

volume VIII. No. 29.

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HALIFAX, N. S., THURSDAY, JULY 17, 1856.

The Church.

What is " the Church ?" Who has not in his

of childhood, youth, or age, or when to gray His locks have turned, asked some Divine to tell What each Divine conceives he knows full well.

Ignatius sternly answers, " It is Rome-No other Church exists beneath the dome Whose heavenly concave compasses the globe Rome is Ecclesia, in her queenly robe-'Tis she alone to whom the keys were given To open and to shut the gates of heaven ; 'Tis hers to loose all bands, and her to bind ; To free the conscience, and instruct the mind. When Jesus rose from earth he left his seat To Sainted Petrus-at his blessed feet All knees must bow. And who is Peter's beir. But he who sits enthroned in Peter's chair ? All power is Rome's to watt the soul to bliss Or sink it in hell's fathomless abyss; To change the elements of bread and wine To flesh and blood-to flesh and blood divine : To offer it in sacrifice divine to Him Who dwells su, me between the cherubin. Who will not own Chirst's Vicar here below, Hell be his doom, and hell's eternal woe."

What is the Church? " Not Rome," Sebastion

" The Church reposes under Eastern skies Her Patriarch is God's anointed priest; Compared with him the Pope's a worm -a beast Rome worships Idols, carved in wood and stone ; The Orient is Ecclesia, she alone Adores the Pictures of the Saints, nor dares Before an Image to rehearse her prayers ;-The Greek Church is the true, the only one ; Within her pale is truth, and there alone."

Judgment Day.

What is the Church ?- St. Barnabas replies " The custos of celestial mysteries : A holy confraternity of priests, Skilled in the lore of vigils, wakes, and feasts ; An Order founded in that " upper room" In Salem, when the Lord had left the tomb. Bishops and priests, with deacons at their call To wait on them, as Pheebe on St. Faul; 'Tis theirs, Church rites to fashion and decree, 'Tis theirs, to solve each darksome mystery ; To stand aloof, within the altar-rail. As Aaron and his sons within the vail ; Alone to consecrate the wine and bread ; The sole vicegerents of the Church's Head; The sin-born infant to renew and save ; To grant, or to refuse, a Christian grave ; 'Tis theirs to give assurance to the crowd Who meekly utter each response aloud, Turn to the East, and bow the head or knee, When He is named who died upon the tree, Then mix in all the vanities of life, And spend their days in jolity or strife-That they are safe." " Good Churchman" is the

that employed in reference to the final con- mere philosophical consideration of his life, not, as the Scriptures declare, eternally "the could the sins of men be forgiven. They reject this doctrine without incurring the stood in many a large assembly of nak d dition of the righteous. The assertion is character and doctrines-and I will even go man that is God's fellow," whose " soul was teach that he died directly in our stead; peril of hell. " Verily, verily, I say unto Caffres, every man with his bundle of seven not true-the Universalist concentrates all be darent in doct that, in some instances, it has drawn men to study the Christian reli-upon this point—he puts the battle upon this issue—and he fails. In the view gion, who were not otherwise influenced to if the good and the learned the translation regard it—and in one case, gave an infidel to the men contrary, he had be-

is correct-and although the sophisms of the such views of the loveliness, wisdom, power be disproved-if it can be shown, by indis- 2. The Unitarian will deny that there furnished by "Spiritualism." W. McK. gun to feet at home amongst those tribes :-Universalist may indeed deceive a few; they and goodness of Jesus Christ-that he joy- putable evidence, that man is totally deprav- exists wrath on the part of God: hence, if will be deceived only because they will not fully recognized his divinity, and, exclaim-examine for themselves, or because the doc-ing—" My Lord and my God," became a beyond the admission of a doubt, incurred required. This assumption is founded on rine recommends itself to their prejudices and sincere and humble minister of the Gospel. his displeasure-then the Unitarian will be the idea that God is love, and nothing else. Reception of Returned Missionvices, and they take it up, not from convic- But, for ought I know to the contrary, compelled to admit one of two things-ei- His truth, righteousness, justice, must all be tion of its truth, but from partiality to its this admission might be made to Romanism ther, that " Christ was made sin for us that reasoned away to establish this position .-

