hardens and punishes all who reject Christ. Now, dear reader, you can surely see that, since God reserves to himself the right to do this, his sovereignty places no obstacle whatever in the way of your salvation, your present and your eternal redemption. He wills that you should be saved and come to the knowledge of the truth. He desires your happiness and holiness; and in order that you may be both happy and holy he has given his Son to die for all your sins, and sent his Holy Spirit to strive with you and make known to you his sovereign love, and O, if you believe the Gospel, you will become a monument of his grace, and a vessel of his sovereign mercy afore prepared unto glory, and obtain a lofty and a glorious destiny. But if you will not come to Christ that you may have life, if you neglect the great salvation, if you disobey the gospel of God, He will reject you, and cast you off for ever. He will give you to eat of the fruit of your own ways, and to be filled with your own devices.

M.

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## THE GOOD OF THINKING.

### I.

God has endowed man with intelligence, sensibility, and will. By the exercise of will he can direct his intelligence to objects of thought. According to the character of the objects of thought is the sensibility affected. We desire to furnish some motives to induce our readers to think, and to think on the grandest and sublimest of all subjects, God's love to man in Christ Jesus.

It is good to think, because to do so tends to strengthen and develop the thinking powers. As thinking is necessary to increase the powers of thought, it is clear that it is God's will that we

should think. The muscular power of our bodily frames strengthens by exercise. The mind, accustomed to think, can with ease master subjects, solve problems, grasp ideas, which, at one time, would have completely baffled it. Much knowledge and enjoyment are realized by calm and sober and persistent thought. And surely it is good to know! What superiority has the person whose mind is cultured and has amassed stores of knowledge, over the uneducated and unthinking! what influence he wields among men! how useful he may be! And there is pleasure in thought, pleasure in the very exercise of the thinking powers, and pleasure in the information that is acquired by the use of them. As the flower opens its petals to receive the genial influence of the sun's rays, so should we direct our attention to truth, and keep it fixed thereon, that we may see its lovely form, sun ourselves in its light and warmth, look up to our Creator whom all truth reveals, and glorify him by suffering and doing his will.

Thinking is beneficial, because it makes us acquainted with ourselves, our capabilities, and our wants. It is most important that man know himself, and the sphere for which he is fitted. The man of business deems it of great moment to know the state of his affairs; careless of his business, he may be on the verge of bankruptcy and not know it; knowing his circumstances he can fortify all the weak points, he can put on the brakes of retrenchment, and move slowly and cautiously until the danger is passed. It is also important for a person to know his spiritual condition, his state of estrangement from God, his moral turpitude. This constrains him to stop in his downward, hellward, career, and to seek safety for his never dying soul. Hence the great aim of the Divine Spirit is to arrest the sinner's attention and lead him to think on his state in the sight of God. Alas! inconsideration ruins thousands of souls. Many are averse to thinking respecting their own spiritual state. There is nothing in such thinking to flatter our vanity, much in it to condemn us. It is unpalatable to see our moral deformities and our danger. Still to be unthinking and careless does not alter the fact that we, as unconverted, are sinful and hell-exposed. To be without thought as regards our eternal state is to become brutish, God-defiant and ripe for hell.

“Stop poor sinner, stop and think,  
Before you further go;  
Will you sport upon the brink  
Of everlasting woe?”

To think is good because it tends to exalt the intellect over the passions. God has, as already remarked, endowed man with emotional susceptibility as well as power of thought. The emotional susceptibility was not intended to regulate the human being. Like fire and water, the sensibility is a good servant, but a bad master. It was never intended by the Author of our being to rule the man; consequently when appetite, or desire, or affection, or passion gains the ascendancy, the human being is enslaved, the intellect is dethroned, the voice of conscience is drowned, and, like a horse which the driver cannot control, the passions carry the human being wherever they please. In this consists human depravity. This is the effect of the commission of sin on the human soul. When our first parents gratified their desire by eating of the forbidden fruit, the harmony of their moral state was disturbed, its beauty was marred. Not that they lost any of their powers or capacities, but, by the gratification of their desires, contrary to God's will, their appetites were unduly developed, reason and conscience were blinded and degraded; the fine gold became dim, the most fine gold changed. Now to exercise the intellect is to develop the thinking powers, to exalt them over the sensibility.

