

this striking passage of Scripture, and applied them to the special objects of the day.

After sermon, Mr. Clarke, in a concise manner, opened up the spiritual grounds, nature, and mode of ordination to the office of the Ministry.

Mr. Quin having satisfactorily answered the questions required on such occasions, was set apart to the office by a solemn and affecting prayer by Mr. Clarke, and by "the laying on of the hands of the Presbytery;"—and then cordially welcomed by the brethren to take part and lot with them in Gospel labours.

Thereafter, Mr. Gordon, of Gananoque, made a most earnest and affecting appeal to the young Minister. He presented a full and faithful enumeration of the duties and qualifications of the office—an eloquent and moving description of the vastness and arduousness of the work, and greatness of its responsibilities; but, at the same time, the all-sufficiency of the divine promises, and blessedness of the rewards connected with the faithful discharge of the office.

The Rev. Wm. Rintoul, of St. Gabriel street Congregation, Montreal, next addressed the people, clearly exhibiting and strongly and affectionately impressing on them the Christian duties of the Pastor devolving upon them by the Pastoral relation.

In his address he showed the scriptural duty of giving such a liberal support to the minister as was absolutely necessary for the free and efficient discharge of the manifold and weighty duties incumbent upon him—this part of the people's duty being all the more urgent from the position of the Presbyterian Church in Canada, whose ministers, in order to maintain inviolate the supremacy of Christ, had thrown themselves entirely upon the people for their support, in the hope that the Gospel would open their hearts to give liberally as God had prospered them, "for the work's sake." Mr. Rintoul pointed out the great importance of a regular attendance on the preaching of the word, and other divinely appointed ordinances, and the necessity of a hearty co-operation on the part of all the office bearers, members, and adherents of the church, in all those evangelical and benevolent plans for the conversion of the world, and edification of the body of Christ. He showed that towards the constitution of a proper scriptural church, it was necessary that there should not only be one to preach the word and dispense the sacrament, but elders, deacons and members, all working in their respective spheres, for the furtherance of the Gospel and extension of the Kingdom of Christ. The necessity of the use of much fervent prayer for God's blessing on the relation then formed was strongly urged.

The services of the day were then closed by an impressive prayer by the Rev. Donald Gordon, Missionary from the Free Church of Scotland, labouring at Lingwick, C. E.

The Christian duty of hospitality was not overlooked;—dinner having been provided (by the considerate arrangement of the congregation, in one of their houses) for the Ministers and friends (some of whom came from a distance) present at the ordination, which was well attended.

The Presbytery and Congregation desire to express their gratitude to the Sheriff and other authorities for the cordial manner in which the use of the Court House was given.

Several of the Brethren proceeded to Osnabrock, on the following day. An appropriate Sermon was preached by Mr. Rintoul. An address was afterwards made by him in which he, in a luminous manner, stated the Scriptural grounds and reasons for the separation from the Synod in connection with the Church of Scotland, which took place in July, 1844.

Mr. Gordon then made an appropriate and affecting appeal to the Congregation on the nature of the Pastoral relation and the mutual duties and privileges which it involves; and Mr. Clarke closed the solemn Services of the day with prayer.

The Township of Osnabrock was originally

settled by Dutch Refugees, driven from the United States during the American Revolution, for their attachment to the British Government. They are, in general, attached to Presbyterian principles; and, although some have joined other Christian bodies, a large portion of the population is disposed to adhere to the Presbyterian Church of Canada.

The spiritual progress of the Township has been greatly retarded by the unfaithfulness, at one time, of those who undertook the oversight,—and by a subsequent train of untoward circumstances.

Upon the whole, and taking an impartial survey of all the circumstances of this united charge—while there exists abundance of stirring motives to stimulate a zealous and right-hearted labourer to enter upon this important field, and, while there is every reason to think that Mr. Quin possesses high gifts and qualifications, and such, as in many respects, adapt him for the field,—there are, at the same time, peculiar elements connected with it which render his work difficult, and which require much self-denial on the part of the Pastor, and a most hearty and vigorous co-operation in all his labors and plans on the part of all who adhere to the cause which he represents.—Communicated.

REVIEW.

The Atonement of Christ, chiefly in relation to the great question, Was it for all mankind, or for the Elect only? By Robert Feden. Toronto, 1850, pp. 66.

