

THE CHRISTIAN GUARDIAN AND CALVINISM.

In the *Guardian* of August 7th, which did not come into our hands until the *Record* for September was made up, we find a brief critique on an article on the atonement, which appeared in the *Record* for August. All "the wisdom and knowledge," which the *Guardian* charges us with having "so complacently appropriated," do not enable us to comprehend what he means. He has made the important discovery, that our motto has "the" before "strength of salvation," which *the* is not in the Bible; and says that it makes "all but an infinite difference in the meaning of the two sentences." The literal reading of the verse is, "and it (righteousness, v. 5) shall be the stability of thy times, abundance of salvation, wisdom and knowledge; the fear of the Lord, it is His treasure." Any Hebrew scholar can inform the *Guardian*, that our version is in strict accordance with the syntax of the language. But we assure our cotemporary, that the peccant article, for whose presence we have no special liking, shall be removed, and all the more willingly, if he will tell us how it affects the meaning. Just point out some part of the "infinite difference."

We believe that Calvinism which is impugned, is the doctrine of the Bible, and founded upon and sustained by "the true reading of scripture, without quirk or evasion, in the face of the sun." The extracts given by the *Guardian* from Proverbs viii, are quite Calvinistic, as well as the rest of the chapter. The general call and invitations of the gospel are addressed to every creature—to all the ends of the earth. Salvation is offered to all without discrimination, who hear the gospel. But it does not follow that all accept of the offered salvation, or that all are made willing to accept of it.

We desire no controversy with Arminians,—believing that salvation in its commencement, progress, and completion, is all of grace—the free and unmerited gift of God, which he bestows or withholds as it seemeth good in his sight. We leave those who hold the doctrine of an unlimited, indiscriminate and indefinite atonement, to wage their own controversy with the truth of God and His Divine Sovereignty.

THE ECCLESIASTICAL AND MISSIONARY RECORD.

We have been permitted, in the good providence of God, to complete another volume. The first number of the seventh volume will be published on the 1st November. At the last meeting of Synod, the following committee was appointed to superintend the publication, viz:—Mr. Gale, (convener,) Prof. Esson, Mr. Robb, Dr. Willis, Dr. Burns, Mr. Wightman, and Mr. McLeod, ministers, and Mr. D. McLellan, and Mr. Elder, elders. The very generally expressed opinion was, that the *Record* should be continued as at present. We would thankfully acknowledge the attention and diligence of those friends through whose exertions the subscription list has been extended, and remittances forwarded, and we would earnestly solicit their continued co-operation and

assistance; and beg again to reiterate our conviction, that with a well directed effort the circulation might be greatly increased, if not doubled. We have not yet reached the point which we expected to have attained two years ago.

In order that the *Record* may be worthy of that support which is claimed for it, it is necessary that it be made more than it has yet been, a complete *Record* of the Church in Canada. We have frequently filled the columns with selections from other publications, which, although not without value, did not possess the interest that we could have wished. How easy would it be for our ministers and intelligent laymen to furnish an article on some doctrine or duty—some thought suggested in the course of reading or study—some incident in the course of travel or intercourse with men; indeed any thing that could be turned to good account connected with the Church or the world—with the religious, moral, or social condition of any locality.

If ministers feel much responsibility in preparing for congregations of a few hundred souls, surely he who undertakes to furnish profitable, spiritual instruction in the shape of religious reading to as many thousands, may well be overwhelmed with the magnitude of his task.

Let us not ask in vain for the employment of able pens in furnishing such articles as we have indicated. In addition to the privilege, which will be accorded, of publishing or rejecting such papers as may be furnished, we would request writers to be brief. Articles concisely expressed, and not exceeding two columns, will be preferred.

We have to request, that those who take an interest in extending our circulation, will send in as soon as possible corrected subscription lists with additional names, and that the post office to which each subscriber's paper is to be sent, be distinctly noted.

All communications to be addressed (post-paid) to JOHN BURNS, Knox's College, Toronto.

CASE OF PROFESSOR WEBSTER OF BOSTON U. S.

A fear was reasonably entertained by considerate persons, lest in the case of this unhappy man, the penitentiary would be substituted in place of capital punishment. The doctrine that capital punishment should never be inflicted, has spread itself widely in the States. Moreover, political expediency and general utility have in those States long stood out against the scriptural principle of "Thus saith the Lord." Overweening sensibility too, and family influence, might have united with erroneous principles in contravening the majesty of the law. No man of right feeling will desire the shedding of blood for its own sake, and assuredly there is something in an act of mercy that is ever sweet to the mind. But truth must not be sacrificed. God's law must be obeyed. National morality must be vindicated, and public opinion supports the verdict—Webster must die. A triumph has thus been given to great principles; and Governor Briggs and his Council have done themselves distinguished honor.

Webster, it would seem, had got into pecuniary difficulties. Parkman was his friend; and from

him he had borrowed money, and that money the lender, very naturally, desired to have restored to him. Webster was proud, and of a fierce, independent spirit. His passions were strong; and religious influences had never bridled them. He could not condescend to own a fault or to ask an obligation. Full play was given to the violence of unregulated emotion, and the issue proved that he neither feared God nor regarded man. His case illustrates, in a truly affecting manner, the desperate depravity of man. That depravity Providence often restrains in ways of which the individual may be utterly unconscious; and thus "God makes the wrath of man to praise him."—What would society become were the Almighty to remove those restraints which are thus wonderfully interposed in the way of violent ebullitions? How valuable the doctrine of a gracious agency, renewing and rectifying those souls that would otherwise be the prey of their own wicked influences!

There is reason to think that on the mind of Webster the wholesome influence of moral and religious training in early life, had never been brought to bear. The circle in which he moved; the principles of the religious denomination among whom he was brought up; and the lively talent which was his boast; were all unfavorable to this, and the man became the helpless prey of his own guilty passions. His case furnishes many useful hints on the subject of self-government and parental discipline. Begin early, must be the motto, and prayerful perseverance must be the rule.

Professor Webster was an Unitarian—so were Dr. Parkman, Dr. Putnam, and the whole circle. They were all brought up in this cold materialised school. The system of Socinus has no resources adapted to such an exigency as that of the poor convicted murderer. We know that the "blood of Jesus Christ, the Son of God, cleanseth from all sin." But Unitarianism knows nothing of this. It guesses at repentance, and the sincerity of obedience, and absolute mercy, as a refuge to the disquieted soul;—but a guess is all. And hence the miserable refuges of the poor man.—The Bible, it is said, he read, but with it Channing's works and a work of fiction! His spiritual adviser spoke of Christ, but it was of Christ not as "the way, the truth, and the life," but of Christ merely as the proclaimer of blessings! Miserable refuge! and this is "Christianity in the frigid zone!" The celebrated Mrs. Barbauld, herself a Socinian, gave this characteristic designation to the system in which she was initiated, but which gave her no comfort.

In 1805, 6, a number of sprightly young Americans visited Scotland. There was Benjamin Silliman, Professor of Chemistry in Yale College, then a promising young man, now a man of world wide reputation. There was John Codman of Dorchester, wealthy, devotedly pious, but still an American. There was Lowell, his kinsman, amiable, and half-way; and there was Francis Parkman, the brother of the lamented physician, and the same person whom Webster so pitifully addressed by letter immediately before his death.—With the exception of Silliman, all of these studied more or less at the Divinity Hall of Edinburgh.