tendency. Secondly,—It is admitted that nothing of advantage that may be derived from it—if in Him," and "that with his stripes we are of this in the death of his Son. But is be derived from it—if in Him," and "that with his stripes we are of this in the death of his Son. But is he holy—has he given a law—has sinful character can enter heaven : but any-and pass on to the true ground of con- healed," "according to the Scriptures"-or just-is he holy-has he given a law-has men manifestly die in their sins, in number- troversy. Though it be admitted that the that, in the event of Christ's not having it a penalty-has he a right to be angry less cases. How do they enter Heaven? Unitarian's views are calculated to inspire atoned for the sins of the world, it is still with the law-breaker? Is a victim neces-To meet this the Universalist is compelled one with an interest upon the subject of re- guilty before God, and must inevitably sary to propitiate his wrath, in order that to assume that " hell is a probationary state, ligion ; yet these views are false, therefore perish under his withering and eternal dis- he may be just and the justifier of the unwhere the souls of the wicked shall be pu- injurious. They present another Christ pleasure.

nished and made meet for Leaven." bjections present themselves : agents-as indeed they must be, if they are down to the homess of man. probationers—then it is possible they may Now the speculative part of mankind may mands of *infinite* justice; if he takes the the Unitarian hypothesis is unfounded. quired--and thus there will never be a an's Christ, wonder, and be satisfied.

But the poor, sin-burdened and sorrow-smit- last ray of hope and mercy is blotted from sins, he was reconciled before he did this.-Or if they are made to undergo a suffici-ten peniter, moes to Him—and finds a very the sky forever! It behoves me then, to show that man unless he were friendly. He would not unless he were friendly. He would not ent degree of punishment, in order to compel delusion them to conform to the standard, then they the human

cease to be free agents, and are necessitated atone for his sins-nor can he give him an totally depraved, and judicially guilty before reconciled." to become holy, and thus coerced into hea- assurance of eternal life. Nay he tells him God, and 3, that, by no possibility, could In answer to this, I may say, that we ven by punishment! Now, if this be true, a falsehood viz. that he has no sins, and Man appease divine justice, escape the contend he is willing to be reconciled, but

holy, and consequently so much the nearer say Unitarians. heaven than when they apostatized ! But in the third place, if we admit in the discussion is opening out before me; a con-least degree that punishment eradicates mo-troversj involving vast and varied consid-1. That the Divine wrath has not yet

ral evil from the soul, where will such an erations—and the nature of my task forbids been appeased, and man is still lost—or, and complies with the ter admission land us? If by enduring pain that I should do more than condense the 2. A Saviour has been found and Uni- is willing to pardon him. man can render himself free from the stain argument to a focus so that you may be con- tarianism is untrue. of sin and meet for the kingdom of heaven, vinced of the danger of learning Christ

then the atonement made by Jesus Christ be- through the medium or under the aspect pre- 1. I am first to show that man was creat- Satan for the recovery of the soul?" To omes nugatory. In that case, why did the Saviour die? this is a hazardous experiment. Yet, in of the case. To suppose that a pure God man from the bondage of Satan, and is the From what does he save sinners? Not the strength of the Lord, will I essay it. created an impure creature, would be to sup- penalty of man's sin, but cannot be viewed from sin, because they could "cleanse" themselves from sin by enduring punish- tenets put forth by Arius, Socinus, Priestly sinless from his Maker's hand. This re- ance of his slave. It is satisfaction offered themselves from sin by enduring punish-ment—not from hell, because it is a bug-bear—there is no such place! to Infinite Justice, not a price paid the arch sential doctrines of Unitarianism—and that mitted that the Deity is holy, and it follows bear there is no such place!