But, in order to do this, much depends on the kind and character of the objects with which the intellect is occupied. It is possible that persons may so use their intellects as to sink into deeper degradation. "The wish is often father to the thought." When persons are in the way of evil, their desires to continue therein are strong. They clearly see, however, that, as they are pursuing a wrong course, they are incurring the displeasure of the God with whom they have to do, and, unless they repent, must be punished at last. The desire arises within them, that there were no God and no hereafter. Then by some means or other infidel views are suggested to their minds, for the great arch-enemy of God and man has many agents at work. They wish that these views were true. When the desires are gained to the side of unbelief, the intellect soon begins to see great plausibility in infidel arguments, and strong objections to the truth of Christianity. We think it no breach of charity to avow it as our belief that in this way originates a great amount of the infidelity that prevails. We do not say *all*, for it is quite possible that a person may honestly have doubts and difficulties. But, taking into consideration that many are unaccustomed to think, and allow themselves to be swayed by feeling rather than judgment, it is plain that many rush into infidelity, because it allays,

for the present at least, their fears and leaves them without restraint to seek their own pleasure and walk in their own ways. But ah! this is to inflict a still greater injury on their nature. Not only does it give to the passions unrestrained indulgence; it paralyzes the conscience, and thus inflicts an injury on one of the noblest parts of our being. Thus, it is not every sort of thinking that will tend to the moral and spiritual good of the soul.

Many persons whose minds are cultivated and well-informed are, nevertheless, greatly degraded. It may be argued from such cases, that thinking, even on what is true and good, has no tendency to restrain the passions. But the point is: are such persons continuing to think? They may have thought in time past, but are they thinkers *now*?

It is, however, thinking the truth about God as he is revealed in the gospel which restores moral equilibrium to the soul of man. The very exercise of thought on such truth is healthful; but the truth about God as declared in his Son, and his Son's atoning work, is of such a character as that, when it is known, it makes free (John viii. 32), and brings into the enjoyment of eternal life (John xvii. 3). This truth makes known a full atonement for sin—for the sin of the world. It makes God known as a satisfied God, satisfied with the atonement of Christ, as the ground on which sinners may be pardoned. And as he provided the atonement as the ground of pardon, and has declared himself well-pleased with it, he must be ready to forgive on the footing thereof. It manifests God as a God of love to men. Now this truth respecting God's love in the atonement cannot be known and contemplated without introducing moral purity into the soul. A person may refuse to know it, to come to the knowledge of it, to meditate on it; but if he allow his mind to dwell on it, such is its wonderful and admirable adaptation to the spiritual condition and spiritual wants of man, that it infuses moral health into his being; fills the intellect with light respecting sin and God, restores the conscience to its rightful place in the soul; restrains the passions, and fills the heart with peace and happiness. Hence God has suspended the bestowment of pardon on our knowledge and belief of this truth. This truth, reader, is the medicine for your moral diseases. It has been provided for you. The great Physician urges you to take it. By means of it the Divine Spirit seeks to enlighten your understanding and purify your heart. Acquaint then yourself with God, revealed in his Son, loving your soul while hating your

sins, and you will attain to peace, and thereby good will come unto you.—A.

*For the Canadian Day Star.*

### WORDS OF COMFORT.

“All things work together for good to them that love God.” Enoch was happy in the morning, at noon-day, and in the evening. And why? because he had this testimony, that he pleased God. Joseph was happy with the Ishmaelites and in prison. And why? because he loved God and trusted in him for deliverance. Daniel was happy in the den of lions, knowing, assuredly, that his God, whom he served, would deliver him from their mouths. Paul was happy with his feet fast in the stocks, in the inner prison; and so happy that he sang praises at midnight as a proof of his love to God. The Apostle of the Gentiles had been in perils of robbers, in perils by sea, and in perils among his own countrymen; and each and all of them tended to strengthen his faith in the God whom he loved. The God of Enoch, of Joseph, of Daniel, and of Paul is the God of every man, woman, and child on earth that believes on his Son and loves him. And all such as are united to Christ by faith are branches of the living vine, which no chilling winds nor biting frosts can ever injure or destroy, so long as they continue in him. “All things are theirs for they are Christ’s; and Christ is God’s.” Hence the grand secret of the prosperity of believers is found in the oneness that subsists between them and Christ. The God-man is ever true to his promise, “Lo I am with you alway, even to the end of the world.” He that is with them and for them is far more and far greater than all those that are or can be against them. What gratitude should fill every soul that is saved and ascend to the God of salvation. Jesus suffered for us that he might bring us to God. And having suffered, he knows, experimentally, what his followers have to endure and pass through. He wished to know all about us, to be as nearly like us as he could. He knows how we feel.

