

THE CANADIAN DAY-STAR.

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

DECEMBER, 1862.

THE ATONEMENT.—ITS NATURE.

In our last article we vindicated the doctrine of the universality of the atonement, against those objections which are brought against it, grounded on the erroneous notion that the atoning sacrifice of Jesus is like the payment of a debt. In this article we shall endeavour to exhibit what appears to us to be the nature of the atonement.

God has established a moral system. He is not simply the Creator and Preserver of his creatures, he is the moral Governor of those creatures, whom he has endowed with a moral nature. Men and angels are subjects of divine moral government. Men recognise moral distinctions; they know right from wrong, and are capable of choosing the right and doing it, and avoiding the wrong. Whenever a man sees that a course of action is right, he feels under obligation to pursue it; and when he perceives a course of action to be wrong, he feels under obligation not to pursue it. The moral law, the essential principles of which are supreme love to God and love to our fellow-creatures sets forth the line of conduct which man ought to follow. In love God gave it to us: it requires from us love. The fulfilling of it is love. The rewards promised to the obedient and the punishment threatened against the disobedient, are motives fitted to constrain moral agents to walk in obedience to moral law. Sinners, as such, are exposed to the infliction of the penalty threatened against them.

We have reason to believe that the essential principles of the law under which man is placed, constitute law to all moral beings in God's vast universe. In the moral law under which man is placed, these essential principles are adapted to the relations which

men sustain to God, and to the various relations which they sustain to one another. These same principles are, no doubt, adapted to the relations which angels sustain to God, and to each other. The holy angels obey the grand law of love. The angels that fell violated it. The essential principles of rectitude and purity must be unalterable; what they are to one race of moral beings, they must be to all races of moral beings.

The object of rewards is to show God's love to holiness or obedience to the law, and his delight in the obedient. The object of punishment is to shew his hatred to sin and his holy displeasure with the disobedient. When the law is obeyed the reward must be bestowed. When the law is transgressed, either the punishment threatened must be inflicted, or some expedient must be introduced into moral government to serve the same ends therein as its infliction. The reward due to obedience is a good which God will not withhold from the obedient, But the threatening due to disobedience is not a good, relatively to sinners; consequently if the Supreme Ruler, in his infinite wisdom, contrive any expedient which will serve the same ends, as the infliction of the penalty threatened against them, on conditions which he sees to be fit and right, it may be forgiven. This is necessary for the stability of God's moral empire. Were God to remit the penalty due to the sins of sinners without giving a display of his hatred to sin, the unfallen might interpret such an act as a connivance at sin. The thought might enter their minds, that they too might sin with impunity. Thus the bonds of moral obligation would be weakened, and sin would defile every portion of God's fair universe. Justice to the unfallen, requires that, if forgiveness be extended to sinners, something be done which will exhibit the hatred of the Ruler of the universe to sin, so that the progress of sin may be arrested, the law honoured, and the unfallen confirmed in their allegiance to God.

The atonement of Jesus Christ is a most gracious expedient, introduced by God into his moral government whereby he can be just and justify the ungodly. Jesus Christ is divine and human. He is God over all, blessed for ever; and he became a partaker of flesh and blood, that he might make propitiation for sin. The atonement consists of the obedience of Jesus Christ until death. That in the atonement of Jesus which highly honours the divine law, which was violated by the sin of man, is the peerless dignity of the atoner. Christ obeyed the law, and honoured its precepts.

He suffered and died in our room and honoured its penalty. He magnified the law and made it honourable. "God set him forth to be a propitiation, through faith in his blood for the remission of sins that are past. (sins pardoned prior to his advent), to declare, at this time, his righteousness that he might be just and the justifier of him who believeth in Jesus." (Rom. iii, 25, 26.) Angels are pleased with the atonement as a declaration of the righteousness of the King of the universe for the justification of the ungodly; for they eagerly contemplate the plan of salvation by Jesus Christ, and rejoice over sinners converted to God by faith in him.

The atonement then is a way, a glorious, God provided way, by which God can righteously extend salvation to sinners, and by which sinners may return to God from whom they have wandered. There is no barrier in the way of any sinner's salvation. God is propitiated. The sacrifice of Jesus has come up before him as a savour of sweet smell. Sinner, it is possible that you may be saved, because Jesus has atoned for your sins.

The atonement is an exhibition of the ineffable love of God to sinners. Not only is forgiveness God's gift; the atonement itself, on the ground on which forgiveness is extended to men, is God's gift. The measure and the expression of God's love to you, O sinner, is the preciousness of Christ, God's gift to your soul. Not only is it *possible* that you may be forgiven; God longs to pardon you, and fold you in his embrace as his returning child. Herein indeed is love.

The atonement of Christ has procured for men time for repentance. God is not willing that any should perish, but that all should come to repentance; and every man on earth is indebted to the atonement, whether he know it or not, for the space and opportunities of turning to God, which God graciously gives him. This is evidence of the world-wide extent of the propitiation. Ah! sinner, how precious is your time! It is blood-bought. And how wicked and infatuated you are to squander it so heedlessly—to use it so as to secure your damnation rather than your salvation.