From what then does the Saviour save it is not necessary for me to give you even that he could not create an unholy thing.- But where will foolish objectors stop. I us? Until Universalists can answer this an outline; of course, if you do not know Whatever may have been the cast of man's almost regret the time spent in refuting obstartling question, in a manner consistent them, the arguments which follow will, in intellect-whether such as represented by jections so unfounded. But I wish to be with the doctrine of the atonement, it is your case, be thrown away, and had better Milton or otherwise-as God inade him he lucid. I desire you to understand me: worse than folly to argue with them-it be passed over unread. would be a combat with an unsubstantial Now, in this controversy, the Unitarian created with a sinful the tree, then we are acquainted with this subject, and it will be foe-intangible and airy.

Do not then let the idea that there is no denies the plenary inspiration of the Scrip- everything else was perfect-all was pro- to a few other objections, and pass on.

lasting "taken in connexion with the pu- I believe the tendency is all the other way, obtain pardon of God. Hence, they believe being absolutely necessary,—it "behoved that be no more he will stand amid his redeemed entirely unnerved him; he, therefore, felt nishment of the wicked, is not the same as that it affords strong inducements for the Jesus Christ to be merely a creature—and he should suffer;" and on no other ground as the "lamb newly slain." You cannot quite unfit to address the meeting. He had

Provincial Heelevan.

godly. Mercy could not be shown to man which is not the Christ of the Bible-they You will admit, that if I can disprove except at the expense of God's beloved Now to this doctrine three insuperable dethrone the Son of God, and they set up the doctrine of human "innocence," the Son. It is impossible to say whether this in his place an ideal Saviour of their own Unitarian is compelled to adopt one or other sacrifice more fully displayed the Divine 1st. If hell be probationary, and if the creation; instrad of bringing man up to the of those alternatives; if he adopts the first, benevolence or the Divine purity. Suffice, souls there in a state of trial, be free moral holiness of God, they would bring God he necessarily admits that "Christ is God" that there existed wrath on the part of the because no creature could satisfy the de-offended lawgiver, and in view of that fact the Kev. Dr. Dunning then took the chair, and remarked :- He was gratified to never conform to the standard of holiness re- be found willing to gaze upon the Unitari- latter ground, the pall of eternal despair 8. Again, say the Socinians : "If God settles upon the face of humanity, and the gave his Son to be the propitiation for our

gination! He can neither was originally innocent; that 2, he became offer to be reconciled unless he were indeed

Satan and the fallen angels are much more consequently requires no atonement. So punishment attached to his offence, or re- he is not actually reconciled until man comstore bimself, to his original innocence- plies with the conditions on which pardon is I feel that a broad and prolifie field of apart from the interposition of a Redeemer. offered. Obedience, not pardon, is the end

man complies with the terms of pardon, God 4. Again. "Does not your scheme re-

present your Saviour as paying a price to

I assume that you are acquainted with the pose a moral impossibility. Man came as a price paid to the master for the deliverwas pure. Were it otherwise, were to I write to be understood. Make yourself occupies a most advantageous position; he forced to the monstrous supposition that a source of pleasure forever. I will refer

place of eternal punishment deter you from tures, and perverts their evident meaning, nounced to be very good; but man alone 5. But the doctrine of the atonement name With which St. Barnabas conceals their shame. When the Anission's were com-at pleasure, to suit his own views. When in emanation of Satan—the dream of un-missed, Then go in peace," smiles surplued Ritualist. The go in peace," smiles surplued Ritualist.

On Wednesday evening last, a Meeting them, of some who had laboured long and was held in the Large Room of the Wes- diligently in the great Mission work, and to leyan Mission House, Bishopgate-street, to whom the Society owed a debt of obligation receive the Rev. Wm. Shaw, (from South which it would never be able to repay. It Africa,) and several other returned Mission- was remarkable that, on his return from

The proceedings were commenced with the proceedings were commenced with the singing of the Hymn on the 447th page, "And are we yet alive?" (given out by the "And are we yet alive?" (given out by the time, the mournful news was conveyed to Rev. Dr. Bunting,) after which, the Rev. him of the recent death of Dr. Beecham.-George Osborn read the 72nd Psalin, and These were monitory circumstances, and the Rev. Charles Haydon engaged in taught the necessity of tabouring while it prayer.

