

questions of the day; which related to social order, education, temperance, sabbath observance, and such like. Its voice would be heard with respect, in the Council of the Province, and in the Halls of the Legislature. The union would mark an era in the history of the church of this Province, and of the world, for were it consummated here, an impulse would be imparted to union all over the face of the globe. Let it not be forgotten that the union of the Burgher and Antiburgher Church in this Province disposed those bodies to unite in Scotland, and so it will be again.

Fathers and brethren, we must unite. God in his providence is calling upon us to unite. The religion of Christ in our land is powerfully beset by a bold, reviving Romanism on the one hand, and by a subtle, busy, well-organized infidelity, on the other. Both would in a great measure be disarmed and driven back, were we to unite. I close by introducing one to you, whose words the Free Church, not less than we, are disposed to listen to with reverence, one who claims us both as alike in Christ. Hear our common father, the reformer of Geneva; who, as he lays his hands upon us both, as members of his family, thus says in the earnestness of his affection; "Keep your smaller differences, let us hear no discord, on their account; but let us march in one solid column, under the banner of the captain of our salvation, and with undivided counsels, form the legions of the cross upon the territories of darkness and of death."

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### THE MORAL EFFECTS OF CALVINISM.

In this article, we purpose to take a short review of Calvinism, in its varied bearings on the religious world. We are induced to do so for several reasons; and particularly for two. First—there are strong attempts at present, in some quarters, to misrepresent and cast it into the shade. It is right that its true character should be understood and vindicated, and that it should be presented to the world in its genuine colours. Second—Revivals are everywhere taking place. In these we greatly rejoice; and, in cases not a few, we believe them to be the work of God's Holy Spirit. An earnest desire is felt that such awakenings may take place among ourselves; and there is a solemn call from several portions of our church that every lawful and scriptural means should be put into operation, calculated to bring about such a desirable end. All this is right. It is just what it should be. No Christian will object to it. Instead of obstructing such measures, he will bid them God speed, and give them a helping hand. But in the excitement of such revivals, sometimes—we might say frequently—it occurs, that men consider means everything, and the work of God, as comparatively nothing. To say the very least, the electing power and sovereign disposal of souls on the part of God, are apt to be kept in the back ground, or to be considered a mere secondary matter. We hold that, in all attempts at revival, instead of being viewed as secondary, they ought to be reckoned as primary. They ought to occupy the front ground. Never should they be lost sight of. As the white plume of the bravest warrior, or the waving flag of the standard-bearer, on the