Because of the atonement of Jesus the Holy Spirit has been bestowed on men. The Spirit is represented as having come from the Father and the Son. Because of the atonement—which the Father, as representing the Godhead, provided, which the Son executed by becoming incarnate and dying, and which the Father has accepted—the Spirit has been poured out on all flesh, and

strives with men to lead them to God by Jesus; and builds up in faith and holiness, those who do return to God. But the influence of the Spirit is moral and resistible. He takes of the things that are Christ's, and shows them unto us. Sinner, the fact that the Spirit strives with you, is evidence that Jesus died for you. Beware of resisting his most gracious dealing.

The atonement, as an atonement, then, does not make the salvation of any man certain. It renders the salvation of all men possible. It is a way for man's return to God. It reveals God's wonderful love to sinners. It furnishes to men time in which to consider their ways, and turn to God. It is the blessed channel through which the influences of the Spirit are poured on men's souls, to which it is their immediate duty to yield and be blessed. In order to actual salvation, it is necessary that there be faith in the atonement; because then the soul, through the power of the truth, by the Spirit, is in such a moral state as that pardon is really a benefit. The wisdom of God is seen in appointing, as the condition of forgiveness, that which secures holiness of heart and life. As faith in the gospel is required in order to salvation, the sinner's mind is brought in contact with truth which sanctifies. This appears to us to be the philosophy of salvation by faith.

To what has been advanced respecting the extent and the nature of the atonement, it is objected that such an atonement does not make certain the salvation of any number of sinners. We reply that this objection rests on the unscriptural doctrine of unconditional election. It also ignores what the scriptures say respecting the connection between atonement and salvation: "God sent not his Son into the world to condemn the world, but that the world through him might (not *must*) be saved." John iii, 17. "God hath made him to be sin for us who knew no sin, that we might (not *must*) be made the righteousness of God in him." 2 Cor. v, 21. "Christ also hath once suffered for us, the just for the unjust, that he might (not *must*) bring us to God." 1 Peter, iii, 18. It is certain that the law is honoured by the atoning work of Jesus, that the moral governor of the universe is pleased with it, well-pleased with it. It is certain that the sinner who believes in Jesus, as his atoning Saviour, will be saved. For this we have the promise of God, who cannot lie. It is also certain that the sinner who lives and dies in a Christless state, by neglect of the great salvation, or contemptuous rejection of it, and resistance of the Spirit, must be lost. Reader, a weighty responsibility rests on you in connection with the preaching of the gospel.

Sinner, the command addresses you. Believe in Jesus, and be saved. It is possible for you to be saved, because Jesus died for you. Look with your mental eye to the love of God to you, a sinner, in Jesus' atonement for all your sins, and you will be actually saved. Your salvation is not certain unless you believe, and continue believing. But it is certain that if you believe in Jesus, you will be saved; for God has declared, "He that believeth shall be saved;"—"Whosoever believeth shall not perish, but have everlasting life."

EXPOSITION.

"Work out your own Salvation." Phil. I, 12, 13.

There is a depth in human depravity which the best on earth have never been able fully to fathom. "The heart is deceitful above all things, and desperately wicked: who can know it?" He only who can fully search it knows its wickedness and its deceitfulness. We are very prone to wander from God, and to run into error on the most important of all subjects—subjects which have a direct bearing on our own individual condition and character. There have been self-deceivers in all past ages. In the primitive age of the church, when the inspired Apostles were preaching the gospel and planting churches, many of the Jews thought that they were to secure God's favour and obtain ultimate and eternal salvation on the ground of their own works. They thought that they were to be justified by the establishment of their own righteousness: they believed that their own obedience to the law would give them a title to heaven. See Gal. ii. 21. Rom. ix, 31, 32.

There was another class who professed to be saved,—who said they believed the gospel,—that all was well with them for eternity; and yet they remained inactive, unholy and antinomian at heart, and in life. Their practice was not in harmony with either their own profession or the principles of Christianity. Their faith was not a living but a dead faith; they said, as James in his Epistle clearly shews, that they had faith only in profession; but they were destitute at once of true evangelical faith and its legitimate fruits, James ii 14, 26.

There are many who run into both of the above mentioned errors at the present day. The truth of the gospel understood and believed, will, we are confident, not only save from Pharisaism on the one hand and antinomianism on the other, but lead to obedience,

to holiness, to heaven. The apostle, it is important to notice, is not addressing unconverted sinners when he says, "Work out your own salvation." By no means: he was too well acquainted with systematic theology, with practical religion, with experimental Christianity, to do any such thing. The first duty of an unconverted sinner is to believe the gospel, or, in other words, to receive Christ. "Without me," says the Saviour, "ye can do nothing." "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

When the apostle therefore says, *Work out your own salvation*, he must be addressing those who have believed the gospel, those who have received Christ, and in whose hearts the work of grace has had a commencement. This is abundantly evident from the context as well as from the nature of the case. The Epistle, as we learn from the first verse of the first chapter, is addressed "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." In the fifth verse he speaks of their "fellowship in the gospel;" and in the sixth of his confidence "of this very thing, that he who had commenced the good work in them would perform it until the day of Jesus Christ." See also verse 29.

This injunction then, you perceive, is not addressed to unbelievers but to believers; or, in other words, to the friends and followers of Christ.

Notice now what it is that Christians are called upon to work out,—it is *their own salvation*. If we are Christians, this injunction is addressed to us. We are to work out our own salvation. This is doubtless a great privilege, but Paul speaks of it here as a duty; and he presents very strong motives and inducements to encourage us to go on with and achieve the great work.