The Rev. Dr. Busting then took the see, by the attendance of the friends, that the occasion on which they were assembled was felt by them, as it assuredly was by him, and by the brethren in the ministry by whom he was surrounded, to be one of great and peculiar interest. They had there several of their Missionaries who had labourand so did some few of his brethren, the time when he parted with some of them,anxiety for their comfort, health, and sucfore they quitted their native shores .-Others were better known to the friends Committee, at one or two intervals, to return home for certain important objects. sented by the Socialian. You will say that ed pure. I prove this from the very facts this I answer, No. The atonement delivers He doubted not that those Missionary brethren felt on that occasion an interest peculiar to themselves; for some of them had often heard of each other's labours, and rejoiced in each other's successes, but never until then Lal they seen each other. Altoculiar interest, and demanded their hearty thanks to God, and earnest and united supplication for his continual blessing on those who were now to be received, and on those had had the honour to begin. The brethren present were,-William Shaw,-the Apos-

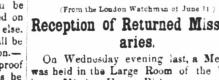
South Atrica in 1833, the intelligence was

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was day, seeing the night approached, in which no man could work. He wished to bear in remembrance the zeal and diligence of his fathers in Christ, who had gone be fore, and to imitate their bright examples. He would now touch on some particulars connected with the rise and progress of the Wesleyan Missions in South Atrica. The Mission in Albany, British Catfraria, and Bechuana contained elements of various ed in foreign and dangerous climes, and who kinds ;- it was a Mission to the colonists as had not laboured in vain. He recollected, well as to the aborigines; some of the latter lived under the control of the British Government, and others under that of their when, with many tears and with much holy own chiefs. When the Mission was first commenced, he formed Circuits among the taking long journeys, sometimes sleeping under the bushes, and assembling the conpresent, because it so happened that they had had occasion, with the consent of the -the difficulties were great, and his heart was frequently ready to break. But God was with him, and blessed him; and the result was, that the British colony in the eastern provinces of South Africa was now extensively provided with the means of grace, a large proportion of the inhabitants were under the ministerial care of the Wesleyan Missionaries, and multitudes of the rising race were being trained in their Sunand Day-schools. Beneficial results had been witnessed, not merely of a spirirual nature, in that country. The wagons of the Missionaries had made the first roadwho were carrying on the work which they tracks in Caffraria; upon those tracks traders had followed; and travellers had expressed their astonishment at what they had tle of Caffaria, who had travelled 36, years seen there. When the Missions were com-

but, though he knew there were kind hearts in the present meeting, yet he did teel somewhat of a stranger's feeling, after so long an

ed among the Committee, of the absence, in the places where he had hoped to meet



What is the Church? The family of God

Till " the slain Lamb," " once offered," comes monstrate.

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Divers in tongue, but one in speech, in soul, One Lord, one faith, and one their final goal. Baptized (it may be) in a diverse mode, But with one Spirit, that which erst abode On Him, emerging from the profluent stream, The Church's head, her bridegroom and her

theme; The same that sat in cloven tongues of flame, On those sent forth the gospel to proclaim, This is "the Church." Her glory is to own The Blood and Righteousness of Christ alone.

(FOR THE PROVINCIAL WESLEYAN To an Unconverted Friend.

LETTER IX.

UNIVERSALISM.

you the absurdity of the supposition that ther. God, it will be admitted, can do anythey at all exempt you from learning at the thing, but contradict Himself-but this very upon me to refer to the unscriptural and salist-therefore his belief is based upon an

in the second place, my limits would not, or an ably-written little work published it. allow it; but, feeling that I am addressing a our own province by Dr. McLeod.†

person of strong common sense, and one We will now pass from this error to that them, to my mind, incontrovertible : I shall be Dear friend do not be deterred by the vain -Col. ii, 3. H diness-Mark i, 24. Jus- has fallen from the tree cannot regain its accuracy.

