

fits of the gospel, as well as the soul. It is to rise from the grave a beautiful, a perfect, a sanctified and a renovated body. No heathen ever taught this doctrine. Philosophers speculated about the soul's immortality, but they never dreamed of the body's resurrection. But this truth Christianity with trumpet-voice, hath sounded out far and wide, and will continue to sound till it reaches the ends of the earth. The victory over the grave will then have been gained.—The triumph over Satan will be complete. In all this, the Calvinist rejoices. Infidels may bring up their stale objections; sceptics may scoff and jeer, scorers may ask how can these things be—what of the cannibal?—what of the body being renewed every seven or ten years? But in reply to all these, the Calvinist more than any other man can say, and with greater joy and confidence—"This is part of the plan of my heavenly father; he has ordained it, and whatsoever he has ordained must come to pass."

So with the glory and the blessedness of heaven. The Calvinist has a firmer hold of these than another man. According to his views, peopled heaven must be, it cannot fail, the time is fixed, the number is fixed, the very persons are determined. God has decreed all this; there is no denying of all this; nor deny it would he, if he could, he rejoices in it, he glories over it. On this very account we would say the joy of the Calvinist in the glories of heaven as revealed in scripture is the clearest, purest, firmest, strongest of any man on earth. His verily is "a kingdom which cannot be moved."

Such are some of the moral effects which, we consider, Calvinism produces. We leave them with the impartial reader. If they be such as we have described, who would wish to ignore them? Who would not rather glory in them as the pure doctrines of grace? And now when about to conclude, how can we conclude better than by quoting a paragraph of Isaac Taylor, the celebrated author of "The history of Enthusiasm," contained in his "essay upon Edwards on the Will"—a paragraph which, at the present moment, is full of significance. "Whatever notions," says he, "of an exaggerated sort, may belong to some Calvinists, *Calvinism as distinguished from Arminianism*, encircles or involves *great truths*, which, whether dimly or clearly discerned, whether defended in scriptural simplicity of language, or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas. Yet surely whoever is competent to take a calm, and independent, and a truly philosophic survey of the Christian system, and can calculate also the balancings of opinions, the antitheses of belief—will grant that if Calvinism, in the modern sense of the term, were quite excluded, a long time could elapse before Evangelical Arminianism would find itself driven helplessly into the gulf that yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism."

QUEM PUTAS.

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