Of course there is no reference here to salvation from the curse of the law, or the condemning power of sin. This is a work too great and too difficult for us to accomplish ourselves, or any of the angels in heaven to accomplish for us. O it is delightful to know that faith, simple faith, faith alone without works, puts us in possession of salvation from condemnation. "Christ hath redeemed us from the curse of the law, being made a curse for us." "There is therefore now no condemnation to them who are in Christ Jesus." To work out our own salvation from the condemning power of sin or the curse of God's holy law, is what we never can do, what we are not required to do. O no: the Divine Man by his sufferings, and sacrifice, and death, has done it for us.

But we need salvation from the polluting influence of sin,—from its contaminating, and demoralizing influence. In other words, we need *sanctification*. Even the best of God's people on earth are but partially purified. We need to grow in grace, in knowledge, in spirituality of mind. We need to develop our moral Character, imbibe the spirit of Christ, love, and live the law of love, and conform our outer and our inner man to its holy requirements. We are to crucify the flesh with its affections and its lusts; to put off the old man, and put on the new man, which after God is created in righteousness and true holiness. We are to forget the things which are behind, and press on toward the mark. I am to work out *my own* salvation; you are to work out your own salvation. Each Christian is to perform his own duties, not the duties devolving upon some one else. Hence the injunction, work out *your own* salvation. And yet there is a most important sense in which it is our imperative duty to work out *each other's* salvation. We can do much to increase the faith, the knowledge, the holiness, the heavenly-mindedness of our fellow Christians. We can pray for one another, love on another, labour for the spiritual and eternal well-being of one another. In this way the people can work out the salvation of the pastor, and the pastor the salvation of his people; in this way the members of the church can work out not only their own individual salvation, but also the salvation of one another, and the sanctification of the church of which they are members. Let us, dear Christian reader, be in future more active in working out our own salvation; let us "give all diligence, adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly-kindness, charity. For if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

You will notice also that we are to work out our own sanctification "*with fear and trembling.*" There are various kinds of fear spoken of in scripture, but the fear of which the apostle here speaks is obviously the fear of dishonouring or displeasing God. We are to fear God. "The fear of the Lord," we are told, "is the beginning of wisdom."

We are also to distrust our own evil wicked and wayward hearts. The injunction, "with fear and trembling" is something like, "let him that thinketh he standeth take heed lest he fall." Or

"Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God. Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it." These cautions and counsels are not opposed to christian confidence, but to carnal security, presumptuous boasting, and spiritual pride. Then the Apostle states the grand motive by which this practical injunction is enforced, and the encouragement which every christian has to work out his own sanctification. "For it is God who worketh in you both to will and to do of his good pleasure." "It is God who worketh."

We know that God is at work in every part of creation; he governs all, rules over all, is in all, and through all, and upholds all. The Apostle is, however, here speaking of God being graciously present by the operations of his Spirit in the hearts of his people.

The Holy Spirit sanctifies, or purifies the heart by faith. This by no means proves that Christians are passive while the progressive work of sanctification is being effected; for both scripture and consciousness testify that believers *work out their own salvation*. But God worketh in us "*to will*." That is, as we understand it, there is an influence from without us, a divine influence inducing or disposing us to will our own sanctification. Without the pleading, and drawing, the wooing and subduing influences of the Spirit of God, we, as sinners, never would have become believers, and, as believers, never would grow in sanctification. Christians who hunger after holiness, and who earnestly desire to reach nearer and nearer to perfection, know and feel that it is God working in them through the agency of his Spirit, through the instrumentality of his own truth, and through their own agency. The fact that *they will their own* sanctification by no means proves that they seek it of *their own accord*. God does not drag them to it, or drive them to it, but he disposes them to *will it*, or to *wish it*. But this is not all: he disposes them to *do* as well as to *desire*; to *work* as well as to *wish*. Work out your own sanctification; for it is God that worketh in you both to will it, and to work it out. He never leaves any of his people to save themselves from the polluting influence of sin as best they may. If he did, alas for our progress in holiness. But here and in many other parts of his word we are told that he co-operates with us. He never sanctifies us without our agency: we never make progress without his agency. Both are active when the work of sanctification is accomplished. It is a dangerous error for any sinner to believe that he must remain

passive until he is regenerated ; and it is an error no less dangerous for any one to fancy that his agency can be dispensed with in the development of his moral character.

The passage which we are now considering plainly teaches us, that there is an unseen influence peculiarly divine, put forth in the salvation of the soul, and that there is a co-operation with God on the part of all who are saved. I cannot be saved or sanctified unless God works in me to will and to do : but it is not God that is spoken of here as willing, or doing ; God works, it is true, because he *wills to work* ; but he works in me that I may *will to work*. The willing and the doing are mine, both mine ; the furnishing of the instrumentality,—and the removing of all indisposition to will, and to do, are his. In one word, it is God that purifies our hearts, *by faith*. Dear reader, you must work out your own salvation, if it is ever to be done.