“He knows what sore temptations are,  
For he has felt the same.”

No angel in heaven knows this; for an angel never suffered. The tenderness of Jesus is, therefore, far beyond the tenderness of an angel, yea of all the angels in heaven. He knows what bodily



pains are, and he knows what mental agitation, dejection, and agony are. His nerves were shaken, his soul was troubled. His body suffered from hunger, thirst, cold, weariness, and wounds. He suffered in every part, and from every possible cause. He knows, therefore, the strength necessary to enable us to bear up under trouble, and the comfort needed to sustain us. He feels for us. More, he feels with us. He is our head, and we are his members. The sympathy of the head with the members is quick, constant, tender, perfect. Such is the sympathy of Jesus. Suffering one, he is touched, tenderly affected, with the feeling of our infirmities; so much so that—

“He gives the conquest to the weak,  
Supports the fainting heart;  
And courage in the evil hour,  
His heavenly aids impart.”

Every true and sincere believer is garrisoned in an impregnable fortress. And the captain of his salvation is both able and willing to save to the uttermost. Well may such privileged ones sing:

“A hope so great and so divine,  
May trials well endure,  
And purge the soul from sense and sin,  
As Christ himself is pure.”

D. B.

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*For the Canadian Day-Star.*

## THE IMPORTANCE OF DECISION IN RELIGION.

We are informed, in the first book of Kings, that on one occasion, “Elijah came unto all the people, and said, how long halt ye between two opinions, if the Lord be God follow him, but if Baal follow him. And the people answered him not a word.” Elijah lived in troublous times,—times of darkness,—of scepticism,—of declension,—and of spiritual death. He was a good and an upright man, in the midst of an idolatrous, and wicked people. He was a reformer, a revivalist; raised up by God to do a great work. His very soul was stirred within him when he saw the wickedness of his brethren, his kinsmen according to the flesh. He wished them to halt no longer between two opinions; either to give up the worship of God, or the worship of Baal. This naturally leads us to consider the importance of decision in religion for though these words were spoken many years ago,

they are equally as applicable to the present generation, as they were to the rebellious Jews; for the human heart is just as deceitful, just as prone to err now, and the temptations to neglect salvation just as numerous. It is a lamentable fact, however, that there are some who have already arrived at a wrong decision in regard to religion. They have made up their minds; they have cast aside the Bible; they have left the worship of God entirely; they are scoffers and unbelievers; they have resisted all the evidences of the truth of Christianity; their character is well described in the first psalm,—“they stand in the way of sinners and sit in the seat of the scornful.” But though some have gone that length, by far the greater majority are still undecided, still hesitating between two opinions. They neither believe nor disbelieve. They never question that the Bible is the work of God; but its contents have never been applied to themselves. They have never taken a decided stand on the Lord's side or in opposition. And this is the case with multitudes, nay, millions of the human race. They are not yet saved; they know that they are not enjoying that peace which passeth knowledge; they are afraid to meet God; they are at a loss to know whether they are to be saved by faith or by works, or by both. They need to have the simple and easy method pointed out to them, viz., Christ's righteousness—simply to behold his character, as revealed in the incarnation, and to see God as he takes his position on Calvary, and says “Behold me! “Behold me!” There are many halting between two opinions respecting the master whom they will serve; whether God or Mammon. They seem to feel that sin is a reality, that death is a reality, that righteousness is a reality, that the judgment day is a reality, that Christ's death for the sins of the world is a reality: but they wish to enjoy this life while it lasts, and, consequently, they put off the day when they will give themselves to Jesus. They are trying to serve God and Mammon. The Jews in the days of Elijah tried this; they never entirely renounced either the worship of God or Baal. They were as if on the border line halting between two opinions. They wished to reconcile conflicting opinions; Righteousness and sin; Idolatry and the worship of the true God; to catch hold of the earth, with the one hand, and heaven with the other. This all arises either from false views of God or indecision. Oh, what a strange being man is; what an inconsistent being; what a compound! trying to do both good and evil; striving to be on the Lord's side and on the opposite. Dear