The Universalist, on the contrary, con- we may be either with devils and the damn-

it can be shown that some part of the hu-man family will perish then the Universal-ists doctrine falls-let us see what is writ-it can be shown that some part of the hu-man family will perish then the Universal-ists doctrine falls-let us see what is writ-iten-conservation of UNITA-iten doctrine falls-let us see what is writ-iten doctrine falls-let us see what is writ-this doctrine will tend to keep you from the to keep you from the testimony of the Scrip-tures from the avidence of all bitters and the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the mingled. Now then, we are shut up to the belief the the testimony of the Scrip-tures from the avidence of all bitters and

ing themselves," than "Christ Jesus cruci- its authority or to abide by its decision.— the sunight around nim-siness as the objection of this doctrine. Hed "-a suggestion made with this very When we argue with the infidel, we can pellucid waters that reflect from their waves escape from the admission of this doctrine. I rederick Lewis from Australia, where he had laboured 22 years; James Calvert, tion of ideas been invented. They had no ing themselves," than "Christ Jesus cruci-fied "—a suggestion made with this very end in view—viz. to keep you from Christ." When we argue with the infidel, we can end in view—viz. to keep you from Christ." I answer, the objection is unfounded.— the blossoming trees of the garden of de-lights. had laboured 22 years;—James Calvert, from the Feejee Islands—the companion of the ever-memorable John Hunt, and who ples of religion; those living nearest the the secape from the autimation of this determined autimation of the secape from the secape from the secape from the autimation of the secape from the secape from the secape from the autimation of the secape from the

What is the Church? The family of God Renewed, redeemed, and sanctified by blood, This one bless'd household, raised by grace di-wine, "Cation Abel with his lamb, Faith's offering slain, Till whe him I with a blin I with a W. McK. was expressly designed, by diabolic cunning, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy that cour a single house, law given him by God would destroy the single house house, law given him by God would destroy the single house h

LETTER X. LETTER X. to render both abortive. The Unitarian that sense of the presence and love of the pres MY DEAR FRIEND,—In my last letter, I merely touched upon the doetrine of uni-merely touched upon the doetrine of uni-denies the plenary inspiration of the Scrip-denies the plenary inspiration of the the ground of controversy, and confined my-tures, and refuses to acknowledge them as faith. Where there is fear and no faith 6. Unitarians" say: "By the vicarious the ground of controversy, and confined my-self to the suggestion of a train of powerful argument connected with the nature and efficacy of the atonement. You are aware, that this subject, if fully entered upon, would involve the consideration of the attri-bates of God, his holiness, his justice, his butes of God, his holiness, his justice, his prove that He was the "true God,"* as well possession of his soul. Whatever we may mine? If so, then the sacrifice of the Son he requested that one of the General Secretruth, his mercy—which consideration would most certainly evolve the fact that "a God all mercy, is a God unjust," and only on this supposition can Universalism be receiv-ed. This supposition, it would be seen, by an examination of the case, involves an utter impossibility, a being essentially just, and impossibility, a being essentially just, and impossibility and the incomposition of the inspired writings the question of the inspired writings the question of the source of do down his life for introversy with one who bows to the deci-impossibility.

ix, 24; John ii, 24; Acts i, 24; John vi, becomes us, thirdly, to show that the bias shown that Abel "offered a more excellent Col. ii, 10; Heb 1. 3; Rev. i, 8.

Goodness-Acta x, 38. He received Divine touch the fallen vine: then, indeed, may it revealed to my own mind by the Spirit of velation: and the question between us is of every crime, stainless and holy—or with testimony of the Scriptures then Jesus Christ assumed his nature. hours of temptation I have been induced to which they had rendered such essential sersimply one of interpretation and grammatical shame and confusion, bearing upon it the could be proved to be "Very God of Very he had never been restored to the favor and reason. I have always satisfied myself

