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THE CANADIAN DAY-STAR.

"I am the light of the world."
"Preach the Gospel to every creature."—JESUS.

JULY, 1862.

THE NATURE OF THE HOLY SPIRIT'S WORK.

That the Holy Spirit may be resisted is evident from Scripture, from observation and from experience. Stephen when addressing his unbelieving countrymen, his kinsmen according to the flesh, charged them with this crime of crimes when he said, "Ye stiff-necked and uncircumcised in heart and ears, 'ye do always resist the Holy Ghost: as your fathers did so do ye." Ever since that time multitudes who have heard the Spirit's testimony, and been plied with the influences, and eloquent, urgent pleadings of this Divine agent, have resisted his entreaties. Those who believe that the Holy Spirit is *irresistible*, have wrong views of the nature of his work, the nature of man, the nature of conversion, and the nature of God's moral government. The popular objections which are adduced by Calvinists against the doctrine of resistible grace, shew very clearly that they do not distinguish the kingdom of matter and physical forces, from the kingdom of mind and inducements, or motives.

Professor Guthrie in his excellent lecture on the work of the Holy Spirit, disposes in a masterly manner of three very common objections to the resistible nature of the Spirit's work, which we shall here give, as they are at once interesting, instructive, and convincing.

"1st. Here are two men sitting under the same sermon, on the same form, in precisely the same circumstances. One is converted, the other is not. How is this? I might deny that any two men can be in precisely the same circumstances, or that the same man could be in precisely the same state for two minutes in succession;

but I will not take this ground, for it might be accepted as an admission that the will is bound in the adamant chain of a philosophical necessity. I prefer to answer the question by asking another: How is it, that of two persons in the same political assembly, under the same influence, in apparently the self-same circumstances, one becomes a political convert, while the other does not? The true answer in both cases is, **THE WILL IS FREE.** And if this be sufficient to explain the latter case, without calling into requisition the theory of a direct and irresistible touch, why is there such stumbling astonishment felt in the case of the former? The truth is, the one believes because the Holy Spirit has persuaded him to believe; the other remains in unbelief because he chooses so to do; while to ascribe the difference in *absolute and unqualified* terms to God, is inconsiderately to ascribe to him not only the faith of the former but the unbelief of the latter.

Our Calvinistic brethren often ask, To which do you ascribe the difference between these two opposite results—to *God* or to *man*? and so far dictate to us the reply as to demand that it shall be either one or the other of these two words "God" or "man," without qualification, hesitation, or reserve. Now, we take leave to tell such reasoners, first, that we reserve to ourselves the right to answer questions in our own way; and secondly, that there are here *two* distinct questions proposed to us, which, therefore, we will answer the one before the other. The first is, What is the ultimate cause of the believer's faith? to which, of course, we reply, Free and sovereign grace through the agency of God the Spirit. The second is, What is the ultimate cause of the unbeliever's unbelief? to which we reply, his own rebel will. If our brethren still insist on amalgamating or welding these two distinct questions into a composite one, to which they insist on a unique and categorical answer, such answer we must simply refuse; and, along with such refusal, we will further demand, in the name of fairness and consistency, that they will give such a reply as they would exact from us, and peremptorily answer either in the word "God" or the word "man." In this case, of course, their answer will be "God," with the devout view of magnifying the sovereignty of his grace; but at what expense is this honour yielded to the Most High? At the tremendous expense of making him, at the same time, to the same extent, and in the same sense, *the Almighty cause of the sinner's unbelief!*

2nd. Again, it is objected that we *make man stronger than God,*

and thereby arraign omnipotence itself. The simple answer to this silly and senseless objection is, that omnipotence has nothing to do with the matter. It were as wise to represent God as regulating the planets by *persuasion*, as it is to speak of his converting a soul by *omnipotence*. The peculiarity of the Spirit's work is this: whereas God the Father's part in the scheme of mercy was to sustain the rights of Deity, send the Son, and superintend the whole plan, this, implying no intervention of creature-wills, is *irresistibly* accomplished; and whereas God the Son's work was to make atonement—also independent of creature-wills—this, too, has been *irresistibly* accomplished; but the Spirit's work being to bring this salvation in contact with rebel souls, in such a way as to offer no violence to their wills, here is a province with which the element of mere omnipotence has nothing whatever to do—a province in which the Holy Spirit deals with man as an agent will-endowed and free. How rational then to expect, in the different phases of human conduct in response to the Spirit's working, varieties, anomalies, and mysteries of iniquity, the true explanation of which every modest and right-minded man ought to be content to postpone till the day of the revelation of God's righteous judgment, when the secrets of all men shall be judged according to the gospel.

3rd. And finally, it is objected that to make the Spirit's influence resistible, is to detract from the *glory* of his work. We retort the charge: It is the *irresistible* theory that truly detracts from the moral glory of the Spirit's work. To employ a simple illustration: Here is a rebel army, and here are two ways in which it may be disarmed, say, which is the most glorious? One is to rout them, or put them down by a superior force; the other is this: A venerable citizen or statesman faces the rebel host in the wildest tumult of its power; he looks forth on it, like the sun on a turbid sea; and before the weight of his character, the strength of his arguments, the genial power of his kindness, and the moral majesty of his mien, their tumultuous fury subsides into a calm. In the name of all the moralities, I ask, which of these descriptions of influence is the more glorious and august? If the former be imposing, is not the latter a true instance of the morally sublime? Such is a feeble illustration of the moral glory of the Spirit's work as he moves in might and in majesty over the souls of men, and without using one element of force, or doing violence to a single will, converts Sauls into Pauls, persecutors into preachers, and hell-haunted souls into "habitations of God."

THE ATONEMENT.

INTRODUCTORY.

The doctrine respecting the propitiation of Jesus Christ is one of the most important doctrines of Christianity. Take it away, and you strip the religion of Jesus of its glorious peculiarity, emasculate its power, denude it of its beauty and reduce it to a mere system of Deism. It is the key-stone in the arch of Christian truth. It is the sun in the light of which the other doctrines of the Christian system are distinctly seen, from which they derive their value and their importance. But for the atonement indeed, there would be no doctrine respecting repentance or faith, or pardon or regeneration. There would be no object to which the soul might turn so as to repent, no saving truth which it might believe, no way of pardon, no means of regeneration. The atonement is that in Christianity, which meets the wants of fallen man.

We purpose in a few articles, to present to the readers of the *Day-Star*, what appears to us to be the truth of Scripture, respecting the atonement, its extent and its nature. The subject is one of vital importance and deep interest. It is important that our conceptions of it be correct and scriptural. A person may have erroneous views of some of the doctrines of the Bible and his spiritual weal be thereby unaffected. It cannot be supposed that a correct understanding of all the doctrines of Christianity is necessary to salvation. For who then could be saved? A person may be a child of God, and yet be in error, as to some of the doctrines, that lie at some degree of remoteness from the central truth of the atonement. But an error respecting the atonement itself may be fatal. We therefore earnestly request that our observations be not viewed through the spectacles of prejudice, which give a false coloring to objects of thought, but candidly and honestly considered.