reader, it is necessary that you be decided on religion: have you taken a decided stand on the Lord's side? There are many things which we may leave undone and no immediate evil consequences follow, but that which concerns the soul, its happiness or misery is of vital importance. To be undecided is to be unreasonable. "Come now, let us reason together saith the Lord, though your sins be as scarlet, they shall as be white as snow; though they be red like crimson, they shall be as wool." He wishes to reason with you and persuade you to leave the border line and come over to Jesus; and surely it is foolish, as well as unreasonable, to remain grieving God. It is distrusting Christ. To be almost a Christian is not enough. You must be altogether one; and it is the desire of God that all who are undecided should become decided. Now is the best time. Wait till to-morrow and you only add to your guilt. Come now in the accepted time, come now in the day of salvation and rest your soul on Jesus. Oh it is astonishing how many and how paltry the excuses some make. I have accumulated property and I must attend to that. I have suffered many afflictions and my heart is too sad to think of anything else. Perhaps some will say, not to day; I will become a Christian at a more convenient season.

But I must conclude. It is the imperative duty of every one who hears the gospel to decide for God. You need not wait for "a more convenient season." If God is waiting to be gracious, if Jesus is inviting you, if the holy spirit is striving with you, as we know they are, then, it follows that there is no barrier between you and present salvation, but your own unbelief. God is seeking to break down that barrier, but you must exercise your own free agency in yielding to the pleadings of his love. O remember that God has a claim upon your love, your confidence, and your heart; and he now invites you to take a decided stand on the Lord's side. Choose the Lord for your God, do it to-day, do it now, and all will be well with you both for time and for eternity.

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*For the Canadian Day Star.*

### A PRACTICAL APPEAL.

Why will ye die? These are the words of God: they are addressed to sinners, to all sinners. Reader, they are addressed to you. If you are not saved God sees no reason why you should die—

but many think they have some reasons why they should die. The first reason given by many is, they are too great sinners to be saved. I would not like to tell you, you are not a great sinner, for you do not know the greatness of your sins; but Jesus is a great Saviour, and you are not out of his reach. You cannot surely be more than lost, and he came to seek and to save that which was lost. He came to save you. It is true, sinners do not see the character and greatness of Jesus when they think they are beyond the reach of salvation. If he had been a mere man you might despair; but the blood of Jesus is blood divine; the righteousness of Jesus is the righteousness of God,—and it is free to you. His blood is a great sea; it can drown or cover all the sins of all the world. It would be vain to say the sea could not swallow up a great ship. If you were told that the Great Eastern steamship was lost in the heart of the sea you would be ready to accuse me of falsehood if I was to say that that could not be, for the ship was too large to be swallowed up in the sea. Then sinner do not think you are beyond help; for it is a truth that will stand while the world stands that the blood of Jesus Christ cleanseth from all sin. Think of Paul, a persecutor and blasphemer; of Mary Magdalene; take the thief on the cross,—compare yourself with them and you may find yourself a far greater sinner than any of them: but come to the Bible, take it for your guide; it says, the blood of Jesus Christ cleanseth from all sin, 1st John 1st, 7. But some sinners may be afraid they have committed the unpardonable sin against the Holy Ghost. Well, it is a wonder that that sin is not committed; it is a sin you are in danger of committing; but it is a sin that will not be committed here,—for it is a sin that will not be forgiven. Then, dear fellow sinner, you have not committed it yet; do you ask me to prove that you have not committed that sin. I will. God's people are commanded to preach the Gospel to every creature. Then the good news is for you, it is pressed upon you, you are invited to take salvation at this moment. The unpardonable sin is only committed at death; it is committed by the finally impenitent, for as the tree falleth so it lieth. There is a sin unto death 1st John 5-16, Heb. 2-3, how shall we escape if we neglect so great salvation? There is no escape after death for him that dieth impenitent, for it is right he should be a beacon, to all eternity in the place of misery, to shew the universe God's hatred of sin. But, dear reader, sinner as you are, God loves you with infinite compassion, and is pleading with you to be reconciled to