This pamphlet contains an exposition of the author's views respecting one of those points wherein his opinions are widely at variance with those taught in the Westminster Standards, and his promulgation of which has accordingly led to his separation from the Presbyterian Church of Canada. In the Confession of Faith it is explicitly taught (III. 6.) that "the elect being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith into salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." Again it is said (VIII. 8.) "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same."—In opposition to these views the author of the publication before us avows his belief that Christ died "for mankind sinners generally, and not exclusively for the elect"—that he suffered as the substitute not only of those who shall ultimately be saved, but of those also who shall finally perish.

After some general observations on the doctrine of the atonement, the author proceeds to quote certain passages of scripture which seem to favour his peculiar views. His chief efforts, however, are directed to an exhibition of objections to the doctrine of a definite atonement. We do not deem it necessary at present to refer to his arguments from scripture, as we conceive that these have been satisfactorily enough disposed of in the articles on the extent of the atonement, which appeared in two late numbers of the *Record*. We shall therefore confine ourselves to a consideration of the objections stated. These are very numerous, inasmuch that if their strength bore any proportion to their number, we might well regard them as truly formidable. We do not, however, apprehend that there will be much difficulty in replying to them all.

The first objection which the author states is, that a definite atonement is inconsistent with its nature. Now we believe that proper view of the nature of this atonement, constitutes one of the strongest proofs that it was made only for those who shall finally be saved. The atonement, as

the author admits, was a substitutionary work.—It was made in the room and stead of others; it was thus intended to expiate the guilt of those for whom it was made. Therefore, therefore, Christ purchased a right of deliverance from condemnation on behalf of those for whom he suffered. It would consequently be inconsistent with our views of Divine justice to suppose that any whose guilt was expiated by Christ, should remain for ever under condemnation. In short, on the supposition that Christ suffered as a substitute, there is no intermediate doctrine which can be consistently maintained, between that of a definite atonement on the one hand, and of universal salvation on the other. If Christ expiated the guilt of all, the views of universalists are certainly less inconsistent than those of Arminians. But how does our author urge the nature of the atonement as an objection to our doctrine? His mode of reasoning on this point is certainly strange. We believe, and he is aware that we believe with him, that Christ did not endure the identical sufferings incurred by sinners; but that their value arose from the Divinity of his person. Now the author states that if the doctrine of identical sufferings were correct, then the atonement must be definite. He then proves that this doctrine is incorrect, and having succeeded in this, concludes that the atonement is not definite. He thus attacks a position which we do not defend, and having shown that this is untenable, he supposes there is no other ground which we can occupy—this is all he does—not a single word is said to illustrate or enforce his objection.

The next objection which is urged is, that "there are no passages in the word of God which expressly assert that Christ died for the elect only." We shall not here stop to shew that there are many important doctrines confessedly true, which are not expressly taught in scripture, but only deducible from it by good and necessary inference. We at once affirm that the doctrine of a definite atonement is expressly exhibited in the word of God. Not to multiply quotations, is it not predicted of Christ that "He shall see of the travail of his soul and be satisfied?" Are we not told that "if when we were enemies, we were reconciled to God by the death of His son, much more being reconciled we shall be saved by His life?" Is it not written "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Do not these passages of scripture plainly teach that the benefits of salvation will be enjoyed by all for whom they were purchased? that all those who were reconciled by the death, shall be saved through the life of Christ?

It is further objected that "if there are any for whom no atonement has been made, their salvation is a moral impossibility." "For such no door has been opened up into spiritual pastures." If there be any force in this objection it will be found to militate against the justice of God's providential arrangements, and thus to land us in conclusions from which the author must shrink. It is not a matter of argument but a matter of fact, that God in his providence has left millions of our fellow creatures for many ages without any provision of ordinances and means of grace. "For them no door has been opened into spiritual pastures." They perish for lack of that knowledge which had God so willed it might have been conveyed to them. When our author will have fully considered and explained this fact, he will need no further refutation of his own objection, and will moreover learn to be somewhat more cautious in advancing statements as to what the justice of God requires him to do. But when it is urged that our doctrine renders salvation a moral impossibility to some, we cannot but remark that it