We assume that the Bible is the word of God, that we ought not to reason against the express averments of revelation, that any theories, which we may entertain when they are seen to be contrary to the plain declarations of "the volume of the book" should be at once discarded. With those who reject the Bible as a revelation from God, we have at present no controversy. "To the law and to the testimony" is our motto.

The doctrine of atonement pre-supposes that mankind is in a fallen and lapsed condition. Man has violated the law of God. God is the moral governor of the universe; man is his moral sub-

ject; his moral law requires that man love him supremely and his fellows as himself. This law man has transgressed. As a sinner he is exposed to the penalty due to the violation of God's law, and is unfit for God's service on earth, and for the place of holy happiness and happy holiness. The Bible declares the sinfulness of man. Dear reader, it is your duty to admit the truth respecting your condition and character, and your interest also. The Bible does not make you a sinner. It simply declares that you are a sinner. Your own conscience concurs in its representations as to this point. You know that you have not loved God most and best, and your neighbours as yourself. You know you are, as unconverted, unprepared to appear in the presence of God, that you are "without a shelter from the wrath to come." The atonement has been provided for you by the God of love to meet your wants as a fallen creature. And therefore to admit the truth respecting your character and deservings as a sinner is to place your soul in a favourable position for seeing the truth respecting the atonement.

You are not to suppose that your sins and state as a sinner rendered the atonement absolutely necessary. Justice might have been satisfied, the holiness of God might have been displayed in the punishment of the rebels against his righteous authority. No atonement has been provided for fallen angels. Justice requires, for the good of the universe, that they be punished. And justice might have been satisfied with the punishment without remedy of transgressors of the race of Adam. But the atonement is necessary in view of God's purpose to extend forgiveness to men, to be received and enjoyed by them on wise conditions. It was necessary that some measure should be introduced into God's moral government, to answer, in that government, the same ends as the consignment of sinners to woe as the penalty of their disobedience. You thus see that while the atonement of Christ is a merciful provision by the God of love and mercy for your salvation, you cannot truly understand it, while refusing to admit that you are a sinner against high Heaven, and worthy of God's righteous indignation.

The English word atonement primarily means "reconciliation." Trench says, respecting the words "atone" and "atonement"; "The notion of satisfaction lies now in these words rather than that of reconciliation. An 'atonement' is the *satisfaction* of a wrong, which one party has committed against another, not the *reconciliation* of two estranged parties. This last, however, was its earlier meaning; and if the word may be divided, 'at-one-ment,'

as probably it may, is in harmony with its etymology. Possibly men's sense of the great atonement of all, as resting on a satisfaction, may have ruled the use of the word.* The term 'atonement' is frequently used in the Old Testament, especially in the books of Moses, to express what was done by the offering up of bullocks and lambs on Jewish altars. Take as a specimen of the passages in which it occurs, the following: "And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them." "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. iv. 20: xvii. 11. It is used once in the New Testament, as meaning "reconciliation," "And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."† Rom. v. 11. But the word is not now used in its primary sense of reconciliation, but in the secondary sense of expiation for sin. The atonement in theology is the expiation for sin by the sufferings and death of Jesus Christ in the room of sinners.

The term 'propitiation,' which is used interchangeably with the word 'atonement,' occurs twice in the New Testament, Rom iii. 25, and 1 John ii. 2, "whom God hath set forth to be a propitiation."‡

* Glossary of English words, used formerly in senses different from their present. pp. 11, 12.

† In the original Greek the article occurs before the word translated 'atonement' which shews that the reconciliation refers to the reconciliation to God by the death of his Son just mentioned. See v. 10. Pye Smith, adopting the translation of Michaelis, renders the word 'reconciliation.' *Four discourses*, p. 208. 3rd ed. The Greek phrase, translated "we have received the atonement" or reconciliation, is equivalent to, "we have been reconciled." See Whitby on the place. 'Reconciliation' indeed is the marginal reading. Reconciliation is the translation of Hammond, Doddridge, Wakefield and Wesley. See *Gilbert on the Christian atonement*, p. 29. Reconciliation is the effect of the atonement.

‡ It ought to be observed that the Greek word rendered 'propitiation,' in this passage is an adjective, and signifies 'propitiatory.' The term for sacrifice is evidently understood—"propitiatory sacrifice." It belongs to a class of adjectives that had nouns of a sacrificial import attached to them. But sometimes the nouns were dropped and the adjectives retained the sense of the complex expression. The Apostle is probably led thus to present the work of Christ, because in verse 21st he has spoken of it as "testified to by the law and the prophets," which would naturally suggest to his mind the ancient sacrifices as typical of the great sacrifice of Jesus.

"And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." To propitiate is, to conciliate, to appease. The propitiation is the "obedience until death of Jesus," which pleases or satisfies God in his governmental relations, so that he can justify the ungodly.

Sinner, it is on the ground of the propitiation alone that you can be justified in God's sight. Look to Jesus.

In our next article we shall endeavour to prove that the atonement as to some extent set forth in the preceding remarks, is a doctrine of the word of God.

OUR CRITIC AGAIN.

There appeared in the June number of *The Presbyterian*, a long and somewhat bitter criticism on our views of Calvinistic reprobation. We think that we have shewn very clearly and conclusively in previous numbers of the *Star* that unconditional reprobation (their own standard writers being judges) is one of the foundation stones upon which the Calvinistic system of theology rests. A Presbyterian brother in the Province has taken great offence at us because we are through the humble pages of our little *Day-Star* enlightening the minds of our readers on this, and kindred points on the Calvinistic and Arminian controversy.

We wish to make a few remarks on the second article of our critic, and before doing so we would take the liberty of thanking the writer for the appearance of his article. One reason why we express our thanks is, because he does not seem to have the same reluctance now to recognize our existence as he had at first. When his first critique appeared he evidently wished to bring us as little into public view as possible. We got this impression from the fact that he did not even mention the name of the periodical against which he was writing. Now however it is otherwise. He calls us by the name which we have assumed, and speaks of us as the *Canadian Day-Star*. We take the first opportunity of expressing our gratitude to our critic and to the Editor of *The Presbyterian* for thus formally recognizing our existence. We hope and pray that some of the readers of *The Presbyterian* who are now in error and darkness, may through this means be disposed to take the *Day Star*, examine for themselves, the principles which it is desirous to propagate and be led by the exhibitions of the gospel in its pages, to that Saviour who is the Sun of righteousness, and the Light of the world.

