

crucified"—the very sum and substance of the Gospel—"was to the Jews a stumbling-block and to the Greeks foolishness;" and it is only to those that are called that he is "Christ, the power of God and the wisdom of God." And we have seen that neither is this power inherent in the sinner himself, so as to enable him to extract that balm out of the gospel of which it is so full: for he has no inclination of himself to go with his maladies—for he does not feel them—to the great Physician of souls there revealed. "One provision," you say, "which the gospel brings, is the understanding being enlightened." But not to speak of very many to whom the Gospel has not yet come, I ask, are the understandings of all those to whom it has come, "enlightened"—saying! And in regard to the few on whom it has had this happy effect, by what means was it accomplished? It cannot have been through the operation of that will which is, you say, directly opposed to God's glory, and its own good, "and naturally adverse to every good thing." That would have been acting contrary to its own nature—a doing of that which it was impossible for it to do. If you reply that "the enlightening of the understanding to see the truth of God so loving the world as to redeem it," is effected by the power of the Holy Spirit—as doubtless all that change which takes place in regeneration is,—you would just be saying what the scriptures abundantly declare, but then you would again be giving up your point in regard to that power in man, necessary, as you think, to accountability. For that change can never be considered as effected by one's own power, which is allowed to have been effected by the power of another. And further, the admission would establish the position of those who assert the doctrine of "distinguishing grace," because if the all-important change which takes place in regeneration, is effected by the power of the Spirit, there is a most momentous distinction made between one man and another,—a distinction which involves the eternal interests of those who are the subjects of it; for as none can be saved but those who are thus changed, and as all are not changed; it follows conclusively, that salvation, either in whole or in part, is not effected by any inherent powers of man, but by that grace which reigns through righteousness unto eternal life by Jesus Christ our Lord,—*"Not of works, lest any man should boast."*

In the hazard of again exhausting your patience, I have given your "strong reasons" as full a consideration as the space of another letter would well admit, and I am greatly mistaken, if a candid consideration of what I have written ought not to lessen your confidence, in "the expression of the poet, as being scriptural, reasonable and right." I have shown, I think, that it is neither the one nor the other, and far stronger reasons than any you have yet advanced, would require to be produced before I could accord to it my assent.

In conclusion, I can wish nothing better for you than the happiness of knowing that you are a participator of that "distinguishing grace," against which you are writing,—of knowing that the Father of mercies, of His abundant mercy and free grace, has visited you with his salvation, and remembers you with that love which he bears to his own chosen people. This happiness is, in due time, the lot of all those who were "chosen in Christ before the foundation of the world"—"chosen to be holy," as well as finally happy—and none can be in possession of it, but those who have that "faith" of God's implantation, "which works by love, which purifies the heart, and which overcomes the world."

I have only left myself space to say that

I am, sincerely, yours, &c.

Sabbaths are the ports that fringe the sea of human industry, in which the distressed barque may find a secure anchorage, and where it may renew its outfit for time and for eternity.

SPEECH OF THE REV. A. D. CAMPBELL, OF THE CHURCH OF ENGLAND, AT THE ANNIVERSARY OF THE FRENCH CANADIAN MISSIONARY SOCIETY, MONTREAL.

