

of God may not proceed from needlessly perplexing yourself, and bringing very ingenious, but very unreasonable objections to bear against your own comfort. I very much suspect that more rational restrictive views of the beauty of moral goodness, and of the danger of vice, never yet produced, and never will produce, any delight in the law of God, or in the Psalm which you mention as a blessing to yourself.

Surely you cannot expect to ascertain the nature of your conviction of sin, and whether this conviction be the Spirit's work, in any other way than by attending to the views which give rise to them, and to the effects of such convictions. You think your sense of sin not sufficiently deep. You do not sufficiently abhor it, and yourself on account of it. Well; but do you really abhor it, and yourself also? Is it your study to avoid all sin,—to subdue its principles, to seek from God his sanctifying grace, to plead for the accomplishment of the promise concerning the new heart and the right of spirit?

You enquire how you can attain more affecting views of the evil of sin, not only in its consequences, but in itself. Now, I think that one of the best methods is to contemplate the relation of God to us,—his majesty and goodness, the equity of his law, but, above all, to contemplate his love in giving his Son for us, and those sufferings which the Redeemer endured.

I am afraid that in keeping back from the Sacrament of the Supper, you were yielding to temptation. Let me counsel you never to determine concerning yourself, or concerning the performance of any duty, from sudden misgivings of heart. Let your examination be frequent, and be ready to acknowledge, to the honour of divine grace, that you are jealous over yourself, and that you have some satisfying views of the excellency and sufficiency of the Saviour. When you are in doubts, let me beseech you that, instead of cherishing your perplexities, by brooding over the sin in you which cause them, you would instantly go out of yourself, and, without deterring yourself by such embarrassments, flee to the Saviour, who came to save the chief of sinners, and to that salvation which is all-sufficient.

I remain, dear madam, with best regards and wishes, and with earnest prayer to God for your spiritual consolation and benefit, yours,

ELIZABETH CONNELL.

Review of New Publications.

PEACE IN BELIEVING.

BY THE REV. WALTER MCGILVERAY, MINISTER OF THE FREE CHURCH, ROBERT STREET, GLASGOW, SCOTLAND.
—New York: Robert Carter. 1847.

We look with complacency on this little volume, for reasons additional to that of its own intrinsic excellence, as—1st, because the author has cast in his lot with our Canadian Church, and is now labouring with much success in the district of Glen-gary; and 2dly, because its publication is at once an indication and a result of the kindly feelings with which the sermon had been heard, and the preacher received, in one of the most respectable congregations in the city of New York.

The introduction, by Dr. McIlroy, informs us of this; and indeed states all that we know of the occasion of the publication. We insert this introduction below; and we may add, that we cordially assent to what this respected minister has said, in commendation of the sermon. Justification by faith in the righteousness of Immanuel is not merely one of the peculiar doctrines of the gospel—it is eminently one, as Luther represented it, on which the very existence of the Church depends; and the sermon before us discusses this doctrine with much precision, energy, and glow of spiritual feeling. We believe that the profits from the sale are

intended for the benefit of the cause of Christ in the district of Glen-gary, to which its author has devoted himself; and we shall be happy to find that our people in these western parts have an opportunity of purchasing it.

We have adverted to the feelings of satisfaction with which we regard Mr. McGillveray's arrival and settlement in the Province. And we may be permitted to remark, that much as the Free Church of Scotland has done for Canada, she ought, as we think, to have given us even a greater number of able ministers; or rather, perhaps, more of such of her ministers should have given themselves to the cause of Christ in this land. Immediately previous to the disruption, when it was in prospect, we ourselves, with others, had anticipated a great dispersion of ministers throughout England, especially, and Canada as a consequence of the abandonment of a state connexion and endowment; but the great Head of the Church prevented this dispersion, and that chiefly through the counsels and labours of one man—Chalmers. And while doubtless much good would have resulted from such a dispersion of able ministers, we have no doubt that in the end still more good will flow from the upbuilding and consolidation of the Free Church of Scotland.

We trust that in the approaching struggle between the hosts of Satan and the followers of the Lamb, for the mastery in our world, that that Church, united with other sound-hearted Churches in the land, will be found to resemble the squares of British soldiery in the field of Waterloo, which no onset of the foe, however furious, could either break or dislodge. Yet with this admission, we are far from thinking that the Free Church is in any danger of sparing too many of her ministers for foreign service. Yea, we fear that she is too niggardly in parting with them, and that they are too reluctant to go forth from her for such service. She might make large draughts of her ablest ministers for India, for China, for Australia, and Canada, to bless these regions and benefit herself. Who can doubt that Dr. Duff, in Calcutta, has been of more benefit even to Scotland than if he had been minister of St. Giles', in Edinburgh?

