

their readers, they are better calculated to confirm them in their previous sentiments. Not so "The Christian;" it has ever given, and shall continue to give, while we have the controul, of both sides of all the questions connected with the present and future happiness of the human family.

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**Calvinism**—No. 2, by Poco, has just come to hand. It is a masterly production. It almost tempted us to issue an extra form of eight pages; but it must stand over to await the decision of our readers. The writer has proffered his aid to increase the interest of this work. It is to be hoped that it will be responded to.

Br. Jackson and Elderkin's article, commenting on our reply to Br. Church, we regret to inform them came too late for this number. It shall have our earliest attention; and all the notice which its merits demand.

**A Query**.—John's testimony chrp. vi. 29, Ephes. ii. 8, and Phil. i. 29, are quoted to prove that God who is the giver of all good is in some way or other under obligation to send down his Holy Spirit to implant saving faith in a sinner's soul; and then, and not till then, can they have that faith which is necessary to obey the Gospel. They exultingly exclaim that the above passages sustain the doctrine.

"Will you or some others crite confer a favour by laying before the readers of 'The Christian' an illustration of the above passages in harmony with the general tenor of the scriptures? By so doing you will confer a favour on your brother in the bonds of peace." "C. S."

We have no room for an elaborate answer. We would remark, however, by the way, that Faith is no doubt the gift of God in the same sense that he imparts all his blessings. He gives us our daily bread, health, strength, and all the blessings which we enjoy, but they all flow through, the use of the means which he has ordained. Thus it is in the kingdom of grace. He sent out his apostles to preach that every creature might believe. He gives faith by giving us testimony to believe. "Faith comes by hearing and hearing by the word of God." See John xx. 30, 31, xvin, 20. Romans x. 14, 15, Hebrews xi. &c. &c. Now if faith comes by hearing and believing the word of God it cannot come by the direct influence of the Holy Spirit without the word, unless God has two ways of imparting faith.

And the fact that the Saviour declared that the world *could* not receive his spirit shows that a sinner must first believe before he can receive the spirit. Thus it was in the days of yore—"After that you believed you were sealed with the Holy Spirit of promise," John xiv. 17, and Ephes. i. 13. But men seem to have studied systems more than the Oracles of God, for they contradict both Jesus and our Apostle, for they say that the world *must* receive the spirit to impart faith, and that *before* they believed they received the spirit to impart faith!! Well, they must answer for it.

1. The first passage quoted speaks not in favour of the sentiment. Read it. The Jews inquired of the Lord, "what shall we do, that we might work the works of God?" He answered—"This is the work of God that ye believe on him whom he hath sent." There is nothing here relative to the question.

2. The second passage does not say that Faith is the gift of God. No grammarian dare to assert that the word "*that*" in the passage refers to faith. See Note No. 13, on Mr. Mack's letter, in last number.