I am unwilling to let this first opportunity since my arrival in Canada, pass without publicly giving my cordial adhesion to this important Society. There is one point I would desire to draw the attention of this meeting to, and specially of our Canadian Roman Catholic fellow subjects, who may be present this evening. It is the charge so often urged with success by the Roman Hierarchy against the Protestant Churches, that they are at utter variance with each other, and cannot agree as to the truths of Scripture.—I point to this platform as a triumphant refutation of this specious calumny. I assert, Sir, that the Churches of the Reformation are at one with each other in the great essential truths of the everlasting Gospel—we are agreed in the reception of those blessed doctrines which, through the working of the Holy Spirit, make the sinner wise unto salvation by faith which is in Christ Jesus.—My Canadian fellow subjects, tell your Priests that Protestants are one in taking the Holy Scriptures as containing all things necessary to salvation, without the traditions of fallible men—that as drawn from this pure source, Protestants believe that there is no other name under heaven given among men whereby they must be saved but the name of Jesus, and that the finished work of Christ on the Cross is the *alone* foundation on which a sinner can build his soul's salvation—and that all other stays are refuges of lies—tell them that Protestants are at perfect unity in maintaining that great fundamental truth of the Bible, the great corner stone which binds the Churches of the Reformation indissolubly together, "*The justification of the sinner by faith alone*," without the filthy rags of human merit—tell them that we are one in believing that the system which they maintain is the Babylon which has made the nations drunk with her spiritual fornications—her soul destroying idolatries, and which the Bible has declared will, ere long, be made to drink of the fierceness of the wrath of the Lord God Almighty. But, Sir, the resolution speaks of great difficulties in the way of circulating the pure word of God among the French Canadians; such has been always the case where the strongholds of superstition are invaded. The great Apostle of the Gentiles in one of his Epistles, forcibly brings this before the Church, where he uses these remarkable words—"A great and effectual door is opened, and *there are many adversaries*." Our Lord himself teaches the same,—he tells his disciples that the strong man armed keepeth his goods in peace while unattacked, but when the stronger comes in, there is the struggle, and with that struggle the victory—so with our weapons—they are mighty through God to the pulling down of these strongholds of error and superstition. But Sir, there will and there must be a fearful encounter before this is accomplished:—The difficulties in the way of this great work must be to the mind of the Christian the very earnest of success, and the assurance that it is the work of God. Permit me, Sir, to illustrate this by a reference to the operations of a kindred Society in unhappy Ireland; I mean the Irish Society for the instruction of the native Irish through the medium of their own tongue." The difficulties that Society had to encounter were of no ordinary character.—In one District where its labours were subsequently most signally acknowledged of God, some of the Scripture Readers were in succession murdered, and a serious question in consequence arose in the Committee, as to whether they were justified under these discouraging circumstances in proceeding with the work, and whether they should regard it as an indication from God that it should be abandoned. After an adjournment for a month they came to a unanimous conclusion that this fearful persecution, so far from being a

reason for relinquishing the field, was an evident token that a mighty work was to be done in that place—and so it was, for in that District within a few years, thousands had renounced the Church of Rome and become themselves promoters of those blessed truths they one time so violently opposed. Owing to the gracious working of an overruling Providence, I am rejoiced at being able to say that, never has there been a more general and brighter opening for the circulation of the word of God and preaching of the Gospel than at the present time in Ireland. The masses now begin to see clearly who their friends are, and are pressing in all directions to cast off that iron yoke under which they have been so long enslaved. A great and effectual door is in truth opened, and the Church of Christ is entering through it in the prosecution of its high commission. With your permission, Sir, I would further state for the encouragement of this Society, that, arising out of that grievous famine which afflicted that unhappy land the year before last—a Committee was formed in London for the purpose of raising at that critical time, "a Special Fund for the Spiritual exigencies of Ireland." While England, with unexampled munificence, was contributing her millions to send the bread that perisheth to the starving multitude, the Christian zeal of some distinguished individuals devised the goodly work of sending the "Bread of Life," and with this view of maintaining, if not increasing, the efficiency of existing Societies. Having accomplished this end, I rejoice to say, Sir, that the temporary effort has resulted in the formation of a permanent organization for sending Missionaries, ordained specially for this work, to preach the Gospel of the grace of God to the Roman Catholic population of Ireland. May we not then my Christian friend, notwithstanding the many difficulties in the way, take courage from these similar efforts in Ireland; and ought we not to use enlarged and persevering efforts for the attainment of the incalculably important object of this Society. I would, Sir, with all earnestness, say to this Society, in God's name and strength, be of good courage and go forward.

Foreign Missions.

From Dr. Duff's letter of Nov. 7th, 1848, we make the following interesting extract. The power which the sound scriptural education given by the Missionaries, exerts over the native youths of India, is of the most elevating kind. Even they who have not felt the force of the truth, are brought into contact with the influences that ennoble the character, giving a striking testimony in favour of that education which is imbued with the pure spirit of the gospel.—

Last evening I went to attend the anniversary of a native society, which rather pompously styles itself "The Bengal Literary Club." Its design is somewhat the same as that of debating societies in our colleges at home. Its members consist of young men educated in different institutions in Calcutta. Essays are prepared, and discussions carried on, on given subjects, chiefly of an historical or literary character. The essayists and debaters are at liberty to use either the English or Bengali language as may suit their taste or convenience. Whatever may have been the quality of the essays, there could be no doubt as to the quantity—since, during the last year, not fewer than *seventy* English and *fifteen* Bengali compositions were read before the society, besides the oral discussions. This, at least, as a proof of industry, the real mother of all productiveness, is highly gratifying. The members had asked the use of the hall of our Institution for holding their anniversary—a request which was readily acceded to. They then sent me a special invitation to at-