THE LATE REV. ROBERT PEDEN

Having been very recently put in possession of the manuscripts of our departed and beloved Brother, we purpose from time to time to publish in the pages of the *Star*, articles from his pen. Many of the readers of our *Star*, remember with gratitude, and love, that devoted man of God. Through the pages of the *Canada Evangelist* up to the day of his death, he bore a noble testimony to a full, a free, and unfettered Gospel. His unpublished writings though considerable, are very fragmentary, consisting mostly of skeletons of sermons and discourses. Many of them however are very good ; they breathe a fine spirit ; and we are sure that those who knew him and loved him, and heard his voice when he lived, will thank us for the crumbs, and fragments which we purpose to supply from his pen. “ *He being dead yet speaketh.*” And it is worthy of notice that almost the first of his papers upon which we laid our hands is on this very expression. “ *He being dead yet speaketh.*” It is evidently the substance of a funeral sermon which he delivered before he moved from Amherstburg to Hamilton.

There is a short but sweet and truly beautiful obituary of Mr. Peden in the Dec. number of the *Evangelical Repository*, 1858. It is from the pen of Dr. Morison, and not being aware of its ever having been republished in any other magazine, we wish to preserve it, in the closing number of the first volume of our *Day Star*. He says,

"One of the noblest members of the Evangelical Union has ascended. The Rev. Robert Peden, of Canada, Editor of the *Canada Evangelist*, expired at Hamilton, Canada, on October 5, 1858. He sank under painful visceral disorder, or rather his spirit rose up and left a rioting disease beneath.

Mr. Peden was born in Kilmarnock, Scotland, on January 9th, 1816. He received his university education in Glasgow. He went to Amherstburg, Canada, as a tutor in 1840. He was ordained minister of the Scotch Church, Amherstburg, in 1844. Almost immediately thereafter he accompanied the majority of his congregation into the Free Church. In 1847, he published a valuable treatise, entitled 'the Hidden Gospel.' He was arraigned in 1850 by a Free Church court, for proclaiming that God truly loves the world, and that Christ literally tasted death for every man. He became ecclesiastically freer than the Free in that same year. He joined the Evangelical Union in 1851, and in that same year he originated "the *Canada Evangelist*," a gem of a periodical, that has latterly, we believe carried Evangelical blessings every month to the houses of from three to four thousand subscribers. For some years before his death he itinerated in the Gospel-ministry.

Mr. Peden was an accomplished scholar, an acute thinker, a ready writer, an able preacher, a faithful son, a devoted husband, a most tender father, a gentle, amiable modest noble man. Sublime resignation made his bed to him in his concluding illness, and his latter end was peace. O death were was thy sting? A widow and three children mourn his loss.* Of his patriarch parents, † one trembles on the brink of the grave, and the other, of robusiter build, walks firmly: and both *lock up*: Noble brother—out and out noble—farewell."

"HE BEING DEAD YET SPEAKETH."

HEB. xi. 4.

You will readily perceive that I have chosen this subject in consequence of recent circumstances. God has been speaking to us in his providence, and I think it is our duty not to allow this occasion to pass

* Mrs. Peden died at Hamilton in the beginning of December 1861, and since that time the *Canada Evangelist* has not been published.

† The aged mother of our departed brother, fell asleep in Jesus, on the 30th of August 1860. His father is still in the house of his pilgrimage.

away unnoticed and unimproved. There is a great proneness on the part of man to be unaffected by the manifestations of God's grace in his word; and when the word fails to draw attention, sometimes God's providence will command attention, and through his providence draw regard to his word. The hardened and insensible condition of man is aptly described in the words of prophecy: they have eyes but they see not, &c. We too often look "with brute unconscious gaze." I would therefore that we should attend to the operations of his hand. I cannot think but that the new made grave, on which the morning sun has for the first time shone, has a voice. There is a voice from the silent sepulchre—it speaks impressively—it speaks tenderly—it speaks by way of admonition. He whose body is there deposited was but recently among us, living, active, buoyant: and now that his body is there, it seems as if, in the language of scripture, he being dead yet speaketh.

Now what is the language which he speaks, silent and inarticulate as that voice is?

1st. He being dead yet speaketh of the brevity and uncertainty of human life.

All flesh is grass, and the glory of man &c.

What is your life? It is even a vapour. The distance between our birth day and our burial day is not long at the longest: a few short years and we are gone. The place that knows us now shall soon know us no more forever. Compared with the duration of the world our life is but short: compared with eternity it is but a speck. And thus according to the relation to eternity in which we view time, or the altitude from which we look down, our life may be variously represented:—

Notice how scripture thus variously regards it. It is spoken of as so many years:— "The days of our years are 3 score and 10, or if by reason:—Yet as if too big a term:—months are employed (Job xiv.) the number of his months:— as if even that were too much:— they are frequently spoken of as so many days:—man that is born of a woman is of few days. So teach us to number our days:—Yea, shorter still: "our afflictions but for a moment:—" Nay still lower. (Ps. 39.) So thou hast made my days as an handbreath, and my age as nothing before thee; verily every man at his best estate is altogether vanity:—"Lord make me to know mine end and the measure of my days, that I may know how frail I am."

2nd.—The vanity of earthly things.

Vanity of vanities saith the preacher:—all is vanity. If in this life only we have hope we are of all men the most miserable.

Strikingly exhibited in the narrative of our Saviour:—this night shall thy soul be required of thee: then whose shall those things be? What is a man profited if he gain the whole world and lose his own soul? Same thing by Apostle James, iv. 13. Go to now v. 1-4. Lay not up for yourselves treasures on earth, but in heaven.

3rd.—Death spares not the tenderest ties.