The second reason why we wish to express our thanks for the article

to which we refer, is, because of the important admission, or confession which it contains. Our critic in his first article boldly, fearlessly and most ignorantly asserted in his own name, and in the name of I don't know how many of his brethren, "We have made it clear that the doctrine of Infant reprobation is no part of Calvinism."* In the second of our critic's articles however, he eats up his own previous statement, and at last comes out with the important and honest admission that John Calvin did believe that many infants "would be lost." We never said or thought that Calvin believed *all* infants were lost, though our critic most unjustly represents us as having done so. We repeat it, we made no such statement, we made no such insinuation; and our Presbyterian brother only deceives himself, and his readers, by labouring long and hard to prove that Calvin believed infants were saved. What we stated and what every one acquainted with Calvin's works know to be true, was, that he did believe in the unconditional and eternal reprobation of *some* infants, for no other reason, as he himself expresses it, *than that it so pleased God.*

. We did not prove, or shew that Calvin believed *some* infants were saved. We did not think it necessary to prove what everybody knows; and yet because we did not, lo! and behold! our critic shews his teeth; and imputes motives to us which our charity forbids us to impute to him. Because we have given publicity to the fact that Calvin believed in the damnation of *some* infants, our critic thinks that there was a studied attempt "to blink and to conceal," the fact that he believed in the salvation of *any*!! He thinks such conduct "is not consistent with Christian rectitude." He thinks there is a lamentable want of frankness, and fairness and candour about us.† Our critic is also of opinion that few of those into whose hands the *Day-Star* comes, or of the general public, know what Calvin's sentiments were with respect to the futurities of infants. We wish however to inform our Presbyterian brother that the great majority of the readers of the *Day-Star* know much more about Calvinism than he is aware of, and that the general public are fast losing faith in the unconditionalism of the Geneva school. He has given us lamentable evidence that he at least is very deficient in his knowledge

* See "*The Presbyterian*" Jan. 1862, Page 18.

† We would take this opportunity of recommending to our Presbyterian brother the careful perusal of a few articles on the Calvinistic controversy which recently appeared in the *Christian Guardian*. Mr. Jeffers, the talented Editor, in a clear and masterly manner exposes the dishonesty and deceptive dealing of his Calvinistic opponent.

of the essential principles of Calvinism, otherwise he would never have risked the reckless statement that unconditional reprobation "*is no part of the Calvinistic theology.*" We are bold to say that the minister who can write and publish to the world such a statement as this must either be exceedingly ignorant of Calvinistic literature, or perfectly destitute of the powers of discrimination. We think the latter is the more likely and the more charitable of the two. We are strengthened in this opinion from the fact that we actually find him putting forth an effort to believe that even John Calvin *only seemed* to indicate, and *only appeared* to teach unconditional reprobation,—and consequently that he did not really do so. We believe that with all his imperfections he was above *seeming* to teach what he did not believe. He was honest as far as we can judge. Though he frequently and in the plainest and most unmistakable language declares his firm conviction of the doctrine of unconditional reprobation as well as election, this would-be Calvinist critic of ours tells us that he only *seems* to indicate the doctrine, and only *appears* to teach it! He says, "We are prepared to admit that Calvin in some parts of his writings gave expression to language that seems to indicate that his views of the Divine sovereignty were so high, that he held that Jehovah could make such dispositions of his creatures as he chose—to life on the one hand, or to death on the other—and that he regarded such a procedure on the part of God to be right and true, because He did it. So firmly did he maintain the right of God over all his creatures that he appears to teach that, even irrespective of their moral character, He could determine to do with them what he willed, and that such determinations would be just and wise because He did so. This seems to have been his idea; although we are by no means clear respecting it, because in other places of his works he seems to guard against this idea." So we are informed by our critic. We have two things to say in reference to this extract. In the first place it is calculated to lead those who have never examined John Calvin's Calvinism for themselves, to believe that his writings are full of "*SEEMINGS*" and "*APPEARANCES*," quite indefinite, full of equivocations, and ambiguity; but every one acquainted with Calvinistic literature knows that the very reverse of this is the case.

Another thing which we have to say about the above extract is, that it gives the readers of *The Presbyterian* who either cannot or will not examine *genuine* Calvinism for themselves, a totally false idea of what John Calvin firmly believed and fearlessly and frequently taught. He was no milk-and-water Calvinist, he did not deal in *seemings* and *appearances* as many now do who profess his name.

It is vain and futile, it is weak and foolish, nay, it is absurd in any Presbyterian minister to try to conceal the fact that absolute predestination is the foundation of Calvinism,—and that unconditional election is one of the stones in that foundation, and unconditional reprobation another. Calvin himself says that these two stand or fall together; and we are of the same opinion; and fall they must, and fall they shall, before the force of truth, and light, and love.

But there is an expression in the paragraph of our critic from which we have just quoted, to which we wish to call special attention. Having told us that Calvin *seemed* to teach this, *appeared* to teach this,—having told us that he *seems* to guard against the idea of God's absolute sovereignty, he proceeds to say “and in one of the chapters of the third Book of the Institutes the title runs thus: ‘The predestinated destruction of the wicked procured by themselves.’” Is there a title which runs thus in any of the chapters of the third book? we asked ourselves when we read the above. We were sure that we had never noticed it in our own edition of Calvin's Institutes, but that would be no reason why we should doubt our Presbyterian brother's word for it, were it not that it *seems* and *appears* at least to contradict what we know Calvin so frequently teaches in his works. Well, thinking that the words, “The predestinated destruction of the wicked procured by themselves,” might be the heading of some chapter in the book we commenced at the beginning and we looked, and looked, until we came to the 21st Chapter; we said to ourselves surely we shall find it now, but no. We found however the following words as its title, “*Of the eternal election, whereby God hath predestinated some to salvation, and others to destruction.*”

This you perceive is the very reverse of what our critic says. Then we turned to the 22nd Chapter and found the following: “A confirmation of this doctrine by testimonies of the scriptures.” And it is a remarkable fact which we wish our critic particularly to notice, that the very last section of this very chapter runs as follows: “*The ground of reprobation the will of God to reject, and not men's deserving to be rejected.*” The reader will notice that our critic represents Calvin as saying the very reverse of this. But where we asked again did he find his quotation? We turned to the 23rd Chapter, which all who are acquainted with Calvinistic literature know to be more Calvinistic if possible than any other chapter in the whole book. It runs as follows: “A confutation of the slanders wherewith this doctrine hath always been wrongfully burdened.” Well we asked can it be in the 24th Chapter? We turned to it and read as follows: “*That election is established by*

the calling of God, but the reprobate do bring upon themselves the just destruction whereunto they are appointed." Here again Calvin gives no countenance to conditional reprobation. In the 14th section of this very chapter he tells us that—"The unchangeable decree of God concerning the destruction of the wicked is the ground of their untoward disposition to the means whereby men are saved." The only other chapter in the Book is entitled, "Of the last resurrection".* We have carefully examined

* Since writing the above we have procured another and more recent translation of Calvin's Institutes. It is the *sixth American Edition, revised and corrected, in two volumes*, published at Philadelphia by the Presbyterian Board of Publication. But we cannot after careful examination find in it the title which our critic tells us is in one of the chapters of the third book. The twenty-fourth is the only one which has the least resemblance, which is as follows: "Election confirmed by the divine call. The destined destruction of the reprobate procured by themselves." We learn from many parts of even this new and improved, this "revised and corrected" edition of the Institutes, that Calvin did not believe the wickedness of the wicked to be the ground or cause of their reprobation as our critic insinuates he did. Take just the few following out of multitudes of examples which we could easily give as proof of our assertion. Book III, ch. 21, section 5th: "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man therefore, being created for one or the other of these ends, we say, he is predestinated either to life or to death." Again Chapter 24, sect. 14: "That the reprobate obey not the word of God, when made known to them, is justly imputed to the wickedness and depravity of their hearts, provided it be at the same time stated that they are abandoned to this depravity, because they have been raised up, by a just but inscrutable judgment of God, to display his glory in their condemnation. So, when it is related of the sons of Eli, that they listened not to his salutary admonitions, 'because the Lord would slay them', it is not denied that their obstinacy proceeded from their own wickedness, but it is plainly implied that though the Lord was able to soften their hearts, yet they were left in their obstinacy, because his immutable decree had predestinated them to destruction." Here we have real genuine Calvinism, John Calvin's own Calvinism; not the milk-and-water Calvinism of our critic. It is quite evident if Calvinism be true, that the sons of Eli, and all the reprobate without one single exception were unconditionally, and in a by-gone eternity predestinated to destruction by God's immutable decree.

