

now held in Edinburgh, of all those who have obtained spirit licenses, at least four-fifths of the entire number would disapprove of any attempt being made to re-open the public-houses on Sundays."

PROHIBITORY LIQUOR-LAW.

An address to the people of Canada has been issued by the Executive Committee of the Canadian Prohibitory Liquor-Low League. After referring to the disappointment experienced by the friends of the cause, in reference to the Bill introduced last Session, the address proceeds:—

Though disappointed, we are by no means discouraged. The present position of the question may be regarded as a great moral triumph—the principle of prohibition has been conceded, and its necessity admitted by the action already taken; and surely it can be no Herculean task to remove, at an early date, the paltry ostensible objection as to a matter of form.

In view of what lies before us, it is of the utmost importance that the agitation upon this question be unremittingly kept up and universally extended, in order that a still stronger appeal and a more urgent request may await the Parliament at its next session, and also that the minds of all classes of the community may be prepared to sustain and carry out the provisions of the law when it is obtained.

As an additional reason why strenuous efforts ought now to be made, to secure the speedy enactment of a prohibitory law, the committee would refer to the fact that such a law will soon be in force in the neighbouring State of New York, whence, as a necessary consequence, we may expect a large influx of drunken, riotous, dissipated, gambling characters—the imported refuse of foreign distilleries and gin-shops. The law is now therefore a necessity, not merely as a preventive to home vice, but a protecuvo from foreign villany.

The Committee would further direct your attention to the fact, that not only is prohibition already the law of the New England States, and is likely soon to become the law of the Union, but also that in Great Britain the subject is rapidly assuming an aspect of importance, and is eliciting earnest public discussion. Let us, in this respect at least, strengthen the hands of those with whom we are so closely allied, and to whom we are so deeply indebted, by taking the lead in this matter.

After adverting to the necessity of funds for the employment of lecturers, &c., the Committee close their address with the following appeal:—

In conclusion, the Committee would earnestly urge upon your consideration every motive to induce you to co-operate with them in their humane, philanthropic, and patriotic endeavours to rid our common country of the unrighteous and baneful traffic in intoxicating drinks.

We appeal to you *as men*, in behalf of your unfortunate brethren, impoverished, degraded, and imbraced by strong drink—in behalf of their deserted, maltreated, and murdered wives and mothers—and in behalf of their ragged, wretched, uneducated, and uncared-for children.

We appeal to you *as patriots*, in behalf of your country, whose prosperity is retarded—whose character is lowered—whose resources are squandered—whose taxes are increased—and whose liberties are endangered by the nefarious but legalized trade in rum.

We appeal to you *as Christians*, in behalf of every good work, which is either impeded or counteracted—of public morality, which is outraged and debased—of our holy religion, which is dishonoured and disregarded by this demoralizing but sanctioned business.

As men, therefore, who have a fellow-feeling with your species, and sympathise with the hopes of humanity—as patriots, who desire the present progress and anticipate the future greatness of your country—as Christians, who pray for the salvation of men and the glory of God, we entreat you to use your influence and employ your means to obtain and enforce a stringent Prohibitory Liquor Law.

THOUGHTS ON GOD'S SOVEREIGNTY.

Those who maintain that God, from eternity, loved all men alike, and, consequently, that he does the same in time towards the salvation of every man, cannot go even so far as the Pharisee. His language was, "God, I thank thee that I am not as other men are—extortioners, unjust, adulterers, or even as this publican." But when those of the above sentiments see extortioners, adulterers, or any other profligate sinners, their language must be, "We thank ourselves that we are not such as they are; God from eternity loved us no more than he loved them; and, consequently, he did no more in time towards our salvation, than he did towards theirs; and therefore, that we are so much better than they, is not owing in the least to any distinguishing goodness in God to us, more than to them, but to our own distinguishing goodness, which has made us to differ so much from them." How exceedingly unbecoming would such language be in the mouth of a Christian; how contrary to the whole tenor and tendency of the gospel, which is designed to humble the sinner, and exalt the Saviour! But I rejoice there is great reason to hope that many thousands are to be found among the Armenians who would be very far from using such language. They are often heard to confess before God, with great humility and self-abasement, that the enmity of their heart was such, that they never would have come to Jesus Christ, except it had pleased the Father, of his sovereign and eternal love to draw them. With them I desire to spend a happy eternity, joining in a new song, and singing to the glorious Lamb in the midst of the throne. "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"—(Rev. v. 9.) I cannot, however, help thinking that their experience as Christians, and their professed sentiments as Armenians, very ill agree. They admit, however, that there are some whom God loves with a distinguishing love, and they describe them, according to John xiv. 21—such as fear God, love Jesus, and keep his commandments; that is, such as are really godly. But the question is, how do sinners become godly? Is it of God or of themselves? If it be of God, did he not love them with a distinguishing love before he made them godly? And was not his making them godly the effect of his distinguishing love? I appeal unto all who have felt the love of God shed abroad in their hearts. Whence is it, brethren, that you delight in the ways of holiness, while others delight in the ways of sin? Is it of God, or of yourselves? I am sure the language of your heart this moment is, "Not unto us, not unto us, but unto God be all the glory of this work; with everlasting love hath he loved us, therefore with loving-kindness hath he drawn us." Then you acknowledge, with thankfulness, that it was of God's distinguishing love to you he made you godly. You love him, because he first loved you.