him and live. There are others who think there is no salvation for them, for God has said concerning such, "let him alone." There is such a thing as God letting sinners alone. There is: but God sees no reason for you or any sinner to perish, for he has not let you nor any other sinner on earth alone up to this moment. No: who is giving you life? who gave you ears to hear, eyes to see, a tongue to speak, a mind to understand, a bible to read, a preacher to proclaim the good news of a Saviour? Is it not God; and will you say God is letting you alone? What are all the calamities you see falling upon your fellow creatures but warnings from God to you? they are the voice of God calling upon you to prepare for a future state of existence, yet your own existence at this moment is proof that God is not letting you alone. It is one of the devil's lies that God is letting you alone; for if it was true it would be a reason, and a good reason, too, why you should die. Well it is true God is letting some sinners alone and it is to be feared very many but not you, for this reason—you are on blood sprinkled ground and not in hell. It is because they are out of the place of hope that he is letting them alone. They have rejected the atoning sacrifice of Jesus Christ and there is no Gospel in hell for them to accept of, therefore they are let alone, but you are not. Is it not said in the Bible "Ephraim is joined to his idols, let him alone?" Yes, these words are in the Bible, but God does not say he will let him alone. No; in the 4th chap. of Hosea, God is speaking of the whoredom of Israel, and he tells Judah not to join Ephraim in serving idols but to let him alone, but God does not say, I will let him alone. No: read the 8th verse of the 11th chap., and see what God says. You may have read it in sermons or heard it from the pulpit that God had given Ephraim up; but the Bible does not say any such thing. When one refuge fails the sinner, he generally flees to another. So some are afraid their day of grace is past. We read and hear of the day of grace being ended; but not in the Bible. God says to you, now is the accepted time, now is the day of salvation, 2 Cor. 6-2. Again the Spirit says, To-day if ye will hear my voice, &c., Heb. 3-7. Reader, your day of grace is not past, but it may soon close, for the day of grace is just equal to the day of our life, "for while the lamp holds on to burn, the greatest sinner may return." Do you credit God's record? are you satisfied with what Christ has done for you? are you reconciled to God? Dear reader, God is your friend, your best friend. Do you say, prove to me that God is my friend and I am satisfied. What proof do you want?

Will God's oath satisfy you you have it in Ezekiel 33-11 and 18-23 and 32. Does it satisfy you? do you want more proof? here it is. God proves by his actions he loves you, he has given his Son to suffer and die for you; if God did not love you, would he have made such an offering for you, for me and all the world? No! no! Read the 2, 3 and 4 verses of the 22nd chap., of Mat. A great feast is provided for your soul; and the feast provided for your soul is peace, pardon, purity and glory. Reader, your soul may exist independently of these, but it cannot exist and be happy without them. This feast was provided by a King, it is represented as a marriage feast, the Gospel feast that brings peace, pardon, purity and fitness for glory. It is provided by Heaven's King, provided for you, for it is provided for the King's subjects and you are one of them. It is a most costly feast, and it is as abundant as it is costly, it is a feast adapted for all, provided for all; all are invited to come and partake of it. It is a feast the like of which never was provided before and never will again. And every soul on earth may say it is a feast for me. O! sinner, eat and be satisfied, believe and live.—H.

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#### OUR FRAGMENT BASKET.

THE BIBLE. There are four grand arguments for the truth of the Bible The first is the miracles on record; second, the prophecies; third, the goodness of the doctrine; fourth, the moral character of the penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellency of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus Christianity is built on these four immovable pillars—the power, the understanding, the goodness, and the purity of God. The Bible must be the invention of good men or angels, bad men or devils, or of God. It could not be the mere invention of good men or angels, for they neither could nor would make a book, and tell lies all the time they were writing it saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion—the Bible must be given by Divine inspiration.

If you would write well, know when to leave off.

The lion's den generally lies in the prophet's path.

Faith like other gifts must be tried before it can be strengthened.

Depend upon it, that an all-merciful God never inflicts one unnecessary pang.

It is our disinclination to their performance which renders our duties so disagreeable.

There is one consolation for the weak, that He who is all-powerful is also all-merciful.

Remember that God can guide and help you in the smallest things as well as the greatest.

The great majority of people are quite contented to live upon the echoes of other men's thoughts.

Remember that there is the 'daily bread' of thought for the mind as well as meat for the body.

The man who is not troubled with scruples of conscience, however otherwise gifted or accomplished is certainly neither a safe nor desirable associate, and will, indeed, generally prove dangerous in proportion to his culture and endowments.