We feel as if we would only be insulting the feelings and the understanding of our readers were we to ask them if such a dogma as this can be true. No, it cannot be true. We are glad to notice the following remark by the Editor of this new edition of the Institutes. He says of Calvin, "Although a learned and pious, he was a fallible man; and his

every chapter in the book and we cannot find the sentence which our critic quotes, neither can we find the idea which he wishes to convey by it; but we do find on almost every page, and in almost every section of Calvin's writings where he gives us his views on the subject, the very opposite doctrine from that which our Presbyterian critic *seems* and *appears* to father upon the great divine of Geneva.

Notwithstanding all this our critic tells us that "no Calvinist holds the doctrine of unconditional reprobation."* We would just as soon believe him if he were to tell us that no Calvinist is a Calvinist. We were conversing a few weeks ago with a minister of the same denomination as our critic, a man who is extensively read, and who occupies a prominent place in the Kirk.

The subject of our conversation was this very point of controversy, and we found him a firm believer in, and an advocate of *unconditional reprobation*. Of course he was consistent with the standards of his Church and his profession as a Calvinist. Our critic is not.

That the Westminster divines believed the doctrine of absolute decrees, involving unconditional election and reprobation, is quite evident from the third chapter of the *Confession of Faith*.

We would like to make a few remarks on this chapter, but at present our space will not permit. We shall simply quote the following portions of it, as they speak for themselves: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." The rest of the section is a palpable contradiction of this. "Yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." II. "Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions." III. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. IV. These angels and opinions, although deserving of profound respect, are not to be blindly followed." Vol. i, Page 3.

* "Every reprobate," says Polhill, "is born with a veil upon his eyes, and a stone in his heart, and in that condition God leaves him, not imparting to him such enlightening and mollifying grace as he doth unto the elect".—Divine Will, p. 100. Quoted by Professor Morison in his masterly and unanswerable refutation of Calvinism. Exposition of Rom. ix. Page 513.

men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

We must again express our astonishment that any man should try to explain away the fact that Calvinism is unconditionalism, necessitarianism and fatalism; or that he should deny that the standards of his church teach unconditional reprobation.

Our critic has what we believe to be incorrect and unscriptural views of the sovereignty of God. Our space forbids us at present entering upon so extensive a subject; we purpose soon however to write a few articles on that important doctrine.

THE FREENESS OF THE GOSPEL.

In glancing over the title page of your instructive journal, a day or two since, I was struck with an expression that at first seemed to me to involve an unnecessary repetition of thought, viz. "The unfettered freeness of the Gospel." But as I turned to it again, I was impressed with the thought that there was a greater fulness of meaning in it than I had at first noticed; and since that time the expression has taken a "shape of meaning" in my mind, and it has occurred to me that a few random thoughts on that topic may be not unacceptable to your readers.

THE FREENESS OF THE GOSPEL.—How often is it written and said that the Gospel is free, yet we do not always realize it in this light. Common expressions lose in a great measure their force and application as we become accustomed to their use. What we often hear we often disregard. We pass by common truths because we think them old, and count them almost meaningless because we often hear them; so with this glorious truth, which when first proclaimed to the world moved the hearts of the whole Jewish nation, provoked a fierce persecution against its author, the man of Galilee and his humble disciples, and caused the death of the Son of God. It was then a felt, living truth. Is it so regarded now?

When Christ came, through his word salvation was proclaimed freely to all mankind. To the Jews first, as to those to whom were committed the oracles of God, the Holy Scriptures, but afterwards to the Gentile world. The mercy of God was not manifested in stinted measure. The Gospel was full, the salvation was free and perfect. The mercy of God abounded in exceeding fulness,

and was extended to all through faith in the atonement of Christ Jesus; it was a *free* salvation.

The word of God was not bound. The truth was to make men free. The world was enshrouded in pagan darkness, and filled with the habitations of cruelty. Vain philosophy, superstition and idolatry threw their mantle of error over the minds of men like the pall of death. But the truth of God in Christ was life, and life was the light of men. Again the mandate of God went forth upon the darkness saying, "Let there be light," and there was light. Its beamings were not confined to a mere few, but were to be given to every man that cometh into the world. True, some, yea many did not receive it, many loved darkness rather than light because their deeds were evil, yet salvation was pressed on them though they would not come unto Christ that they might have life.

Yet this free Gospel became fettered. The free gospel, freely proclaimed, and free in its nature, became bound, not of God, but of men. The word of God is not bound, yet it became so through the vain imagination and wisdom of men. The world had long been under the shadow of heathen philosophy. And men were chosen to bear the word of reconciliation to their dying fellow-men. To angels was not committed the ministry of the word. Angels desired to look into these things, but to them it was not given, men were chosen as messengers of the Gospel; chosen from the world, men whose minds had but recently been enshrouded in the darkness of heathen philosophy, or who had once hallowed in their minds the forms and ceremonies, types and shadows of a dispensation where they saw as through a glass darkly the glory that should follow when the day-star of righteousness should usher in the perfect day of the light and knowledge of God in Christ Jesus. The early Fathers had but just emerged from the darkness of Judaism and pagan philosophy, and did not pass beyond the twilight of the Gospel day. Past errors still hung like films over their vision, and they could not always distinguish between the false conceptions of truth that still lingered in their minds, and the true genius of the Gospel. Their theology took colouring from the false philosophy they had once believed, and it was not strange that their teachings exhibited traces of the errors of their intellect even amid the truths of the Gospel. In the main they taught Gospel doctrine, but the Christian system was but partially developed. It was as the grain of mustard seed growing up at first as a frail and feeble plant, but destined at last to become a perfect tree spreading forth its branches to the winds

of heaven. Truth was at first but as the leaven, hidden in its influences, but which should in time leaven the whole mass of human mind. Yet its power was not then felt. The Church sought for form and ceremony, something tangible in its worship, and so corruption and error crept in, and the result was spiritual wickedness in high places. The simplicity of the gospel was not esteemed, and thus the truth was fettered.