Death does not merely visit the poor man lying in the dungeon where life is almost a burden. It does not only visit the poor stranger or outcast with whose being are interwoven few of those delicate and tender threads of affection and interest. It does not only come to him who, deserted by the world, isolated, wretched, and alone, seems to wish for death to rid him of existence, but it comes into the social circle, and removes a most valued and beloved friend; it enters the quiet and happy family, and there it takes one of that happy circle, and it is not always the least valued, the least loved, the least missed; but sometimes the desire of the heart is removed with a stroke; sometimes a father on whom a whole family is dependant for protection and provision; sometimes a mother whose love circled the family and whose care was unceasing; sometimes one of the darling circle, the affectionate brother or sister; the dutiful son or daughter. We see an Abraham weeping over a dead Sarah. We see a Joseph mourning over the loss of a departed father. We see Naomi weeping over a dead husband. We see Jacob lamenting the departure of a most loved wife. Martha and Mary weeping over Lazarus. But of all the ties which death ruptures, the paternal tie is one of the most tender; and in scripture we are presented with frequent manifestations of the sorrow arising from the disruption of this endearing tie.

We hear Jacob most piteously bemoaning the supposed loss of his beloved Joseph: Jacob rent his clothes. Gen. xxxvii. 34 to end. Job 1. 19 to end.

Naomi, not for her husband but two sons: call me not Naomi but Mara for the Lord hath dealt very bitterly with me. "I went out full the Lord has brought me home again empty."

David mourned for Abner every day:—also for Absalom: O Absalom! my son, my son, would God I had died for thee, O Absalom, my son, my son.

Elisha and the widow:—Art thou come to bring my sin to my remembrance and slay my son.

Plague in Egypt to slay the first-born.

Rachel weeping for her children. "They shall mourn as one mourneth for an only son and for first born.

So in the New Testament. See the funeral of the widow's son, when Christ touched the bier.

See the centurion coming beseeching Christ to heal his son.

See Jairus for his daughter. She is not dead but sleepeth.

In all of which we see the sympathy of Jesus.

4th.—Necessity of preparation.

Two things I apprehend in preparation : 1st. the forgiveness of sin ; 2nd. the heart right with God. If sin is not forgiven, then it must lie as an eternal burden on the conscience and the soul. "Ye shall die in your sins, except you repent, &c. We must be changed—radically alienated—enmity—coming short of the glory of God, we must return to holiness—to meetness for the inheritance :

"Prepare to meet thy God."

"Be ye therefore ready, &c."

It is not enough to die to God, we should live to him. His design in leaving us here is to live to him.

I pray not that thou should take them out of the world, &c.

5th.—He speaks to the young.

"Remember thy Creator :—

"Rejoice O young man in thy youth."

6th.—To the bereaved parents, and brother and sister.

Seek the improvement of your afflictions. God has given especial promises to those in affliction. Lay hold on God. Fear not, I am with thee, &c.

"My grace is sufficient for thee, &c.

Christ the same yesterday, to day, and for ever.

Affliction has one of two effects, it either hardens or softens : either makes us more rebellious or subdues us to the will of God—either makes us more holy or more sinful—either lifts us to God, or sinks us deeper in the mire of earth—either elevates our affections, or depresses and degrades them. Do not allow this time to pass without suitable improvement.

See how Christ sympathized with affliction. See him with the widow of Nain : with the Centurion.

With Martha and Mary, Jesus wept: go to him for consolation and support: none ever applied in vain.

“Let not your heart be troubled:”

“My peace I leave with you.”

In the world ye shall have tribulation. He has given you a symbol of his power to assuage grief. See him in the frail bark with his disciples when the storm arose.

CALVINIST AND ANTI-CALVINIST.

“The gospel the power of God unto salvation to every one that the power believeth” Romans i. 16. The Spirit of God unto salvation to every one to whom he is imparted.—*Calvinism. Anti-Calvinist*: Towards the close of our last discussion you adduced a text from Ps cx. 3 to prove that it is God’s will and purpose to save the unconditionally elect only; although at the expense of making his word a *contradiction*; and when accused you attempted to clear yourself by saying “find fault with God, not with us, we did not make the Bible;” thus tacitly acknowledging the force of the accusation; and at the same time assuming that those who dissent from your view, are attempting to reconcile things that differ, and thus, “replying against God.” From your assumed position in all three, (i. e. first, That the words “*Thy people*,” means the *unconditionally elect*, some of whom are *not yet saved*, second, That God’s word is a *contradiction*, and third, That your view is *correct*, and those who differ from you are “*replying against God*.”) we take exception and ask for proof.

Calvinist:—Proof! Proof! What better proof do you want, than the text in hand. “*Thy people* SHALL be willing in the day of thy power.” If all people were made willing and really saved, then, I would understand “*Thy people*” to mean all, which would be in harmony with his will that all should be saved in 1. Tim. ii. 4. But as they are not all saved, I conclude it is not his *secret* will that all should be saved; consequently “*Thy people*” can mean only the unconditionally elect. If I am right, and there are other texts of similar import as Acts xiii. 48.” As many as were *ordained* to eternal life believed”; also, the opinion of learned and pious men, living and dead, might be cited in corroboration, it is evident that there is a contradiction in his revealed will, as taught in Ps cx. 3. and 1 Tim. ii. 4. And those who find fault are cavilling at the plain teaching of Scripture, and setting up their finite minds as superior to the infinite; instead of saying with Christ in Luke x 21. “I thank

that thee, O Father Lord of Heaven and earth, thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight."