The march of humanity is like that of any other army. It has its stout and hardy pioneers, who go before and make the rough places smooth; its vanguard, who do the first fighting; its main body of steady marchers, in no hurry, yet constituting the real line of battle in every great action; and lastly, its rear guard, slowcoaches, with a tremendous amount of heavy baggage in charge, the true *impedimenta* of the movement, as Cæsar would have said.

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### RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and, when you pray, remember that God is present, and that he hears your prayers. Heb. xi. 6.

2. Never neglect daily private Bible reading; and, when you read, remember that God is speaking to you, and you are to believe and act upon what he says. I believe that all backsliding begins with the neglect of these two rules. John v. 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13-16.

4. If ever you are in doubt as to a thing being right or wrong go to your room, and kneel down and ask God's blessing upon it. Col. iii. 16. If you cannot do this it is wrong. Rom. xiv. 23.

5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 17.

6. Never believe what you feel if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and of *both* cannot be true, believe God, and make your own heart the liar. Rom. iii. 4: 1 John v. 10, 11.—*Brownlow North.*

## POETRY.

## ZINZENDORFF'S HYMN.

"Christi Blut und Gerechtigkeit"

CHRIST'S blood and righteousness to me  
As robe and ornament shall be.  
With these I'll stand, nor fear the rod,  
Before the awful bar of God.

If through thy blood, O Lord, I be  
Here doubly faithful unto thee,  
And hate all evil for thy sake,  
Till death at last shall me o'ertake :

Then will I, when I come to thee,  
Not think how good or great I be,  
But this : Here comes a sinner, Lord !  
Who needs thy gracious, pard'ning word !

Jesus, thy praise the earth shall rend !  
That thou from heav'n didst condescend,  
And for mankind, and for my sake,  
Eternal ransom here didst make.

—*Missionary.*

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 THE YOKE OF CHRIST.

SAID Jesus, Take my yoke,  
'Tis easy to be borne—  
How sweet the words he kindly spoke  
To weary souls and worn.

Those who profess his name  
And think his service hard,  
Have only brought an offering lame,  
Which He will not regard.

When once we bow the neck  
Obedient to his will,  
We find the blessed Lord not slack  
His promise to fulfil.

Lord Jesus we submit,  
We yield our will to thine,  
Make us for holy service fit,  
Fill us with peace divine.



## BE GREAT.

We need not die on gory fields,  
 Nor grasp the reins of state—  
 We need not grandeur's dazzling marks,  
 In order to be great.

Speak always kindly cheering words  
 To those of low estate ;  
 Help them to climb life's tiresome hill ;  
 And that will make us great.

To raise the fallen ones is hard ;  
 But work, be patient, wait ;  
 A soul or two we yet may save,  
 And that will make us great.

'Tis true, if but our transient lives  
 Be good both soon and late,  
 It matters not how poor we be,  
 Our God will call us great.

## NOBLE ANSWER OF A MARTYR.

Do you love your wife, and your children, and will you not recant for all these ?' said an Inquisitor, in the time of the Netherlands persecution to a poor schoolmaster, who had been arrested for Bible reading. 'God know's answered the poor schoolmaster, 'that were the earth a globe of gold, and the stars all pearls, and they my own, I could give them all to have my wife and children with me, though I must live on bread and water, and in bondage ; yet neither for life, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer.' Was the heart of the Inquisitor moved ? No ! He only racked his victim till he died.

## THE CHILDREN'S PORTION.

## CHILDREN, DO YOU LOVE GOD ?

Dear children, there is a God. He made the world. The beautiful flowers at your feet, that look up smilingly on you, were made by him ; and he made them to give us pleasure. The river, by the side of which you play ; the trees, which afford you a shelter, on which grow delicious fruits, and among the branches of which the birds build their nests ; the hills and the valleys are all the workmanship of His hands. He made you. He preserves

you. You could not live a moment without him. He watches over you, and keeps you in life, every moment. He guards you when you wake and when you sleep. He loves you. He so loves you that he sent Jesus His Son to die for you, for all the naughty things you have said and done. He wishes you to love Him. And, dear children, should you not love Him when He is so kind and loving to you? You should love Him, because He is kind and loving to you.

