We would like to know what Mr. P. makes of those pawages of the word of God, in which faith is spoken of as a plant of heavenly growth, the result of divine grace on the heart. In Eph. ii. 8, it is expressly said that the faith through which we are saved by grace, is " not of ourselves; it is the gift of God." But this is only one passage out of many. What does the Scripture assign as the reason why men do not come to Christ? Is it not the darkness of their understandings, and the perverseness of their hearts? and assuredly must it follow from this that faith must be the effect of an opposite state of matters. Is not the" heart of unbelief," " an evil heart l" and, of course, the believing heart must be something very different from this. What is faith, but the "receiving of the truth in the love of it;" and if a man can do this by a simple flat, we see not the need of renewing grace at all. Will Mr. Peden tells us of the distinction between the "stony ground hearers," and the men who receive the seed into "good ground?" or will he draw the line betwixt a "dead faith," and a "living faith?" or will be explain the meaning of our blessed Lord's own words, "No man can come unto me, except the Father which hath sent me draw him?" If he will examine the passage (John vi. 41, 45, 65.) he will find that our Lord reiterates his statement, as if for the very purpose of guarding against the very errors into which writers, of Mr. Peden's class, have often fallen. Would be also examine our blessed Lord's account of the assigned work of the Holy Ghost. the Comforter, as given in John xvi. 8-15, and tell us whether the very first movement of the gracious agent on the soul of a sinner he not his convincing a man of "sin," in that he "believeth not on Christ." In connection with this would be also examine the history of the rery first display of the Comforter's "convincing" agency in the case of the three thousand, who being" pricked in their hearts," cried out "men and brethren, what shall we do," and thereafter " gladly received the word," (Acts ii. 37, 38, &c.) If all this is a natural process, we see not where the work of the Spirit, in the conversion of a sinner, can have place at all.

We would carnestly and affectionately warn our friend against the more than questionable tendencies of his present views.

INTEMPERANCE IN TORONTO.

Toronto has been called a City of Churches AND TAVERNS. A City of Churches it may be called, if it be so as we have heard it affirmed that there is in it Church accommodation of one kind or another for every man, woman, and child of its population; and its title to the other part of the designation will not be much challenged by those who are familiar with its streets. That it should have so many drinking houses, may indeed suggest the inference that its Churches are not well attended, or that the instruction given in them has I flow from us to those spiritually destinate countoo little influence in making "men live solerly." We recollect the time when among its houses of entertainment it had a Temperance House,-but that we believe no longer exists. One of its streets, charge of inconsistency which such a name singlet agregations of the Prerbyserian Church of Canada berality of the American Bible Society.

imply against the whole city is now without four- I have many calls on them for the support and exdation, as the street has had another toune assigned it.

We are at once grieved and surprised to see in the presentment of the Grand Jury, at the late Assizes in this city, such a heavy charge brought against the Council of the City, as that of their being accessory to the drunkenness which so much prevails.

Cotton Mather long ago remarked, " when Moses and Aaron unite to do good, what cannot they effect? Queen Elizabeth admired the happiness of Suffolk, in her progress through the country, where she observed a remarkably good understanding to subsist between virtuous magistrates and faithful ministers," Certainly magistrates and ministers are loudly called on to exert themselves in their several spheres, and co-operate with each other in checking the flood of intemperance which is ravaging the good order of the community, and sweeping into the gulph of endless rain multitudes of immortal souls. The paragraph which has suggested these remarks is as follows:-

"The Grand Jury have noticed, with deep concern, that the greater part of the offences which have engaged the attention of the Court during the present Assizes, have occurred when the parties were in a state of intoxication! Almost every case of marder, burglary, larceny and assault have been traced to, and found connected with some one of the numerous small tayerns and grog-shops with which the City of Toronto is infested, a number of which are known not to possess the qualifications required by the law; and as the Mayor and Common Council of the City may be consisidered as the primeval cause of such misances, the Grand Jury feel themselves called upon to bring the subject under the consideration of the public, in the hope that the city authorities will see the necessity of curtailing the number of such places for the future, or, should the system of inscriminately granting licenses within the limits of the city still prevail, that the interference of the Legislature may be invoked to remedy an evil so subversive to morality and good order."

In another paragraph the Presentment complains that the District Gapl is used as a Lock-up House for the City; and that from the month of January until the beginning of November, not fewer than 725 disorderly and drunken persons had been sent to it!

LIBERAL OFFER OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

We have much pleasure in inserting, at the request of the respected Secretary of "THE Urren CANADA BIBLE Society," the appended notices. It will be seen that a small sum has been contributed by twelve congregations of different denominations throughout the western part of the Province, for the important object of diffusing the Holy Scriptures throughout France and Italy.-Gladly would we hope that this is only the beginning of a stream of Christian liberallty that shall tries. Happy Canada, with falness of bread, and not altogether destitute of a supply of the bread of life, then mayest well do something to send the bread of life to other regions of the carth, where

tension of the Gospel throughout Canada East and Canada West, yet we trust they will gird themselves up to the sacrifices which these calls require of them, and, that a greater number of them will yet be found disposed to contribute the means of sending the life-giving word to those European countries where infidelity and superstition have exhibited their greatest malignity.

The very liberal offer of the British and Foreign Bible Societies to Sabbath Schools and destitute immigrants, will be welcomed and embraced, we doubt not, throughout many a settlement in the Province.

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The Ministers of various denominations and the Superintendents of Sabbath Schools are hereby informed that the British and Foreign Bible Society having recently granted to the Upper Canada Auxiliary a supply of Bibles and Testaments for gratuitous distribution to Emigrants and Sabbath Schools. They can be supplied at the Depository in Toronto, on furnishing a certified state of the School, the number of scholars in attendance, and the names of its officers.

J. S. Howard, Secretary.

THE BIBLE IN PARIS.

In connexion with the above notice of an incipient movement in Canada, to send the Bible to too, was named Temperance Street; but any that bread can searcely, if at all be found! Con. France and Italy, we may perpetly notice the li-