Such scriptures as John xiv. 21—"He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him"—are very precious portions of God's word. But they do not refer to God's love to his people from eternity, or unchanging purpose of saving them, but to his delight in them, and the sweet experience

they shall have of his love shed abroad in their hearts, when they are enabled by grace to walk in the ways of his commandments. For instance, God's purpose of saving David was the same, when he grievously offended in the matter of Uriah, as it was before he had committed the offence; yet, as a God of infinite holiness, he could no less than be exceedingly displeased with his sin, and as an offended Father, he chastised him for it. If God's dear children forsake his laws, and walk not in his judgments—if they break his statutes, and walk not in his commandments, they shall not have sweet manifestations of his love, but he will visit their transgressions with a rod, and their iniquities with stripes; yet his loving-kindness shall not be taken from them, nor will he suffer his faithfulness to fail.

The doctrine of God's sovereignty in bestowing his favours, without any regard to worthiness in the receivers, is far from being discouraging to those who are convinced that they deserve only everlasting misery. If you were about applying to some superior for an undeserved favour, and should his character be represented to you as a person who never bestowed any favours on the undeserving, would you not be greatly discouraged to apply? But if, on the other hand, he should be represented to you as a person who always bestowed his favours for his own sake, without any direct regard to worthiness in the receivers, you would be greatly encouraged to make application, and hope to succeed. God is a sovereign who bestows his favours altogether for his own sake. "He will have mercy on whom he will have mercy." Though unworthy, cast yourself at his feet, and pray that he would glorify his grace in saving you, and you shall certainly find that he delights in mercy.

Some of you may be convinced that the doctrine of election is clearly taught in the Scriptures of truth, and yet the preaching of this doctrine, in a measure, alarms you, and makes you uneasy. Wherefore, brethren, does the preaching of the doctrine of election alarm you? Is there something alarming in the thought, that God has designed to save sinners? All Christians are agreed that every holy man shall be saved. None deny that all who fear God and keep his commandments shall be happy for ever. Now, I would beg leave to ask, are you able to be truly holy without the operation of God—without his working in you both to will and to do of his own good pleasure? I am sure you are far from thinking that you are. If, then, you are not able to be truly holy without the operation of God, you are not able to be holy without the eternal purpose of God, (which is the same as election,) for it is impossible God should act in any thing otherwise than according to his eternal purpose. But if you are able to be holy without the operation of God, and consequently without the purpose of God, you are quite welcome to be. The purpose of God will never prevent you. According to his eternal purpose, he makes thousands of sinners holy and happy. You will not, in any measure, be alarmed at any of the decrees or purposes of God. He has decreed nothing but good. Nothing, nothing but the pure streams of salvation flow from the blessed fountain of the election of grace. Keep this always in view, and pray that you may feel in yourselves the workings of the Spirit of Christ, mortifying the works of the flesh, and drawing up your mind to high and heavenly things, then (to use the language of the divines of old) you will experience this doctrine full of sweet, pleasant, and unspeakable comfort.

To know the truth as it is in Jesus, is of the greatest importance. We are sure God will own and bless nothing else, to do real good. There is nothing but truth, in its own native and glorious simplicity, that is fit to nourish, comfort, and establish your souls. And it certainly must be the duty of all to use proper means with diligence and perseverance, to obtain this valuable