And how are you to love Him? Think on the love that He has to you. He does not love your naughtiness. He hates that. But He loves your soul; and He wishes you to love Him, that you may not be naughty; for if you love Him, you will do what is pleasing in his sight. Think, then, dear children, on God's love to you, in all the good things you enjoy, in the gift of His dear Son to die for us all. It is because Jesus died for you that God can receive you into His favour, and save you. Look then to Jesus as your Saviour.

There are many reasons why you should love God. That He loves you so that He gave Jesus to die for you, is one of the best and strongest. The holy angels love Him, because He sent Jesus to die for sinners, though He did not die, and did not need to die, for them. And, surely, you should love Him, when it was to shew His love to you, and to open up a way of salvation for you that God sent him to die. God is loving; God is lovely; God is love.

By loving Him you become prepared to serve Him in Heaven. Those who love Him not cannot be admitted into that holy place. The more you love Him, the better will you be prepared for Heaven.

If you believe that He loves you, and love Him, you will delight to pray to Him, to tell Him all your wants and seek His guidance in all your ways; you will read the holy book, as a letter from God to you; and you will love all men.

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THE HAPPY COBBLER.—'At a big house on a hill lived a rich man who kept his carriage, and had a great deal of money in the neighbouring bank. The farm-houses round about belonged to him, and he had woods, and shrubberies, and plantations of great extent. The love of money had, however, entered into his heart, so that his riches were a curse to him and not a blessing. He was afraid of walking out, for he had so pampered his body that his health was bad: he did not like to

use his carriage lest it should wear out the sooner. All day he was fretting lest the bank should break, and a part of his money be lost; and all night long he lay full of fears lest his house should be robbed, or the trees be pulled up in the shrubberies and plantations. He was, in short, an unhappy man. Within a quarter of a mile of his house lived a cobbler, who, come wet or dry, shine or shower, was always as blythe as a lark. Morning, noon, and night, he might be heard singing some lively tune, and thumping anon at his lapstone. Everybody saw that the cobbler, though he had not a crown piece more than he wanted for his week's maintenance, was a happier man than his rich neighbour. A poor lad who happened to be present when old Michael Bliggard, the clerk, was making it out that the cobbler was by far the richest man in the village on account of the happiness he enjoyed, was soon after desired by his master to run forward and wait for him opposite the rich man's house. Away went the lad, his head brimful of what he had heard the clerk say, and stopped opposite the cobbler's door. Just as his master was rating him for his blunder, up comes old Michael, who no sooner heard the merits of the case than he thus spoke: 'I take it that the poor lad has done the very thing that you told him to do. You sent him to the rich man's house: now, he who is peaceful all night and happy all day must needs be a happy man, while he who has thousands and knows neither happiness nor peace must be miserably poor.' Good temper, health and contentment are better than all the gold that can be got together, and when God's grace is added to them, they leave a man nothing to desire, unless it be to live more to God's glory.'—*Old Humphrey*.

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**DON'T TATTLE.**—Children, don't talk about each other. Don't call one of your school-mates ugly, another stingy, another cross, behind their backs. It is mean. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry the sins in your own heart, or else tell them of God, and ask him to pardon them. That will be Christlike. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.

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#### OFFICIAL NOTICE

The Conference of the American Branch of the Evangelical Union will be held in Zion Chapel, Guelph, Canada West, on the first Wednesday of July. The churches are requested to send each two delegates. Friends of the cause are earnestly requested to be present.

## BOOK NOTICES.

**FORTY-SECOND REPORT OF THE MONTREAL AUXILIARY BIBLE SOCIETY.** A copy of this Report we have just received. The issues for the past year were 6174 Bibles, 6475 Testaments, and 242 portions. Total 12891 copies. The gratuitous distribution has been large, 1248 Bibles, 1186 Testaments. The Upper Canada Bible Society has during the last rendered important aid to the Montreal Auxiliary by a donation of fifty pounds for French Scriptures, and in distributing these to the French people. Rev. Mr. Green is still agent of the Auxiliary. The Auxiliary employs a staff of four colporteurs, occasionally other colporteurs are engaged for a time. The funds were never in a more prosperous condition. By the efforts of Bible Societies it is estimated that the word of God has been translated into 196 languages and dialects. It is a blessed work, the dissemination of "the volume of the book." And it is going on all over the world.