But the truth shall go forth in freedom. Eighteen hundred years have witnessed its development. Eighteen centuries have passed away and still the truth is unfolding to the world. The great truths that fell from the lips of the Son of God were not lost on the mountain air of Galilee. They were not suffered to fall unheeded, "Heaven and earth shall pass away, but my word shall not pass away"—"not one jot or tittle shall fail till all be fulfilled." For long dreary ages the world was in darkness. The dark ages passed away. The clouds of error, superstition, tyranny, and oppression slowly rolled away before the light of Gospel truth, as the shades of night flee before the morning sun. The day was increasing, Christianity unbound the fetters that shackled the souls and bodies of men, and when the REFORMATION burst on the world the clank of falling chains echoed throughout all Europe. The thrones of tyrants shook; the power of the beast began to wane; the sceptre of the man of sin trembled in his grasp, and the trodden and oppressed millions who sat in darkness and the shadow of death looked up with joy to behold and welcome the beams of the Sun of Righteousness. Earth smiled again. The arts and sciences received a new impetus. Religion went forth with her handmaids Liberty and Education, singing her pæan of rejoicing. The gospel was once more unfettered, and the truth of God and the offers of salvation to dying men were once more free.

Auburn, N. Y.

H. M. H.

HOLINESS BECOMING.

The Psalmist says (Ps. xciii. 5), "Holiness becometh thine house, O Lord, for ever." By the 'house' of God we are doubtless to understand his family—his children—the household of faith—believers in the Saviour. Men become members of the family of God by faith in Christ Jesus, Gal. iii. 26. That God's people are his house is manifest from the Scriptures. In Heb. iii. 6, we read, "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the

rejoicing of the hope firm unto the end." Moses was a servant in the house of God. Christ rules over the children of God. God is a Father; he sustains a close, intimate, and most endearing relation to all who are united to Jesus. And that in believers in Christ, which constitutes childhood in relation to him, is that moral resemblance to him, which the Holy Spirit through the truth produces in those that believe it.

Holiness ought to be the grand characteristic of the house of God. God's people should be holy, as the Lord their God is holy.

What is holiness? Holiness is love. All holiness is resolvable into love, just as all sin is resolvable into selfishness. The law of God is evidence that holiness is love. What are the grand requirements of the law? Supreme love to God and equal love to our neighbours. Is holiness obedience to the law? Obedience to the law is love to our God and to our fellows. Therefore holiness is love. Is holiness conformity to the will of God? It is the will of God that we should love him supremely and our neighbours as ourselves; for his preceptive will is expressed in his law. Paul expressly teaches us that love comprehends all the duties that we owe to our neighbours. He says, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law," Rom. xiii. 10; and just as love comprehends all the duties which we owe to our neighbours, it is the sum of all the duties which we owe to God, Jesus being witness; for he says, that, to love God, with all the heart, soul, strength, and mind, is the first and great commandment.

Faith is necessary to holiness in us. We have sinned. We have lived selfish lives. We have lived to ourselves and not to God. By the gospel, through the loving Spirit, God draws us from sin to holiness. The gospel is the good news that Jesus died for our sins. This wonderful fact reveals the matchlessness of the love of God to us and his hatred to our sins. When this gospel is believed the soul loves God, who is love, and loves men, who are loved by the God of salvation. Holiness thus takes its rise in the soul, whenever the gospel is believed. It grows as faith grows. Hence the necessity for continuance in the faith of the truth, and frequent meditation on the sufferings and death of Christ. Hence also the necessity of prayer for the Holy Spirit to give us a clearer apprehension of the truth, and to bring it in closer and more powerful contact with the soul.

How is it that we are under obligation to be holy and to grow in holiness, seeing that holiness is realized in certain exercises of our emotional nature—our affections? Because, as will-endowed agents, we have control over our feelings. We cannot, by a direct act of will, call

up love to God in our souls; but we can direct our thoughts to God's love to us, as revealed in Jesus, so that we may love him, and love what he loves, and hate what he hates. In a similar manner are we to explain our responsibility for our belief. As moral agents we can direct our attention to the truth, and to the evidence on which it rests. Hence the command to believe in Jesus. We can choose or refuse to fix our attention on the love of God revealed in the atoning death of Jesus for our sins; therefore we are responsible for our belief of the gospel and under obligation to be holy as God is holy. Not that we can either believe or be holy without the Spirit. The agency of the Spirit is necessary. And may our right hand wither should we ever deny the need of his agency. But our agency is also needed. Our agency must concur with his, so that we may be saved. He presents the truth to the soul, and arranges the circumstances of providence by which it is brought powerfully in contact with it. But that truth we must believe; to its influence we must yield, in order to be pardoned and renewed. The agency and influence of the Spirit are never wanting. The continuance of persons in unbelief and unholiness is not to be ascribed to the lack of the Holy Spirit's dealing, but to their "doing despite unto the Spirit of grace." The Spirit draws—draws by the cords of love—it is our duty to yield, to be led by him in the path of purity and goodness.

Holiness is becoming. It becometh the house of God. It is the ornament of God's children. It is utterly unseemly that any who profess to be members of the household of faith should be unholy.

1. Holiness becomes the people of God, because it is true moral excellence. The children of the King of heaven should be distinguished by the highest excellence. Many men possessed of wealth, or high in rank, and characterized by moral turpitude, rather than moral excellence, are greatly honoured and raised to high positions in society. Intellect and intellectual acquirements, in some cases, are valued, while moral worth—holiness—is sadly at a discount. By many, indeed, the agile feats of a Blondin or the prowess of a pugilist are applauded, when true excellence—moral purity—cannot elicit from them any expression of approval. But the judgment of God is different from that of men. With him who is truth itself, and who sees all things as they really are, a life of devotedness to himself, and of self-denying labour for the good of men, are highly valued. Holiness, moreover, is an excellence which every moral being, in a state of probation, may be possessed of. All men cannot be great in intellect or learned, but all men may be holy—

all may be good, and goodness is true greatness; goodness, indeed, is the only greatness. Every holy person is fighting a more wonderful battle than ever warrior fought. He is fighting, not with carnal but with spiritual weapons, the enemies of his Lord and of his soul. Every person that has become, in any degree holy, to that degree, has carried on, in the name and in the strength of the Lord, the work of self-conquest, and has so far overcome all the terrestrial and infernal enemies of his soul. If we look for princely manners in the son of a nobleman, we should look for holiness in the sons and daughters of the Lord Almighty. It is fitting that the children of God should be possessed of the highest excellence that can adorn intelligent and moral creatures. Child of God, grow in holiness.

2. Holiness becometh God's house, because God is holy. Peter thus exhorts the children of God: "But as he who hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy," 1 Pet. i. 15, 16. Peter appeals to the Old Testament, when urging God's children to practise holiness. He says, "*It is written.*" The sacred writing to which Peter refers is found in Lev. xi. 44. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."

God is holy, unchangeably and everlastingly holy. He is glorious in holiness. Holiness in God is love. He supremely loves himself, because he is the greatest and the wisest and the best of beings. He loves all his creatures, and desires and seeks their happiness. He has made provision for the happiness of the various tribes of sentient beings in their organization and structure and in their surroundings. He loves men; he loves men though they have sinned. And the gift of his Son to die as an atonement for sin is unmistakeable evidence that he loves them and desires their salvation and their bliss. It is also irrefragable evidence of his love to all unfallen beings in the universe. He so loved men, that in order righteously to extend forgiveness to them he gave Jesus to die. And he so loved all the unfallen that rather than hurt their interests by extending forgiveness to sinners of Adam's race, he gave up to agonies and death the object of his dearest love. God desires the happiness of moral creatures, but he desires their happiness as the consequence of their holiness. He has ordained that misery shall be the inseparable concomitant of sin. He desires therefore that men should love himself supremely and their neighbours as themselves. And the atonement of his Son, while it evidences his desire for our happiness, shows his abhorrence of any deviation from the grand moral law of the moral universe, the law of love.