atonement for the sins of the whole world; in heaven, or damned souls in hell, and its the provision was sufficient for all—but will condition will be eternally unchangable.— Socinian, as before stated, refuses to assent theory—viz., that God is love and nothing Unitarians admit that Christ in some actually be efficient for that portion of the world only who repent and believe. The University of the could not be unsaved, —unhappy, to their decision, and as his theory will not conform to Scripture, then he is determined to their decision dec that Scripture shalt confirm to his theory- the immeasurable distance between the modes. 1. Either, by persuasion; or, 2, tends that Christ's atonement is actually ef-ficient for the salvation of all mankind irre-spective of faith or practice. We may be either with devils and the damn-the sand the saints of God! Now while time is yours, go to Him—the spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here a set at the salvation of all mankind irre-spective of faith or practice. Here our obvious course is to go to Him, destroyed the sting of death, and the power the vague speculations of Drs. Priestly and remain. Or if he succeeded in banishing we are shut up to the belief that some mode whose authority is equally allowed by the of the devil, that you may have "eternal Chapning—the revelations of God to the it, there would soon follow an entire forget- was originated for this purpose, of which Universalist and the true believer : the life" through faith in His name-and "be reasoning of men ;-and he demands other fulness of the Creator. He would know no we cannot conceive, manifestly above human "Great Teacher," Jesus Christ. Now if made unto God a King and priest forever." proof than the Bible affords, to show him more of Him than the idolator with whom conception-else admit the alternative, man

ten-open Matthew xxv., and, beginning coming to Jesus Christ; nay, I admit, that to by Unitarians-one, which if disproved, Unitarian is wrong. What do we as Chris- tures, from the evidence of all history; and will render their whole theory unintelligibile tians believe? John the Baptist gives the that he is saved by an arbitrary decree is

was expressly designed, by diabolic cunning, law given him by God would destroy for righteousness. There is no more cheer-to render both abortive. The Unitarian that sense of the presence and love of the of righteousness. There is no more cheer-before he went out, and spent 13 years in there is sin. But the living God had de- death of Christ, God lays upon the innocent man) hoped to have had the pleasure of

UNIVERSALISM. *impossibility*, a being essentially just, and controversy with one who bows to the decision of Africe writing the question of God. Having lost his confidence in the "without the shedding of blood there is no ca, now nearly thirty seven years ago. H. My DEAR FRIEND,—In conformity with my proposed plan of touching upon some of the delusions of the day, in order to show you the absurdity of the supposition that He created all things; See John i, 8; from communion with the Greator, it is two would in the Greator, it is two would as a secrifice than Cain." It follows that Christ dia, that, after so great a lapse of time, they had given place to houses, built in a square would again meet together in a Christian form, divided into apartments, and very comthey at all exempt you from learning at the feet of the "Great Teacher"—it devolves contradiction is presupposed by the Univer-the State of the "Great Teacher" is the sacrifices of the "Great Teacher" is the "Great Teacher" is the "Great Tea given to Him; see Isaiah 1x, 6; Jer. xxiii, wretched torever, unless the Deity himsen and anterior period were typical of Him. assembly, in this metropolis; but, having 6; Titus x1, 13; 1 John, iii, 16; Luke i, renewed his friendship and afforded him an anterior period were typical of Him. thus met, he would assure the meeting that 6; Titus xi, 13; 1 John, iii, 16; Luke i, renewed his friendship and anoraed him an anoraed him and anoraed him anorae baseless doctrine of Universal unconditional impossibility. salvation. this is the fair deduction; I have not 28; Phil. ii, 6; 1 Cor. ii, 8; Acts x, 36; by the promise of the atonement. If not, it does not be atonement. If not at the atonement at the atonement at the atonement at the atonement at the atonement. If not at the atonement at the 28; Phil. ii, 6; 1 Cor. ii, 8; Acts x, 36; by the promise of the atonement. If not, it doctrine of sacrine-the offering of Abel tude to God for so great a privilege. . . . Rev. xvii, 14. The attributes of God are tollows that men are yet guilty and unhappy, was merely expressive of praise, and had Mr. Hoole then read the names of the Misgrounds usually traversed in the controver-if you wish to do so, read Watson's "insti-sy with Universalists; and this, because, tutes," Simpson on the "Atonement," Atonement," Atonement," Simpson on the "Atonement," Atonement," Atonement," Atonement," Atonement," Atonement," Atonement," Atonement," Atonement," Atonement, "Atonement," Atonement," Atonement," Atonement, "Atonement," Atonement, "Atonement, "Atonement, "Atonement," Atonement, "Atonement," Atonement, "Atonement, "Aton

