

and only more illustriously unfolds the truth that God is love. It is not *taken from* infinite benevolence, but added to it, if we may so speak. And this *added speciality of grace*, this gracious sovereignty of bestowment *in excess of that unmeasurable love to the whole race*, from which sprang the plan of salvation, does but increase its radiance and glory." This extract speaks of a "special electing purpose," by which euphonious expression, we presume, the writer means, the doctrine of the unconditional election of a certain and definite number to faith and consequent salvation, and speaks of it as added to infinite benevolence. Now we ask how can anything be added to *infinite* benevolence? Besides, the extract declares that this "special electing purpose" is *in excess of that unmeasurable love to the whole race*, from which sprang the plan of salvation." But the Bible teaches that the love of God in which the plan of salvation originated is the greatest manifestation of his love. Does not the Apostle John teach, that the love of God, from which the plan of salvation sprang, is the greatest display of love, when he says, "Herein is love," herein is the grandest manifestation of love "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (i John, iv, 10.) Paul agrees with John, in this view; for he reasons, that if God has given Christ to us, there is nothing else which, with him, he will withhold. "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." (Rom. viii. 32.) If God, in giving Christ bestowed the greatest gift of his love, there is nothing else which he will withhold, when it can be wisely bestowed. The unmeasurable love of God from which the plan of salvation sprang is the greatest possible love, and therefore there can be no love in excess of it. It is by the belief of this love, as revealed in Jesus, and flowing in the channel of his atonement, that the soul is restored to God; the Spirit uses the truth respecting this love as his *regenerating instrument*.

A.

INTELLIGENCE.

ORDINATION SERVICES AT JEDBURGH, SCOTLAND.—The ordination of Mr. George Peill to the pastorate of the Congregational Church in Jedburgh, took place on Thursday, Dec. 17, 1863. The solemn and interesting services commenced at eleven o'clock, the following ministers, who occupied the platform, taking part, viz. :—The Rev. Professor Taylor, Kendal; and the Rev. Messrs. Crombie, Melrose; Mitchell, Hawick; Munro, Hawick; Brown, Galashiels; and Cron, Langholm.

After suitable devotional exercises, conducted by the Rev. Mr. Munro, Hawick:

The Rev. Mr. Brown, of Galashiels, preached an appropriate sermon from Psalm lxxxvii. 2,—“The Lord loveth the gates of Zion more than all the dwellings of Jacob.”

The Rev. Mr. Crombie, of Melrose, gave a short address on the nature and import of ordination, after which a solemn prayer was offered up by