

and faithfulness on God's part, effectually to deliver from condemnation all who are "bought" at such a cost. The atonement, then, has only been a general vindication of God's justice in the punishment of sin; opening a door for reconciliation to such, if any, as he pleases to select as vessels of mercy; and laying a ground for a general invitation to all, or rather to all who may happen to have the opportunity of hearing of it. This is the true bearing of Mr. P.'s system, and we wonder how he can suppose that it possesses any advantage above our own—how he does not see it to be a poor and rapid substitute. Let him plainly acknowledge that this universal atonement is unaccompanied by any provision of effectual grace, to quicken the dead, or render the sinner willing; or, that it supposes a power in the natural man, fallen as he is, to "receive the things of God," and to decide his own destiny. Let him avow that it is such a universal atonement, as leaves the eternal and sin-cursed soul to its own ability for being subject to the Divine law; and see if the plea which he offers in excuse of the unbeliever, is less applicable on his view than on ours. It prints us to transcribe such words as our correspondent uses—"the very fact of their dying impenitent would shew, that if Christ had ever been exhibited to them as a Saviour able to save them, and willing to save them, it was false, for they were neither included in the ransom, nor was any price ever paid for them." We just ask whether, on his views of the Gospel call, or offer, he does not "shoulder" to tell men that Christ is able and willing to save all, while yet God purposely left many out of his decree of election, and withheld from them the grace of faith.

If Mr. P. says he can assure of a welcome all who believe in Christ, so can we—that Christ's death is available to all who come and repose in it: so do we. But that we cannot affirm of each, previous to faith, that he was in Christ's destination, atoned for, is no more a discouragement, either to the bearer of the Gospel tidings, or to the hearer of them, than that the advocate of a universal redemption cannot assure every man of his being predestinated to eternal life.

We do not wish to use strong words, in expressing our opinion of Mr. P.'s attempt to cast obloquy on the Gospel offer, as propounded by the assertions of "particular redemption." We shall call his assertions rash and slippant, rather than blasphemous. "If there be a single soul for whom no price has been paid, then I say there is no Gospel for that soul, unless Christ die again." He misstates the Gospel as preached by us: for, *first*, we cannot, and do not, presume to affirm of any one in particular, that Christ did not die for him: the warrant for our invitation to the sinner, and for his acceptance, is the command to believe the fact, that a ransom has been found, of which even the chief of sinners is permitted to avail himself; and the certain promise that he who cometh shall not be cast out. *Secondly*, the unbeliever's disobedience, would be as excusable, on the opposite view, as on ours; for neither can declare a decree of salvation to exist in behalf of each sinner in particular. And *thirdly*, if the coincidence in the event, between the will of God and the unbeliever's obstinacy or rebellion, entitles the sinner to impunity; then, the most aggravated crimes, not excepting the crucifying the Son of God, must be excepted from blame, as only fulfilling God's determinate counsel.

Mr. P. reiterates the often repeated interpretation of such universal or indefinite expressions as "all men," and "all the world." It is enough to say, that we gladly adhere to as literal a construction of them as the analogy of Scripture will allow: and, moreover, that here also his argument proves too much. If Christ died for all, it is also said "he will draw all men unto him;" and "the Gospel has come to all the world," and "is preached to every creature." Will Mr. P. say that this holds historically true of every individual of mankind? And has the gift of righteousness, in this sense, "come on all men to justification of life?" The very strongest expression which Mr.

P. adduces, is explained by its context, to refer to "every one" ("man" is a supplement) of the "brethren,"—"the children,"—"the people" for whom Christ made reconciliation!—(Heb. ii.)—But if any advocate of universal redemption shall interpret those passages to mean that, in respect of the warrant to preach Christ to all, the Gospel has come to all, and Christ is the Saviour of all—So say we. But this is to admit, that universal terms must be defined by the context, or the obvious design of the writer—a rule which we hold to be essential to any consistent interpretation of the Word of God.

