

theological study, that some of them will be constrained to respond to our Macedonian cry, Come over and help us.

EVANGELICAL PROVINCIAL MISSION.

We called the attention of our friends to the Mission, in last number of the *Day-Star*. We earnestly hope that the appeal for contributions and subscriptions to the funds of the Provincial Mission in connection with our Evangelical movement will meet with a prompt and hearty response by all who wish to see the Gospel in its glorious fulness, and unfettered freeness, extended throughout the length and breadth of our land.

Mr. Alexander Gemmel, Toronto, has been appointed *Secretary* of the Executive Committee, and Dr. Joseph Howson, 72 Queen street, Toronto, *Treasurer*. All communications in connection with the Mission, or money sent in aid of its funds to either of the above, or to the Editors of the *Star*, will be duly noticed on the cover of the Magazine.

A QUESTION AND A REPLY.

REV. H. MELVILLE :

Dear Sir,—I see from some past numbers of the *Star* that you have had a controversy with some writer in the *Presbyterian* as to what Calvinism is. That writer denies that Calvinists hold unconditional reprobation. Now, Sir, I find in the August number of the *Presbyterian* an anecdote which teaches universal fore-ordination, which surely involves unconditional reprobation. The article, a short one, sets forth that God could not foreknow an event unless he had first purposed it. Now I need not remark on the unsoundness of this idea. But I ask, is not God's foreknowledge unlimited? Then if God could not foreknow an event unless he had first fixed it, does it not follow that every event must have been forefixed—the fall, every sin, the loss of every soul that goes down to woe? And is not unconditional reprobation wrapped up in this comprehensive idea? Now where is the consistency of denying in one number of the *Presbyterian* unconditional reprobation, and in another admitting it and far more?

I am yours,

A Lover of Truth and an Admirer of Consistency.

Godmanchester, August 13, 1862.

[Our answer to the above question is simple, and short. The *Presbyterian* seems to us to be advocating both a *free* gospel and a *fetter-*