A. C.—To quote another text by way of proof, (in the Calvinistic sense) equally obscure, and quite susceptible of another and more God-like interpretation, is not to throw light on the subject, but on the contrary, only makes the darkness more intense, and to my mind is quite unsatisfactory. You say further "it is not his *secret* will that *all* should be saved;" but acknowledge that it is his revealed will. Now I should like to know how you came by the knowledge of his *secret* will? For "no scripture is of any private interpretation". And moreover a revealed secret is no longer a secret.

C:—Why we conclude that there is a *secret* purpose in the Divine mind to save some only, is, as I have said before, the evident discrepancy in his revealed will, i. e. The universal invitation of the gospel and his will to save all, on the one hand, and a limited atonement, and purpose to make only "*His people*," willing to be saved on the other; there must be a secret will not made known, and on the whole not best for us to know.

A. C:—I think I understand now. What you call his *secret* will, is an inference drawn from what you conceive to be contradictions in his revealed will. And in order to reconcile the discrepancy and supply the defects of *inspiration*, you conclude there must be a *secret* will. This is certainly very generous on your part, but on the whole we think it very like the crime of adding to the word of God.

C:—You seem to be rather expert in finding faults with my system. But it is one thing to find fault, and another to supply something better. I should like to hear how you reconcile the contradiction?

A. C.—I have yet to learn that there are any contradictions in God's word to reconcile. The darkness which pervades your mind is the consequence of a false system which, in order to be consistently carried out must resolve itself into mysteries, secret wills and contradictions, the whole being shrouded in darkness, surpassing Egyptian darkness that might be felt. Can such a system be of God, the highest essentials of whose very nature are *light* and *love*, and in whom there is no darkness at all? I firmly believe "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But we ask, Can a secret or unrevealed will; can contradictions; can mysteries the result of contradictions, be profitable for doc-

trine, reproof, correction, and instruction in righteousness? Assuredly not.

C:—Do you mean to tell me, there are no mysteries in the Bible which we cannot understand.

A. C.—What I affirm is, that there are no contradictions, nothing contrary to reason, and so no mysteries or secret wills, the result of contradictions, in the Bible; while at the same time I believe there are many things above reason, too high for us to comprehend, taught in that Holy Book.

C:—I am glad you acknowledge that there are some things mysterious even to you, taught in the Bible. But what I would like to hear is your reconciliation of 1. Tim. ii. 4, with Ps cx. 3, or God's will that all should be saved, and his purpose to make only His people willing to be saved?

A. C.—I have already given my opinion of 1. Tim. ii. 4, so that all that remains for me to do is to show that cx. 3, harmonizes with it. First, then, you will observe that the cx. psalm is a predictive one throughout foretelling what would be characteristic of believers, not the then *made willing* to be saved, but those already Christians. God foresaw and foretold that the Christians would be willing to devote themselves and all their powers to his service in the proclamation of the Gospel, and we doubt not but the universal aspect of God's love to men as afterwards taught by Paul in 1. Tim. ii. 4, and by John in the third chapter of his Gospel 16th verse, would be a prominent part of the truth which they would voluntarily proclaim. To say that "Thy people" means the elect in the Calvinistic sense i. e. those whom God determined from all eternity to save, many of whom are yet in an unsafe state, is to use the word 'elect' in an unscriptural and unwarranted sense, and thus to beg the whole question. For Paul says in Rom. viii. 33, "Who shall say anything to the charge of God's elect? it is God who justifieth, who is he that condemneth?" We would ask, Can nothing be laid to the charge of those who are not yet believers? Does God justify persons yet out of Christ? "He that believeth on him is not condemned, but he that believeth not is condemned already." And why? "because he hath not believed in the name of the only begotten Son of God". It is evident then that "Thy people" means believers only.—Those who are actually justified through faith in Christ are the elect. So for then there is no contradiction.

C:—But is there not a power spoken of by which "His people" were to be made willing? It is certainly true the psalm is a predictive one, but

it foretells what would be the case when he put forth his power to save, his people would be made willing to be saved, and we know that Christ says "No man can come to me, except the Father who hath sent me draw him" John. vi. 44.

A. C. :—True, but what is the nature of the drawing spoken of by Christ in that passage? Whom does the Father seek to draw?—and how does the Father draw? Let Christ speak, "And I if I be lifted up men unto me" John. xii. 32.

In Christ then is the drawing power who was lifted up to draw whom? An unconditionally elected number whom God from all eternity purposed to make willing to be saved? Most assuredly not. But *all* men. Do all men come? Alas no! Then we conclude the drawing is moral and resistible in its nature. Again we repeat, the truth about Christ or the gospel the power, the Spirit the awakener, and faith the door, which must be opened by man. Besides, the passage does not read, "Thy people shall be made willing", but thy people shall be willing. To quote the passage thus is again to add to the word of God.

C. :—What then is the *power* spoken of, when it is said "Thy people shall be willing in the day of thy power," if not power to save?

A. C. :—"Thy power" evidently means the power put forth in the miracles wrought at that particular time, the day of Pentecost;—to qualify His people,"—believers, for the important work they were willing to perform. This miraculous gift of tongues, as well as the other miraculous gifts, was at once not only an evidence of God's power, and attestation of his approval of his people, but also, an indispensable qualification for the important work of preaching the Gospel in the various languages then extant.

