

acteristics, necessity, instrumentality, agency, development, cause and manifestations, clearly and eloquently unfolded, would do well to read carefully the admirable work of Dr. William Anderson of Glasgow. It is one of the finest books which has ever, we presume, been written on the subject. Did our limits permit, we would like to review the work at some length, and give extracts on various important and disputed points in theology. His views of faith are simple and scriptural. He has no sympathy with the idea that a man either gets new faculties or powers when he is regenerated by the spirit, or that the soul is regenerated in order to faith. The regenerating power is in the truth, which it is the office of the Divine Spirit to present, and the great change is effected when that truth is believed. Our readers will be pleased with the following extract from the chapter on *the instrumentality of regeneration*, as it shews how clear and pointed and practical his views are on this vital and pre-eminently practical subject.

He says, "There is a third article in the testimony of the Gospel, in the belief of which faith is consummated, but without believing which no saving effect will be produced: it is this, that Christ has been provided by the divine mercy as a Saviour for *thyself*. Do you believe *that*? I know not if there be any who believe that a Redeemer has been provided for others, and stop short there: except in such cases of *mania* as that by which Cowper was affected. But, of this I am certain, that unless a man believe that provision has been made for himself *individually*, regenerated he cannot be. What would it avail to assure me, that a Saviour had been raised up for the empire of China, unless you assured me that He had been raised up for the empire of Britain too? it would have me trembling like a devil. If you would affect my heart with joy and sanctity, you must present my faith with a report of mercy for *myself*. And it must be quite express. A mere peradventure—the chance of ten thousand to one, and much less, of only one to ten thousand, that I am an object of welcoming love, why not satisfy my demand; when not only eternal life is at stake, but, when the second death is the penalty of loss. Such an exigency will admit of no chance of failure, how small soever the chance may be. Accordingly, the Gospel is replenished to overflowing with a testimony of certitude. I select, as a specimen, the three following instances:—

Mark, *First*, the declaration of the general principle, as existing eternally in the divine nature: "Say unto them, as I live, saith