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OUR SHORTER CATECHISM.

QUESTION 27. CHRIST'S wonderful humiliation was shown in His emptying Himself of His infinite glory and becoming a man of sorrows for us, from His birth till His resurrection; bearing in His body our sins and the misery and battles and wrath due to us; and, as a servant, made under the law, completely sacrificing His human self and self-will to God, and submitting to the toils of life and the accursed death of the cross, and the state of the dead for a time, to save us from the second death and its endless woe.

28. CHRIST'S exaltation consists in His glorious resurrection on the third day, His ascension far above all Heavens, and His glorification with the absolute Paternal Godhead which He had as the Almighty Word in the bosom of the Father before the world began. Hence also He is the Supreme Judge and Omnipotent Upholder of the Universe; being "the wisdom of God and the power of God;" yea, God Himself and Lord of all creatures in Heaven, earth and hell. Matt. 28: 18; Philip. 2: 10, 11; John 17: 5; Col. 2: 9; Heb. 1: 3; 1 Cor. 1: 24.

29. We are made partakers of this great Redemption wrought by Christ, by the gracious aid of His Spirit *effectually applying it to us*; that is, *successfully offering and giving it to us*. This is done whenever we yield to His offer and heartily receive Christ in true faith working by love. John i. 12.

30. The Holy Spirit fulfils this office by working faith in us (that is Regeneration), and

thereby uniting us to Christ (that is Sanctification begun). These two operations include a great many others implicitly.

Some will object that our catechism says not a word here about our own duty, but only about the Spirit's work, as if it were arbitrary and despotic, and man were bound up in fatal necessity.

Two answers will help such sincere objectors—(1). There is another question in this catechism which tells of man's duty and work, viz., Question 85. But the present Question enquires only about the Spirit's work; and hence the answer is limited to that. (2) Our Fathers kept so very far from the Scylla of Self-merit as to run dangerously near to the Charybdis of Fatalism sometimes. Yet they and we very heartily confess that with God there is no partiality or respect of persons; that He is not willing that any should perish; that He makes His light to shine on the evil and the good, and offers His grace to the just and the unjust equally. He works faith in all who allow it to enter their hearts with repentance, and to dwell there with new obedience. He says, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do right." (Phil. 2: 12, 13.) Thus the only safe way is the way of faith in Jesus Christ purifying the heart, working by love, and keeping His commandments with delight. And this way is equally open to all. (Gal. 5: 6; James 2: 22; Mat. 7: 12, etc.)

We believe that man's chief end is to glorify God and to enjoy Him forever; that Christ by His Spirit is striving to convert every man; that He would have all men to be saved; and if any man is lost, it is not the Lord's fault, but man's own fault; (Rev. 2: 20; 1 Tim. 2: 4; John 5: 40; Prov. 1: 20-23; Ezek. 18: 30-32.)

31. Effectual Calling means successful conversion. It is the work of God's Spirit, convicting as by His Law, enlightening us by His Gospel, and converting us wholly to accept and obey Jesus Christ as our Divine Prophet, Priest and King. Thus He is offered to us in the Gospel. We must become as little children. Mat. 18: 3; Mat. 11: 28-30.

32. All who are effectually called become sharers not only in Justification and Adoption, but also in Sanctification, even in this life. That is, if any one lacks the work of Sanctification, his calling is not yet effectual, nor his conversion complete. God calls all men to repent. But some will not turn from sin; others turn in part, like Herod; others turn joyfully, but soon fall away, like those who received seed on stony ground. "such,