To say that "Thy power" means the irresistible power of the Spirit put forth to make an unconditionally elected number willing to be saved, is a groundless assumption, like the assumption that "Thy people" means the unconditionally elect, some of whom are not yet saved but whose salvation is sure. This then in my opinion is the true meaning of "Thy people shall be willing in the day of thy power". And I think it is in perfect harmony with 1. Tim. ii. 4, or God's *will* to save *all*.

C. :—It is too late now to talk longer on this subject, and I feel sorry, for it will not be convenient to meet you again for some time to come.

Your explanation of this text is, I may as well admit is, to my entire satisfaction, and did time permit I would like to hear you explain Acts xiii. 48. "As many as were ordained to eternal life believed".

For the Canadian Day-Star.

CALVINISM AND THE ELEVENTH COMMANDMENT.

"A new commandment I give unto you," (John xiii, 34.) *The royal law according to the Scripture.* (James ii. 8.)

The teacher come from God comprises the summary of the whole law in two commands.—The first, supreme love to God; and the second—Thou shalt love thy neighbour, &c. Again, to sum up the whole, these two are blended in one LAW OF LOVE, and if in the Old Testament, surely in the New the command pre-eminent is love. The end of the commandment is Charity, (I Tim. i. 5.) "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law," (Rom. xiii. 10.)

But Calvinism worketh (manufactureth) a decree of the greatest of all ills to the reprobate neighbor, not merely passing by on the other side, but by an immutable purpose working his unavoidable damnation, not departing, leaving him "half dead" but wounding, and bruising, and casting into the bottomless pit. Need it be stated this is contrary to the law of love, and should not be represented as the doing of our great Example.

Ah no! blessed love, thou art kind, far above
 All conception of mind;
 Only good is from thee, and through vast mercy free,
 All salvation may find.

The Lord Jesus cannot have been the author of the Calvinian decree. He did no sin, neither was guile found in his mouth, (I Pet. ii. 22.) As man, he perfectly kept the whole law, else he would not have been fitted for the great work of atonement. 'He' needed "not to offer up sacrifice first for his own sin," &c. (Heb. vii. 27.) Then He loved his reprobate neighbours,—and could not be the author of an unchangeable decree excluding them from possibility of salvation. And again, had he done so, ("Jesus weeps, believe his tears") he would not have wept to see that they attended not to the things belonging to their peace, or blame them because they counteracted not his unalterable purpose. The Calvinian decree calls in question both his Love and his Sincerity, and if either charge be sustained he ceases to be a competent Saviour. But the Scriptures of truth are plain also on this point. "He hath made him to be sin, (or a sin offering) for us who knew no sin." (2 Cor. v. 21.) "The just for the unjust," (1 Peter iii. 18.) Then must he be free from all implication, and must not be regarded as a party to the plan of unconditional predestination to wrath.

The doctrine of a fixed number, also virtually condemns all labour of love tending to lead sinners to salvation, beyond the count said to be divinely intended. Any effort to save the unredeemed would accordingly be both unadvisable and unavailing. Any attempt to alter "*predestination to wrath*" would be vainly fighting against God. The system limits the Holy One; places his counsel and will at irreconcilable variance, involves its supporters in endless absurdities, and is clearly contrary to the law of love. How blessedly in contrast shines forth the full gospel of the grace of God.

To every creature in every feature,
 Its nature benign;
 Compassionate, gracious,—bestowing good precious.
 Religion divine.

The law of love and the Gospel of grace, gloriously gainsay "unconditional predestination to wrath." There be ten commandments which contest and condemn, yea, eleven which contradict and countermand the Calvinian decree. The designs and doings of Deity manifested in creation, and providence, law, and Gospel, establish the blessed statement that "God is love."

JACOB SPENCE.

THE TWO OLD WOMEN.

Two neighbouring crones, antique and gray,
 Together talked at close of day;
 One said with brow of wrinkled care,
 "Life's cup, *at first*, was sweet and fair,
 On our young lips, with laughter gay,
 Its cream of brimming nectar lay;
 But vapid then it grew and stale;
 And tiresome as a twice-told tale;
 And here, in weary age and pain,
 Its bitter dregs alone remain."
 The other, with contented eye,
 Laid down her work and made reply:
 "Yes, life was bright at morning tide,
 Yet, when the foam and sparkle died,
 More rich, methought, and purer, too,
 Its well concoted essence grew;
 Even now, though low its spirit drains,
 A little in the cup remains:
 There's sugar in the bottom still,—
 And we may taste it if we will."

THE CANADIAN DAY-STAR.

A "Star" has risen in our midst ;
 It's only seen by few ;
 In Canada it first appeared ;
 Its name is something new.

It took its name from Canada,
 For there it was first seen.
 From East to West along the "line"
 It's carried now by steam.

O! may it shine, from North to South,
 On every darkened mind,
 May not a cloud obscure its light
 Till all the Saviour find,

Until it shines on every heart,
 Enlightens every mind,
 And then its glorious rays will reach
 The face of all mankind.

It's scarce a year since first it shone
 On this benighted land
 But it is seen in older climes,
 And goes from hand to hand.

Lansdown, Aug. 28, 1862.

R. W.

 INTELLIGENCE.

