

know how we may be saved. Born, baptised, and educated within the pale of the Christian Church, and from infancy trained up in the principles of Christian truth, we ought to be well acquainted with this gracious plan, so far as it has been revealed; and no well informed Christian will deny that it has been revealed, and that fully enough to be comprehended by those who are spiritually minded. But let us take good heed to our ways, and measure our steps with caution. Let us take care that in doing our great work we do not build on a false foundation. Let us not fall into the error of supposing that we are asked to work unaided, or imagine that the success of our work depends entirely on our own efforts, wisdom, or goodness. It is thus that tens of thousands have gone down to the grave, with their work still unfinished, and their souls ruined. Tens of thousands who might have done their soul-work, are now without a single plea for having neglected it, and endure the awful penalty of their obstinacy and folly, beyond the realms of hope. It is terrible to think of it, but it is true. Let us therefore avoid the fatal snare into which so many have fallen; and let us not rely on our own strength in doing a work which no learning, no talents, and no human agency whatsoever, will enable us to accomplish without divine aid. No power on earth can save us without a higher agency. No mere arm of flesh can deliver us. We are feeble as the rush, and bruised as the reed. We have no righteousness of our own to plead. On the contrary, we are vile in the sight of God, and addicted to evil continually. But there is one who is not ashamed to call us His brethren, through whom we are, on the Christian battle-field, and in the heavenly race, more than conquerors. We ought therefore to remember—and we ought to remember it with unfeigned gratitude—that Jesus Christ is the Lord our righteousness—that He is “the way, the truth, and the life,” and that there is “no other name whereby we must be saved.” Let us then proceed with our work with this very plain and simple fact before our mind. We “are saved by grace, and that not of ourselves, it is the gift of God.” True. Still we are positively called on to do our part, but not the whole, or even the principal part of the work. Christ has

worked out a perfect righteousness for us, and through it we are forgiven and accepted. He is for us, to us, and in us, “all in all.” If not, we are not trying or desiring to be saved. He “is made to us wisdom, righteousness, sanctification, and redemption,” and in all these He is a complete Saviour—a Saviour “able to save to the uttermost those who come unto God by Him.” His atoning work is altogether independent of us, and we can add nothing to render it perfect or effectual. Its application also does not depend on us, but is the work of the Holy Spirit. Yet we are to be “fellow workers together” with Him who “trode the wine press alone.” Christ’s work on the cross is perfect and all-sufficient, without any thing which we can do; and yet God says “Be ye saved.” These words certainly do not mean that we can save ourselves without Christ, but they most undoubtedly mean that we are piously, humbly, and intelligently, to use the appointed agencies for the securing of our salvation. “We have redemption through faith in His blood;” and His blood, we know, “cleanseth from all unrighteousness.” Jesus is “the Fountain opened for sin and uncleanness.” “Whosoever believeth in Him shall not perish, but shall have everlasting life.” Thus far the plan of salvation is clear enough; and it is a matter of astonishment, as it is also a matter of the deepest sorrow; that too many remain ignorant of it all their life time. It is owing to this miserable and inexcusable ignorance that the real nature of our work, in the matter of salvation, is not properly comprehended, and its importance is not rightly appreciated. And it may be remarked that the very fact that Bible readers continue in such ignorance, unpardonable and sinful as we pronounce it to be, adds another testimony to the terrible corruption of our nature. In the remarks which follow the above, the subject is treated in a more pointed and practical form.

BUCKINGHAM AND CUMBERLAND.—We understand that this very important charge is soon to be vacant, owing to the translation of the Rev. Mr. Smith to Belleville. It is desirable that such a vacancy should be filled as soon as possible. As the Rev. Mr. Smith has been for some time clerk of the Presbytery of Ottawa, communications regarding supply may be addressed to the Rev. Mr. Sieveright, Chelsea.