As therefore God is holy, and has revealed his holiness in a plan for our eternal safety and bliss that should endear him to our hearts forever, his children, who have been conquered by his love to them, should imitate him, should be holy as he is holy. It is this resemblance to him that, as already remarked, constitutes in us childhood in relation to him. Jesus urges his disciples to love their enemies, to bless them that curse them, and pray for those who despitefully use them and persecute them, that they may be the children of their Father who is in heaven, who causeth his sun to rise on the evil and on the good, and who sendeth rain on the just and on the unjust. Believer, the best evidence you can give that you are a child of God is by being a follower of God as his dear child, and walking in love, as Christ also loved us, and gave himself for us an offering and a sacrifice unto God for a sweet-smelling savour.

3. Holiness becometh God's house because in the gospel he has made provision for the purity of all his sons and daughters. Holiness indeed is the end which God seeks to accomplish in men by means of the truth,

The gospel triumphs only in as far as it brings men back to holiness. Men have wandered from God and from his law. They need pardon for their sins and guilty wanderings. In the gospel, provision has been made by God for the wise and righteous bestowment of forgiveness. The atonement which it reveals is the all-sufficient ground of pardon. In it God is manifested as ready to forgive. "All that believe" the gospel "are justified." Acts xiii. 39. But pardon, precious as it is, is only a means to a higher end, and that end is purity. There is forgiveness with God that he may be feared and revered. How important is pardon to the sinner! And how precious, seeing it has been bought by the precious blood of Christ, and not with silver or gold! And how surpassing valuable must purity be, seeing the gospel discloses a ground of pardon in order that, by its hallowing and blissful influence, it may cleanse the soul from moral filthiness, and make it pure and white and clean. The gospel contains motives fitted to sanctify. It shows us the loathsomeness of sin, and the ineffable mercy of God in the way by which sin may be forgiven. Hence it is utterly unseemly and incongruous that a believer, a pardoned person, should continue in sin. Believer, you give evidence that you believe the gospel only in as far as you live a holy life.

4. Holiness becometh God's house, because he has given us the Holy Spirit as our Sanctifier and our Guide, to lead us in the way of purity. The work of the Spirit has reference to both sinners and saints. He seeks to convince the sinner of his sins, and to show him the things that

are Christ's, that he may repent and believe the gospel. He seeks to lead the believer in the upward, heavenward path of holiness. He is the great purifying agent. His agency is indispensable to our holiness. The truth, especially the truth about Jesus and the love of God in him, is the instrument he employs for the purpose of purifying men's souls. It is the duty of Christians to pray for the Spirit; but while they do so their minds should be directed to the truth about Jesus, which is the avenue by which his purifying influence reaches the soul, and in a state of submission to the Spirit. Those who are led by the Spirit are the sons of God. Unless there is this contemplation of the gospel, and yielding to the Spirit's power, our prayers are a mockery of God. Alas! it is to be feared that many who profess the Christian name grieve the Spirit in his benignant efforts to make them holy, and quench the heavenly flame of love that he has succeeded in kindling in their souls, even while with their lips they are asking the Holy Spirit from God. If you, O Christian, truly ask the Holy Spirit from God in prayer, truly express your desires to God for more of the holiness-imparting influence of that blessed agent, for greater enlightenment, so that you may be more under his plastic power, you will give yourself up entirely and unreservedly to be moulded by him according to his good pleasure. As, then, God has graciously given not only a purifying gospel, but also a sanctifying Spirit, and has associated such solemn obligations with these precious gifts, is it not fitting and becoming that we should be holy and follow holiness, without which no man shall see the Lord?

5. Holiness becometh God's children, because it fits them for the part they should act in the world in seeking the conversion of sinners. If we seek the conversion of sinners, we seek to turn them from sin to holiness. But there must be an utter incongruity between our state and the work we seek to do, if we are living in impurity. It is not necessary to prove that God acts on the world by means of his people. The Bride is associated with the Spirit, in inviting thirsty sinners to come to the fountain of living waters that they may be satisfied and purified. The family of God are thus a reformatory agency in the world. Our ideas of the fitness of things would need to be completely reversed, if unholy persons could sustain this character. The world itself expects holiness in those who seek to bring it back to God, the sun of the moral universe, by exhibiting the mighty attractions of his love. And those of God's children who have been eminently holy, have in all ages been most successful in this holy employment.

6. Holiness becomes God's people, because they are heirs and expect-

tants of a home in that pure region, into which nothing unclean shall enter. Heaven is a holy place. It is a happy place. But it is a happy, because it is a holy place. It is the home of holiness. God who is holy, holy, holy, dwells there. Holy angels, who have never sinned, dwell there. Redeemed saints, saved to sin no more, have their abode there. As God's children by God's abundant mercy through the death and resurrection of Christ, are begotten again unto a lively hope of that unfading, incorruptible, and undefiled inheritance, they should live worthy of the high vocation wherewith they are called. Hence the importance of frequent meditation on heaven as their eternal home by the children and heirs of God. O why should our affections entwine themselves so fondly around the things of earth, seeing that objects so bright and so glorious are within our reach? Why should we, with our muck-rake, gather straws, when a crown of glory is held out for our acceptance? Look up, O child of God, and seek to become increasingly meet for the inheritance of the saints in light!

These considerations which we have advanced to shew the becomingness of holiness in God's children, are so many motives which should constrain them to cleanse themselves from all filthiness of the flesh and spirit and to perfect holiness in the fear of God. Christian, meditate on the relation you sustain to God, on the holiness of your heavenly Father, on the provisions for your purity that are in the gospel and the grace of the Holy Spirit, on the work required of you by your God, with reference to the world, and on the home which you expect to inhabit when your race is run and your warfare o'er, and add to your meditation, humble, grateful, believing prayer, and you will be adorned within and without with the beauties of holiness.

(For the Canadian Day-Star.)

CALVINISM AND THE FOURTH COMMANDMENT.

"Remember the Sabbath-day to keep it holy."

"Then swiftly usher-in the never-ending Sabbath."

Hail! blessed boon, and high command in one—
 The Sabbath-day! the day of heaven on earth—
 The Lord's own chosen day—God's holy rest!—
 Refreshing to the weary, careworn, heaven-bound pilgrim;
 Cheering to harrassed stranger, on his homeward journey,
 Reminding of the rest remaining, end of labours.

Yet were no danger here of coming short,
Might even pious souls dispense with such, as surplus
Means of grace, and helpful ordinance;
Useful and needful found, and well adapted to happy ends designed,
God's gracious grants; and so the Sabbath rest.

But from the happy saint in heavenly frame on holy day,
Our minds must turn to yet another creature—
Brother sinner—by council of divines named, "reprobate;"
And so declared shut out by high decree of heaven from hope!
Behold! a man with Sabbath scenes of joy surrounded—
For whom no saviour ever sighs to bring him ease!
So saith some serious brother-man, in solemn tones,
On Sabbath-day, in holy stand. "For elect only"
Died the kinsman of the ruined race of Adam.