With these views, we sincerely rejoice that Mr. McGillveray has transferred his labours from a Highland congregation in Glasgow to the wide and much neglected district of Glen-gary in Canada. And we believe that he has already seen there tokens and auguries of his Master's approbation of his labours.

The College of La Fayette, Pa., have conferred on him the honorary degree of D. D., and we know enough of his attainments in Theology, from the sermon before us, and other productions of his pen, to be assured that he will not disgrace either the title or the respectable body who have conferred it.

We give our readers the introduction to the sermon, and a paragraph or two, to enable them to judge of it for themselves:

"The following discourse was delivered in the Scotch Presbyterian Church, Grand-street, New York, on Sabbath morning, the 4th inst.

"So clear and forcible are its exhibitions of scriptural truth, and so admirably is it adapted to satisfy the mind on the great subject it discusses, that its publication, it was believed, would be a valuable service done to the Christian community. Its respected author was accordingly asked to furnish a copy for the press; with which request, though

altogether unexpected, he has kindly complied. At this the reader is truly gratified—and to all lovers of sound doctrine, maintenance of a gospel spirit, and to all who admire energy of reasoning, and vigour and purity of diction, he confidently promises, in the careful perusal of these pages, a rich treat.

"J. C. McIlroy.

"July 22nd, 1847."

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ—
ROMANS v. 1.

3. But are we saved by faith alone? Is there nothing required on our part? Is there no stress to be laid upon our own doings and strivings to work out our salvation? Are they not to be sustained as part at least of the price of redemption? We answer fearlessly and unequivocally, *they are not.* They enter neither in whole nor in part, into the conditions of acceptance; they weigh not one iota in the matter of the sinner's justification.—That is purely an act of sovereign grace on the part of God—a gift that is bestowed with the rich and unconditional freeness of the Divine munificence, that stoops to no petty stipulations, and that is confined by no co-operating aids or compromising limits. By the death of Christ the law of God was illustriously vindicated, and every bar to the exercise of sovereign mercy removed; and for God to require, or the sinner to offer any further satisfaction, would be to regard that sacrifice as insufficient: to impeach the merits of our glorious Emmanuel, and to disparage the work, which He travelled amid toils and tears and untold agonies to accomplish, and concerning which, He said with His expiring breath on His cross,—*It is finished.*"

But if we are not saved in any degree by our own doings, what becomes of the moral law?—Does not the doctrine of salvation by faith militate against the interests of morality, for if we are not justified to any extent by our own good works, where is the necessity for good works at all? This is the constant cry of ignorant cavillers, who neither understand what is implied in the nature of faith, nor what constitutes the real substance of a sound morality. Throughout the scriptures faith is represented as the first-born of the Christian graces—the first step of the returning prodigal,—the first movement of the soul along the path of duty. Before this principle is implanted in the mind, the man lies in the darkness of nature, utterly dead in trespasses and sins, and absolutely incapable of performing any work that is intrinsically good, or acceptable to God. He may indeed do many things that are praiseworthy and profitable to men; but when these things are not done out of a *principle of supreme regard to the Divine Will*, they neither deserve nor receive the divine approbation.—So long as man remains in his natural state of unregeneracy, his best services are but splendid sins. They lack the "soul of goodness," because they have not their source in the love of God. But when the faith to which our text refers is wrought in the mind, it forms, if we may so speak, the germ of the divine life, the unimpeding of all spiritual action, the fountain-head whence issue the transparent streams of pure and undefiled godliness. Without faith, we maintain, a sound morality cannot exist, and where faith is experienced, a sound morality cannot be absent; for what is faith but morality in principle, and what are good works but faith in action. The two in fact are co-existent and inseparable: and you might as well expect to see the body perform the functions of life, without the presence and the play of the living principle, as a sound and consistent course of practical obedience, without the stirring and the stimulating power of a living faith!

It will therefore be observed, that good works are not undervalued by those who hold to the doctrine of unconditional pardon, even in its highest sense; for, according to the unconditional system, good works are the perfection and expression of holy principles—the very end and object of all religion, the very substance of happiness, the very element of heaven; whereas, according to the cur-