

upon the exhibition of so malicious a spirit against God's beloved son, as this Christian-trained philosopher.

In regard to sacrifices, it may be well to note, in passing, their objects in the Divine system of ordinances, under the old dispensation. The design of sacrifice was, (1) to impress upon the mind of the offerer the sinfulness of his condition; (2) to encourage his hope of forgiveness through the propitiated favour of the Deity; (3) to teach him that the pardon of sin was connected with the shedding of blood; and (4) to typify, and point to, the coming sacrifice of the Lord Jesus Christ.

On the supposition that God designed to teach the atonement of Jesus Christ through the Jewish sacrifices, we have an important admission through Mr. Gerrit Smith in favour of the plan as an effectual and thorough one. For, says he, "The atonement would not be held to at this day, if Paul had not taught it. Paul would not have taught it had he not been a Jew. The Jews would not have received it out for their faith in animal sacrifices." So that the infidel unconsciously concedes the importance of Old Testament training in its relation to the work of Jesus Christ, as unfolded more fully in the New Testament.

Whether Paul said much, or "little," about the atonement, may be discovered by the biblical reader in searching the Epistles to the Romans, Galatians, Ephesians, &c.; whether, had he said more, it would have pleased Mr. Gerrit Smith better, may be inferred without reading. The assertion that "Jesus did not teach the atonement" forms, in all probability, a part of the "superior" revelation, or gospel according to Mr. Gerrit Smith. Our Lord taught the atonement, according as the people were able to bear it. The following passages are sufficiently explicit. "I am the good Shepherd; the good Shepherd giveth his life for the sheep." John 10: 11. "I lay down my life for the sheep." 15. "Therefore doth my Father love me, because I lay down my life, that I might take it again." 17. "And I, if I be lifted up from the earth, will draw all men unto me. This he saith, signifying what death he should die." John 13: 32. "Greater love hath no man than this, that a man lay down his life for his friends." 16: 13. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whoso believeth in him should not perish, but have everlasting life." John 3: 14, 15.

2. Nature declares that mere repentance is not sufficient to remove the transgressions of the past. Mankind have in all ages resorted to sacrifices and to self-inflicted pains and penalties with a view to propitiate the Deity. This unquestioned fact shows, at least, that the natural conviction of the race is not inconsistent with rigorous views of the Divine justice, and the necessity of gaining God's favour by other means than mere penitence. Mr. Gerrit Smith has precluded himself from taking advantage of the plea that pagan sacrifices are the traditional remnants of ancient revelation; for, in order to meet other ends of his argument—and it has many loose ends—he maintains that the divinely constituted system of Jewish sacrifices was borrowed or stolen from the heathen. He admits that the whole world, Jews and Gentiles, "attributed to God a burning wrath which blood and suffering could alone appease." We put it to him, then, that if the pagans, including the enlightened Romans and Greeks, as well as the Jews, resorted to sacrifices, as part of the "religion of nature," is not the concession fatal to his own views of the facility with which God, in the light of nature, can be supposed to forgive sin?

According to Nature and Providence, great blessings and benefits accrue to individuals

through the agency of others. The merit, rank, or influence, of a third party, prevails, to rescue a private or public offender from punishment, and to pardon the guilty. In times of emergency, Providence has, not unfrequently, raised up distinguished personages to save nations from temporal and political destruction. These, and similar principles and facts, do not, indeed, cover the whole ground of an atonement; but they are sufficient to show that a Mediator, and even a suffering Mediator, is a doctrine which neither Nature nor Providence frowns upon with the scorn of Mr. Gerrit Smith.

It is also a fact, in Providence, that the atonement meets the wants of sinners of every class and condition, in every country, and in every age. Nature never uttered, in all her history, a more accredited truth than that "the blood of Jesus Christ cleanseeth from all sin." Tens of thousands out of "the masses in ruins," and out of every grade of life, in all generations, confront skeptical philosophers with this witness of human experience: "I know in whom I have believed," "in whom we have redemption through his blood, even the forgiveness of sins." "God commendeth his love towards us, in that while we were yet sinners, Christ died for us."