**NARRATIVE OF THE WORK OF THE CHRISTIAN CHURCH AT HOME AND ABROAD.**—*April, Published by Alexander Strahan & Co., 32 Ludgate Hill, London.*—There is a great deal of very interesting information respecting what the different denominations of Christians are doing for the advancement of the Redeemer's kingdom throughout the world, in this valuable monthly.

**THE BRITISH AMERICAN.**—*This is a new monthly magazine, devoted to Literature, Science, and Art.*—The number for *May* which is the first, contains a number of first class articles. We earnestly hope that it may have an extensive circulation in Canada and other countries. It is published by the enterprising firm of Rollo & Adam, Toronto. Each number contains 112 pages of well printed matter, and no doubt this effort on the part of Professor Hind, its accomplished editor, and its well known and enterprising publishers, will be appreciated and well rewarded by the intelligent portion of the community.

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**INTELLIGENCE.**

**TESTIMONIAL TO DR. MORISON.**—We observe from the *Christian Times*. that an effort is being made to get up a money testimonial to Dr. Morison, of Glasgow Scotland. Dr. Morison has rendered great services to the interests of Christian Theology and vital religion. All within the pale of the Evangelical Union, and very many persons beyond it, appreciate the rich mental endowments, the varied and vast erudition, the lucid theological writings and the signal self-denial of Professor Morison. While the rewards of those who help forward the world's salvation are neither silver nor gold, still it is a pleasure and a privilege in this manner to give "honour to whom honour is due." We are glad to learn from the *Times*, that the subscriptions already received for this object amount to about £850 sterling. The Editors of the *Day-Star* will be glad to receive subscriptions for this object and forward them to the proper quarter.

ORGANS.—The E. U. Independent Church, Bellshill, Scotland, has introduced an organ into their place of worship. Indeed, a considerable number of churches in connection with the Evangelical Union have introduced organs into their places of worship to assist in the service of praise in the worship of God. Among these are the churches in North Dundas St. Glasgow, Barrhead, Kental, Leith, Dundee, Aberdeen, Montrose, Frazerburgh, and the two churches in Edinburgh.

ANOTHER LABOURER FOR THE EVANGELICAL UNION CAUSE IN CANADA. We learn from the *Christian Times*, that the Rev. James Howie has signified his willingness to emigrate to this country, and labour in the Gospel in connection with the Evangelical Union, provided funds can be raised to send him and his family thither. The Home mission committee have issued a circular to the churches, appealing to them for aid in this case. We trust that the appeal will meet with a hearty and liberal response. The E. U. cause has moved along tardily in Canada for the lack of aid from our own friends in Scotland. Indeed such was the state of the movement in Scotland that little aid could be expected from them. The movement has been and still is growing there; and we are glad to see the beginnings of desire to do something for Canada. We know of important fields that have been lost to our cause for the lack of preachers. Our fields of labour are so distant that we can do little in the way of assisting each other. What is pressingly needed is a minister to labour as the agent of the Provincial Mission, who would visit periodically the localities where we have little knots of friends, and preach to them the truth as it is in Jesus. In this way would our friends remain true to us, churches might be raised in some localities and much good done. For some time we have seen that such a labourer is pressingly needed; but we did not see how the lack could be supplied. We are glad that there is some prospect of the services of such a labourer being secured.—A.

CALL ACCEPTED.—Mr. James Foote, E. U. student, has received and accepted a call to the pastorate of the E. U. church in Catrine, Scotland. Catrine is a beautiful spot in the west of Scotland. Both of the Editors of the *Day-Star* have laboured there for Christ, and look back with pleasure on the days they spent there. We are well acquainted with the young brother who has accepted their call. We trust his labours will be blessed.—A.

REV. JOHN GUTHRIE, LONDON.—Sometime ago Rev. John Guthrie of the Evangelical Union Church, Greenock, and Professor of Hebrew and Systematic Theology to the Evangelical Union, accepted a call to the Independent church assembling in Albany Chapel, London. Albany Chapel has been sold, and a new church erected for the congregation in Tolmers square, Hampstead Road, at a cost of £5,000-sterling. We are glad to hear of Mr. Guthrie's success. We are glad too that Independent Churches in England are appreciating E. U. ministers. Rev. James Frame and Rev. Jos. Boyle, also E. U. ministers, keep Mr. Guthrie company in London. Dr. Campbell speaks of Mr. Guthrie as a "master in Israel, a man of sterling character and distinguished powers."