In fine, a great deal of error on this subject, with certain Theologians, lies in a misunderstanding of the Gospel offer, as to its real nature and ground. Obedience to the command to believe, no more than any other part of our duty, rests on the secret purpose of God: and it is enough for us to know that our compliance with the revealed decree, or, in other words, the order and invitation, never will be found out of harmony with God's secret will. The Gospel is not a declaration of Christ's actual substitution and satisfaction for every sinner; but a declaration of God's love to the world in giving his only begotten Son, that whosoever believeth in him may not perish but have everlasting life. However difficult for us, short-sighted creatures, to reconcile the purposes of an All-wise Disposer, with human liberty and responsibility, the difficulty is only common to this with other departments of faith and duty. It is enough that we know, and can declare, that he who believeth in Christ shall find that salvation was designed for him; that we can preach a sufficiency not in the death of Christ alone, but in his life, to save perfectly and finally; and that the unbeliever will have no more excuse for his inaction and contempt of grace, in the limited destination of the atonement, than in the limited provision of saving and effectual spiritual influences.

COLLECTION FOR THE SYNOD FUND.

This Collection, according to the appointment of the Synod, should be made on Sabbath, the 4th day of March. We regret that it was not announced in the *Record* for last month. We trust that it will be made throughout all our congregations and mission stations, as soon as practicable after the publication of this notice, where the notice in the printed minutes may not have been observed and acted on.

This Fund, charged with payments on account of the business of the Church, such as Printing, Salary of the Synod Clerk, &c., is at present much in arrears; and, for the ensuing year, additional charge will be made on it for the payment of at least a part of the Salary of the Agent for the Committees of the Church. For these reasons it is earnestly requested, that no congregation or mission station will neglect to send in its contribution; and that the members and friends of the Church will give liberally when the collections are made, and remit the same to JOHN LINDVALL, Esq., Treasurer, No. 20, King Street East, Toronto.

SYNOD'S HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet in Knox's College, Toronto, on April 16, at 7 P.M. when the Missionaries and Catechists will be distributed to the different Presbyteries for the summer half-year.

Presbytery Clerks are requested to send to the Convener applications for Missionaries, together with a statement of the destitution within the respective bounds, at least a week previous to the above meeting.

The Synod's Home Mission Committee cannot receive applications from stations or congregations, unless made through the Presbytery.

RAFAEL ROSS, Convener.

Hamilton, Feb. 17, 1849

TO CORRESPONDENTS.

We regret that our summary of news, and several communications and acknowledgments of receipts have been unavoidably laid over.

We again repeat that articles not forwarded in time to be in the printer's hands before the 20th of the month, have no chance to appear in the succeeding number. We will endeavour to set upon the hints given us in regard to shorter articles.

We would esteem it a favour if agents or others who have spare copies of the first and second numbers of the fifth volume of the *Record*, would send them to us per mail or otherwise. We cannot supply the demand for these numbers.

The Record.

ON THE EMPLOYMENT OF DIVINITY STUDENTS AS MISSIONARIES.

When Christians, or Christian Churches, enter on any particular course of conduct, chiefly from what they deem the monitions of Divine Providence, it behoves them to mark well the intimations of duty which the word gives, lest it turn out that they may have mistaken the voice of Providence, and that they may be found treading on forbidden ground. This thought has been suggested to us while reflecting on one of the enterprises of our church, in which we have been remarkably prospered. God, in favour we trust to this land, has sent to us a numerous band of promising youths to prepare for the Gospel ministry. And we have been enabled to set up a school for their instruction, which, with all its defects, is far more complete than what its most sanguine founders could have expected, that it would at this period of its progress, have become. Now in the urgency of the want of Missionaries and Preachers of the Gospel, we have been led to employ these youths very extensively in preaching and exhorting throughout our vacant congregations and mission stations: and in doing so, we have not been acting as in other matters, in accordance with our ancient laws and usages, founded as these are understood to be on the Divine Word—but on what we believed to be the call of God in his Providence. And who will say that we have in this instance misinterpreted that call? On the one hand, were many scores of stations and churches, where the people were like sheep without a shepherd,—on the other, were a goodly band of youths devoted to the ministry, accepted by the Church as candidates for that office, and possessing gifts that qualified them for exhorting, or for expounding or for preaching the Word, with some measure of acceptance. And he must have been a rigid stickler for ancient rules and forms, who would have demanded, that those stations and churches should have had silent Sabbaths, so far at least as our Divinity students were concerned,—and, that these students so circumstanced, should open their mouths to speak the Word of God in public, only after their formal investiture with the office of Preacher by the license of a Presbytery.

We are well persuaded that we have followed a better course. And yet, just because it is, to us at least, a new course, does it become us to be jealous of ourselves, lest it lead us astray before we are aware of our danger.