Hope, who travelled three years at home from a few sticks, covered with straw, -- and there and alive and well. He (the Chair-

dia, that, after so great a lapse of time, they had given place to houses, built in a square Calvert .- who had more than once exposed

hoved me to prove the truth of my first posi-body, it will appear before God bearing the body, it will appear before God bearing the body it will be body it will b tion, viz, the authenticity of the Scriptures. stamp it received in this world—either it vii, 59. He is made equal with the Father oak. So with man—once fallen, he must But the Universalist admits the truth of re- will appear before Him with joy, cleansed — Mat. xxviii, 19; John v, 23. By the bave remained a depraved creature forever. truth of God. I confess, however, that in which the relations and the remained a depraved creature forever. vice, and that was, that he and they gave say that from among these, there had arisen accuracy. I believe then that the Saviour made the up its position with glorified spirits are the up its position wits glorified spirits are the up its position wit scene was so affecting that nearly all pre- translation of the Scriptures, also, was a nosent were in tears). . . . They had had table fact. When he first went to Caffraria, remarkable perils, and toils, and privations; he had to collect the materials towards the but a day was coming, when they would not formation of the language. Several of the think that they had suffered too much, or la- early Missionaries laboured under great boared too zealously, in the blessed service deficulties in this work, but the result was of their Lord. His prayer was, that God the production of good grammars, and the would ever have them and theirs in his translation of the Scriptures by their joint most holy keeping, and that he would es-efforts.... Mr. Shaw then presented to pecially bless their devoted wives. He the Chairman several native books, amongst would now leave the rest of the service in which were, the larger portion of the Scripthe hands of his brethren, the Missionaries. tures, in Caffre, printed at Mount Coke; a He wished it were possible to hear them all; Wesleyan Hymn book; an Abridgment of that, however, would not comport with the the Liturgy, with the service as used in limits prescribed for that service. As Mr. Wesleyan congregations; and a monthly Shaw had been away so long, and as they periodical, in English, published for the behad watched his progress with so much in- nifit of the English congregations and of the

a the dist verse, lrad on be end of the calls to rependent to the call to rependent to the calls to rependent to the calls to rependent to the call to rependent to the calls to rependent to the call to rependent to the calls to rependent to the call to rependent to the calls to rependent to the call the rependent to the

his intention to go to the chief krael and date his despatches " from the capital ;" but when he got there, he found it to consist of 'en or twelve straw-huts, such as had been described! There was no Caffre who possessed an article of dress, when he (Mr. Shaw) arrived amongst that people ; except bullocks' hides, which, after some preparation, they merely threw across their shoulders. Nor had they any implements or utensils,-there was for instance not a plough in the land. Such were some of the features that marked their barbarous state, when Wesleyan Missionaries went amongst them. But now what had been wrought? The country was dotted with nice Mission villages, on which straw huts Statious, especially on the Sabbath-day, they were decently clothed; and he knew many who would not disgrace even a congregation in England. Could his hearers visit Caffreland, they would find hundreds of the natives able to read the New Testament ;and it was indeed a pleasant thing to see a Caffre congregation standing in devout at-

tention during the reading of the liturgy; for even the liturgy had been translated into their languge, and was used in the fore-

sy with Universalists; and this, because, first, with you it would be unnecessary, and in the second place my limits would not or an ably-written little work published in xviii, 20; John iii, 13; Omniscience-Mat. 61. Omnipotence-Isaiahix, 6; Mat. xxviii, to sin must continue forever, unless the sacrifice than Cain," but by supposing he her own life in order to save the lives of person of strong common sense, and one We will now pass from this error to that 01. Omal potence-isaian ix, 0; alat xxviii, to sin must continue loterer, unless the recognized in that offering the vicarious her own life in order to save the lives of who appreciates the truth, I shall merely of the Uaitarians; before doing so, once 18; Rom. 1x, 5; John x, 18; Eph. i, 21; Deity himself stoop to the recognized in that offering the vicarious others, and who had laboured hard for the Wisdom the first proposals of peace. The ivy that death of Christ-the Lamb slain from the benefit of dark and benighted Feejee.