It is to be regretted that a man whose name has been intimately connected with various philanthropic movements for many years, and who, we understand, was once a member of the Presbyterian Church, should have committed himself to views so directly opposed to the word of God. Let it warn men of similar mental constitution and tendencies, that safety consists in adhering closely to the statements of God's revealed word. Without the Bible, the most talented and gifted man is like a ship without compass and rudder, or like the balloon, which may, indeed, soar aloft, but is at the mercy of every current, without any controlling or regulating power. Such men, with all their brilliancy, are unsafe guides, false teachers, "professing themselves to be wise they become fools."

FAMILY RELIGION AND ITS INFLUENCE ON THE CHURCH.

One of the best securities for the growth and prosperity of a Church, is to be sought in a faithful exhibition of religion in families. Here is a law of increase, which God has incorporated in his Church, and by which he designs to give it strength and encouragement. But why is it—the question is asked with grief and pain—why is it that so many children, so many apprentices and servants are seen to grow up, or to live many years in Christian families, without any regard or even respect for religion? It is because their parents, guardians, or masters have that sort of piety which can flourish only, like Peter's sword, on great occasions. Then, perhaps, they appear to have an excess of piety, and put forth many awkward efforts to do good in their families, of a character, it may be, to give them a permanent disgust for religious things. But when the great occasion is past, their work is done up. A spirit of worldliness now rolls in again, a want of conscience begins to appear, a light and carnal conversation to show itself. The preaching of the gospel is very critically, and somewhat wittily, canvassed on the Sabbath. The day itself, in the meantime, fares scarcely better than the preacher. It is shortened by degrees at both ends; sometimes even by a newspaper, or some trifling conversation, in the middle. There is no instructive remark at

the family prayers, and, perhaps, no family instruction anywhere. There is no effort to point the rising family toward a better world, and apparently no living for such a world. Bad tempers are manifested in government and in business. Arts are practised below dignity, and wide of integrity. How is it possible that the children and youth of a family should not learn to despise such a religion? How different would be the result if there were a simple, unostentatious piety kept up with constancy, and the fear of God were seen to be a controlling principle, in all the daily conduct and plans of life. There have been many striking cases of conversion, which were produced, under God, by simply seeing the godly life of a Christian in his family, without a word of direct address, and in a time of general inattention to religious things. In such a family, every child and inmate will certainly respect religion. And the church, in fact, may count on receiving a constant and certain flow of increase from the bosom of such families.—*Christian Miscellany.*

Proceedings of Presbyteries, &c.

PRESBYTERY OF HAMILTON.

An adjourned meeting of this Presbytery was held at Guelph on the first of September, Mr. Andrew J. Macaulay, moderator pro tempore.

A letter from Mr. D. H. McVicar, intimating his acceptance of the call from Guelph, having been laid before the Presbytery, he was appointed to appear at next ordinary meeting with the view of undergoing his trials previous to ordination.

A call from Garafraxa to Mr. William Millican was laid before the Presbytery and sustained. Mr. Millican having intimated his acceptance of the call, his trials were appointed to take place at Elora on the 7th, the Presbytery agreeing to dispense with a portion of the usual ordination trials, as Mr. Millican had very recently undergone his probationary trials before then.

The Report of the Committee appointed to moderate in a call at Mount Forest having been called for, it appeared, that having met for that purpose, they found that the majority of the congregation were opposed to the taking of any steps towards a settlement. The consideration of the case was postponed till next ordinary meeting.

The Presbytery having taken up consideration of Mr. Geikie's resignation of his charge at Berlin, unanimously agreed to accept the same, and Mr. James McDowall was appointed to declare the church at Berlin vacant.

Dr. Irvine gave notice of a motion to the effect that, inasmuch as Mr. Geikie still continues to labour, and that in a most important sphere, within the bounds of the Presbytery, his name be retained on the Presbytery Roll.

The Presbytery having met at Elora on the 7th, and heard Mr. Millican's trials, his ordination was appointed to take place on the 21st, on which day the Presbytery again met according to appointment, and ordained Mr. Millican. The church was quite full on the occasion, and the people having long looked forward to the settlement of Mr. Millican, who has laboured among them several years during the college vacation, he enters upon his ministry in the most encouraging circumstances. Mr. Park of Durham preached and presided, and Messrs. Middleniss and Smellie addressed the minister and the congregation respectively.

JAMES MIDDLEMISS, Pres. Clerk.