How then shall wretch for whom atoning blood flow'd not—
Keep holy day—uninfluenced and untaught by Holy Spirit?
No power in noisy empty gospel sound for him:
"Saviour," "salvation," "rest," "relief," "redemption,"
"Water of life," "the bread of God," the feast provided,
Sweet messengers of mercy, Sabbath privileges,
Kind words of grace; but mock his sense of hearing,
Or fall on his doomed ear, surcharged with saddest sorrow.
Sabbath! alas! indeed a day of bitter curse: and never
Could his wretched case have otherwise resulted—
His sure damnation, long before he had a being,
Fatal decree, dread, dark, immutable, (if true?)
Had quite arranged; and forged, and formed, and fixed
His fetters fast, rivetted his chains, and sealed his doom
By *blood divine!*

Hark! solemn tone of Sabbath bell: but strikes
His soul's eternal death-knell!

—Why longer talk of Sabbath desecration!
The day afforded reprobates, by heaven intended
To be employed in working out their sure damnation.

"Keep holy Sabbath-day," saith voice of God:
While the same God (it is asserted) hath ordained,
Unchangeably, whatever comes to pass in time.
—Such is the creed uncouth recorded, and by certain men
Regarded as the rule of faith—of *Christian faith!*

—Unholy then the day shall be—decree deciding 'gainst command—

Decree of more authority—or higher power to put in force,
And render absolute the desecration of the consecrated day.

But we subscribe not to the document discordant
While Sabbath ordinance stands; high stern testimony
In contradiction to the deadly doctrine:

—Mercy to man pervades the Sabbath atmosphere:
Its light comes not to regions of despair;
Hence hopeless is the shade, and utter ruin reigns
'Midst deepest gloom of death eternal.

—From hell itself despair would flee at dawn of Sabbath morn.
Its dense, dire darkness dare not saunter—
Where Sabbath sun can shine, bright rays of mercy reach,
Who breathe a Sabbath air, may LIVE, may love,
Who hath a Sabbath, hath a day of grace.

The wretched dogma, shutting out from mercy infinite
Some hapless sinners who yet hear the gospel sound;
—Is not from author of the holy Sabbath-day;
But imp of earthly origin; a spectre of the night.
Vile creature formed from shadows seen in doctors' dreams,
And visions of the horrible; when glimmering reason's lamp was dim;
Then stalking forth audaciously, to walk the earth, in sight of heaven
On Sabbath-day. Libel profane on love divine—
Hell-favouring fancy, embodiment of deepest hate;
Foul fury fell, in fitful frame, malice capricious,
Dark doctrine! reprobation unconditional!—

—Such, dread Sinai's thunders utter'd not, nor psalms prophetic spake,
Nor in holy union represented, nor in gospel taught,
Nor by the angels sung, nor by apostles written,
Nor on page of Holy Book of Inspiration found.

Eden's and Patmos' Sabbaths set forth better things.
The stillness of the day serene, suits not harsh sounds
Of irremediable woe—doctrine of death!
Unfit for Sabbath going abroad, however dressed
In gaudy hues, or gospel garb, villian at heart,
A deadly foe to man; favour'd not by our Father.

No man can breathe a Sabbath air, but through his death,
Who rose again on Sabbath morn. Who died and rose for man.
Sabbath for man, for universal man. Truth's working day,
Day of atonement—blessing and bless'd, the day the Lord hath made.

Light of the world arise, shed forth the beams

Of truth and grace, so shall the earth rejoice.

Light of the cross, dispel the gloom of deadly error ;
Scatter this worse than deep Egyptian darkness felt,
Unsanctified, unscriptural, unsabbath doctrine, reprobation.

Haste, happy time, when every wafting breeze shall bear
Free gospel truth to all ; and then pass onward
Loaded with praises from a ransomed earth.
High day to those who know the joyful sound.
High day designed, when full-out gospel light shall free go forth,
And willing men faithful fulfil the high commission—
To every creature preach the precious, everlasting gospel.

Toronto.

JACOB SPENCE.

THE CHILDREN'S PORTION.

THE BOY-SOLDIER.

"I wish I was a soldier," says a bright, energetic little fellow, under our window.

Do you, little boy? Come hither, then, and listen to me a few minutes and I will put you on the right track. I will tell you how you can have your wish.

In the first place, you must *choose sides* and *enlist*. Whom do you want to fight for? God or Satan; for right and truth, or for sin and wrong? God would like to have you on his side—so would Satan. God promises you a bounty—so does Satan. But I am older than you, little friend, and know more about this whole business, and I would like to whisper something in your ear which may influence your choice. If you enter God's service, you may have to work hard, but you will have a kind and loving master, and sure and good pay. If you make up your mind to serve Satan, you will have to work quite as hard, under a master that cares nothing but to burden and distress you, and who will cheat you at last out of the poor reward he has promised. This is *true*, as many on both sides can bear witness. Now, which will you choose?

I will serve God.

Very well; now you must come and enlist at once under Jesus, "the Captain of our salvation." He will ask, Are you willing to serve me faithfully? Are you willing to serve me for ever? He does not want any rebels, any traitors, in his camp. He does not want followers who will stand by him for a little while, and then, as soon as danger and difficulty come, desert and run over to the enemy. No; you must take the oath of allegiance and stand by it. You must be his entirely, his eternally.

Then he will require you to serve him cheerfully, patiently, unquestioningly, courageously, and never be ashamed of him or his cause ; for he says "Whosoever is ashamed of me and my words, of him shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." Are you willing to agree to all this ? Will you enlist on these terms ?

I will.

Then you must "put on the whole armour of God." Do you know what that is ? Paul tells us. You must be girded about, that is, clothed with *truth*, and have on the breast-plate of *righteousness*. And be assured, my little friend, whoever has that garment and that breast-plate is perfectly secure from all harm ; proof against every weapon of the enemy. Your feet must be shod with the preparation of the Gospel of *peace*. Shoes made from that preparation can never wear out. Then you must take the shield of *faith*, which is so peculiar that it quenches all the fiery darts of the wicked foe, as water puts out a flame, or a puff of strong wind extinguishes a candle. You must put on too the helmet of *salvation*, and take in your hand the sword of the *Spirit*. With this armour, and watching and praying continually, you will be a match for your adversaries. Have you got it ?

No, but I will procure it if I can.

It is the gift of God. He provides it for all those who apply for it.

I will ask him for it.

Then if you want to be a "good soldier of Jesus Christ" you must learn to *endure hardness*. You must not mind trifles or complain that what you have to do is not easy and pleasant. Whatever is required, do with all your might as well as you can, and with a pleasant look and manner. If things occur to vex or trouble you, you must pay no attention to them but fling them aside, and press right on in your Master's service. You must not entangle yourself with amusements and pursuits of this life, for you need to be free from everything that would hinder or embarrass your movements. You must not indulge in idleness, for idleness makes the strongest muscles weak. You must not indulge yourself in ease or selfish comfort, but accustom yourself to self-denial and constant diligent exercise. Thus you will grow stronger every day, and your duties will become more and more familiar and agreeable. Self-denial makes good soldiers ; self-indulgence very poor ones, unworthy of such a glorious and good Commander as Jesus Christ, who himself was "made perfect through suffering." Can you say, Yes to all this ?

