

it will never see heaven. Reader, the faith of the gospel is full of power, of zeal, of good fruits, of divine works. Tell no man that you have faith—think not yourself that you have faith—until you practice the will of Him who is the author of salvation. It is a mockery, a fatal deception, for any one to call himself a christian who never *walks*, who never *works*, who never *lives* by faith. The faith which saves according to the New Testament, is a faith that *works by love, purifies the heart, overcomes the world*. It takes hold and keeps hold of the life divine by doing that which is consistent with the divine will. Faith responds to, and heartily accords with, the language of the Great Teacher and Divine Lawgiver when he says, "He that hath my commandments, and keepeth them, he it is that loveth me." Let no one count himself a friend of the Redeemer, who, in the midst of the darkness, moral death, and awful woe everywhere in our world, can spend his strength and his substance as do men who seek this world's goods, and in the meantime hold all his religion in some hidden corner of his mind, or located in some of his feelings. We have not so learned Christ.

D. O.

Nottawasaga, 16th March.

ATONEMENT OR RECONCILIATION.

The following are a few remarks, which were designed to accompany the observations of our friend and Brother D. C., page 56, No. 2, but inadvertently omitted in our absence. We hope to have leisure to deliver ourselves more fully on this most interesting topic at another time:—

If our brother—who co-operates with the Baptists for unity's sake—is desirous of hearing a word or two from us on the subject of the work of Jesus on Calvary, (certainly as attractive to every soul as the "work of the Spirit,") we have no objections to offer a few remarks.

Paul, who was a better commentator than the Greek scholars who teach theology in Canada, not only tells us that Jesus Christ came into the world, but he lets us into the secret of the object he had in coming. He came into the world, says the apostle, to save sinners. We conclude therefore with the apostle that it was sinners, and not any special class of sinners, that Jesus came to save. Wherever he found a sinner or a number of sinners, he lifted his voice and preached to him or them the tidings of life, saying, "Christ came into the world to save you."

Could we find all men as faithful in acknowledging Jesus, as we find fulness in the Propitiatory through his blood, we should not hes-