I will try.

Now then, armed and equipped, you must "fight" the "good fight of faith." The service of God is not a mere name or profession; it is an active, imperative service. Your enemies will be real, very cunning, unwearied, numerous. "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." We must fight manfully, never flinching, never retreating. The promise is, "They that endure to the end shall be saved."

Little boy, will you be a good soldier of Jesus Christ? H. E. B.

WORDS IN USE.—Professor Max Muller, in his admirable lecture on the Science of Language, (call it, if you will, Glossology or Logology,) tells us that out of the 50,000 words or so in the English tongue it has been found that a rustic laborer only used 300. An ordinarily educated man is supposed to use 3,000 or 4,000, while a great orator reaches 10,000. The Old Testament contains 5,642 different words, and the works of Shakspeare about 15,000; those of Milton about 8,000.

BOOK NOTICES.

THE EVANGELICAL REPOSITORY, JUNE, 1862.—The following are the contents of this number:—1. Psalm xix. The Works and the Words of God. 2. Sanctification, What is it? 3. The possibility of Christian Perfection. 4. Principal Cunningham's defence of Calvinism. 5. A bundle of smaller books. 6. Transmutation of Species. 7. Letters. 8. Doctrinal Queries.

The first article is a fine exposition of the nineteenth psalm. The second is an elaborate discussion of the question of sanctification, with special reference to the theory of President Finney of Oberlin, that "Holiness or virtue consists in the supreme ultimate intention, choice, or willing of the highest well-being of God, and the highest good of his kingdom." The third is a calm and thoughtful discussion of the important topic of Christian perfection. The most elaborate of all the articles of this number which is evidently from the pen of the gifted editor, is Principal Cunningham's defence of Calvinism. This article is a review of the late Principal's work, entitled, *The Reformers and the Theology of the Reformation*. It seems that the late Principal of the New College of Edinburgh was tolerably consistent as a Calvinist. He says in his essay on "Calvinism and Arminianism," "If it be true that God has foreordained whatsoever

comes to pass, he must have predetermined the entire history and ultimate fate of all his intelligent creatures." He says again, "The foreordination of every event implies that God from eternity had resolved that it should come to pass, and had made certain provision for this result." He says "that all who affirm this are Calvinists; all who deny it anti-Calvinists." As to reprobation, the late Principal says, "No intelligent Calvinist has ever disputed the position that election necessarily implies a corresponding reprobation." Those Calvinists then who deny a reprobation corresponding to the election which they hold, *i. e.*, unconditional, according to this dictum, must be lacking in intelligence. He says again, "But the first or negative act of non election,—preterition or passing by,—may be said to be absolute, since it is not founded on sin, and perseverance in it, as foreseen." He says also indeed that "the second or positive part of the decree of reprobation,—the preordination to wrath and misery as distinguished from preterition,—is founded upon the foresight of men's continuance in sin." But then he holds that God has "predetermined the entire history and ultimate fate of all his intelligent creatures." Does it really soften the harsh feature of reprobation to say, that the passed-by ones are ordained to dishonour and wrath *for their sin*, when their entire history, as well as ultimate fate has been predetermined by God? He holds also the imputation of Adam's sin to his posterity as the "cause, ground or explanation of the actual moral depravity attaching to all men as they come into the world." If all men come into the world morally depraved, and that because of the antecedent imputation of Adam's sin, which was the doctrine of Calvin's coadjutor, Beza, and which Dr. Cunningham endorses, does it at all remove the unsightliness of the Calvinistic creed to say that the non-elect are ordained to dishonour and wrath *for their sin*?

We need scarcely say that the review of this work is most masterly and thorough.

We have exhibited in this notice the opinions of Dr. Cunningham on Calvinism, because of their bearing on the controversy between the *Presbyterian* and the *Day-Star* on the question of reprobation.

INTELLIGENCE.

REVIVAL MEETINGS AT FREUGHIE.—Nearly two years ago, by the labours of some of a few Christian brethren from Perth, a number of souls were converted to God in this place, almost all of whom till now conti-

nue steadfast. Mr. Salmon, E. U. Home Mission agent, has recently conducted a series of meetings in this place for the promotion of the cause of God. At first, it was difficult to get an audience. But the people of God continued to trust him, to pray to him, and the attendance began to increase, and signs of deep impression to show themselves. Souls have been led to Jesus.—*Christian News*.

CALL ACCEPTED.—Mr. Robert Hood has received and accepted a unanimous call to become the Pastor of the E. U. Church, Bridgeton, Glasgow, vacant by the removal of the Rev. N. Galloway, their former Pastor, to Dunfermline.—*Ibid*.

CALL ACCEPTED.—The Rev. J. Farrar, of Rotherham and Cavendish Colleges, England, has received and accepted a unanimous call to the Congregational Church, Cowansville, C. E., vacant by the removal of the Rev. A. Duff to Sherbrooke, C. E., and has entered on his labours.

THE SOLDIERS IN MONTREAL.—An important movement has been going on among the soldiers in this city. Many of them have thrown away the intoxicating cup, and joined the Montreal Temperance Society and other Temperance Associations in this city, and what is still better, many of them have been led to the knowledge of the truth as it is in Jesus.

CHURCH ORGANIZED.—A new Congregational Church has been organized in the west end of the city of Glasgow, Scotland.

Huddersfield, ENGLAND—CHURCH UNION.—On Sabbath afternoon last, we had a most delightful meeting of the above description. The members of three Churches sat down together to commemorate the death of him who died for all. The churches were the following—Highfield (Independent), Rev. R. Bruce, M.A., pastor; Ramsden Street (Independent), Rev. R. Skinner, pastor; George Street (E. U. Independent), Rev. R. Stainton, pastor. The meeting took place at Ramsden Street Chapel—the Rev. R. Skinner, presiding. There could not have been fewer than 700 persons, who sat down together in brotherly love; and the words of the Psalmist were truly verified—"Behold how good and how pleasant a thing it is for brethren to dwell together in unity." Every one saw it, and every one felt it. Short but pointed addresses were given by Mr. Stainton and Mr. Bruce; the former addressing the communicants, and the latter the spectators, of whom there were not a few. It was the banqueting-house of Jesus, and his divine and beloved presence was deeply felt by all. Such meetings as these give the lie to the world who say that there is no love between the sects, for wherever there is true love to Jesus there is love to all his flock, and compassion for all the perishing.—*Christian News*.

SECOND E. U. CHURCH, EDINBURGH.—This church is evidently prospering under the pastoral superintendence of Mr. Inglis. Large additions are being made to the membership, and the meetings are well attended. The church recently unanimously agreed to add £40 to their pastor's salary. The congregation meets at present in the Masonic Hall, George Street; but a building-fund scheme has been originated and entered into with great spirit, which encourages the hope that ere long they will have a church of their own in which to worship God.—*Ibid*.