EVANGELICAL UNION ANNUAL MEETINGS.

These important meetings were held in the City of Glasgow, Scotland, on the 30th of Sept. and Oct. 1 and 2. One cannot read the account of the business meetings, of the examination of the Theological Academy, and the addresses at the public meetings by ministerial brethren, without receiving the conviction that the movement is growing. The ministers are evidently growing in intelligence, in wisdom, in piety, in power, and in singleness of aim for the glory of God and the conversion of men, from sin to holiness. The Churches are growing in numbers, and multiplying in the land, the movement is extending; its influence is felt much in England where numbers of E. U. ministers are labouring.

The Academy was examined on the 30th of Sept, Rev. A. Davidson in the chair, the official examiners being the Revs. W. B. Mc William,

of Middlewich, Cheshire, England, James Maconachie of Hamilton, and R. Hunter of Forres. The students were occupied during the session with the study of Hebrew under Professor Ferguson; of Exegetical Theology, under Dr. Morison; with Church Government, under Professor Kirk; and with Systematic Theology, under Professor Taylor. The examination was highly satisfactory, giving evidence of careful and successful study of the Sacred Scriptures, and of the doctrines of revealed religion.

The annual Sermon was preached by the retiring President, Rev. A. Davidson, in North Dundas street Chapel, from 2 Cor. ii. 15, 16. The discourse is one of great power, full of most important truth, and evidences, in the preacher, a burning zeal to bring sinners to Christ.

The business meetings were held on the 1st and 2nd of Oct. The retiring President delivered his valedictory address, when the Rev. H. Riddell was unanimously chosen President for the coming year. Without going into detail, we may simply state that the reports from the various churches were very encouraging. A report from the American Branch of the Union was read. The Revs. W. Hutchison of Shapinsay, Orkney, and Stephen Todd, of Beith, were admitted as ministers of the Union, and R. Hood, and Wm. Halliday, students, who had gone through the curriculum of study, were set apart to the work of the ministry. Eight Churches were admitted into the Union,—Brighton St., Edinburgh, Huddersfield, Calton St, Glasgow, Beith, Blackhills, Tillicoultry, Dumfries, and Lanark. Some of these are influential Churches. Huddersfield numbers 220 members; Lanark, 117; Tillicoultry, 126.—The Home mission report shewed that the agents of the mission had been labouring in the vale of Leven, Dumfries, Dalbeattie, Dunshalt, Frockheim, Dalkeith, Dalmellington, Johnstone, Wishaw, Stonehouse, with some degree of success. The mission had also rendered important help to Dunfermline Church.

The Rev. F. Ferguson was elected Professor of Hebrew, and the Rev. William Taylor, Professor of Systematic Theology.

The income of the Academy Fund was £172 0s. 7d. sterling, of the Conference Fund £258 11s. 7½d. and of the Home Mission Fund £223 4s. 3d.

The Annual Soiree was held in the City Hall, on the evening of October, the President of the Conference in the Chair. The hall, large as it is, was crowded to its utmost capacity. After tea, the meeting was addressed by the chairman, Rev. W. Taylor, on the Evangelical Views of the Union, Rev. Professor Kirk, on Our Evangelical Work; Rev. D. Drummoud, on Our Encouragements and Discouragements; Rev. W. Bathgate on the spirit in which our Movement should be Carried on; Rev. G. McAllum, on The Prospects of Evangelical Truth. It is impossible to convey any adequate idea of these addresses, without giving them entire. Let it suffice to say that they are every way admirable and excellent. The delivery of them in the City Hall of Glasgow, and the publication of them in the columns of the *Christian News*, and the *Christian Times*, must tend greatly to consolidate and extend the Evangelical Union movement.

The Annual Breakfast was held in the Hall of North Dundas Street E. U. Church, on the morning of Oct 2. After the repast, addresses were delivered by Rev. F. Ferguson on "Notes of Travel," Rev. R. Mitchell on, "What our Ministers should Aim at Being" and Rev. A. M. Fairbairn on, "What our Churches should Aim at Being." These addresses are also excellent and admirable. *The Christian Times* says, "These meetings were the largest and most successful ever held by the Union."

MR. GRAY'S DEPARTURE FOR SCOTLAND—Our esteemed brother has been labouring in Ayr and Guelph, for the last year, with much acceptance to both our churches in these places. The friends of the E. U. Church, in Ayr, had a very interesting meeting on the 10th of November last, when the following address was presented by Mr. John Wyllie:—

MR. GRAY:

Sir,—The friends of the E. U. Church, in Ayr, have appointed me to present to you the following address, to night, in consequence of your departure from Canada to visit your beloved mother and friends in Scotland. We cannot let this opportunity pass without expressing to you our highest and best wishes for your future welfare, and to exhibit to you our high appreciation of your past services amongst us; and we assure you it is with deep regret we learn of your departure from this locality, where one and all have enjoyed such sweet communion with you, under your untiring zeal and earnestness in the service of your Lord and Master, in preaching a free and unfettered Gospel. We trust that wherever you may be you will be able to look back upon the many happy hours spent in breaking the Bread of Life, in the Church in Ayr, and of the union and good feeling which existed between you and us; and on this we might be proud, as we find it is the minister, who with deep-toned piety, and earnest zeal, twines the hearts of the people around the Cross of Calvary. You have honourably acquitted yourself as a Minister of the New Testament, faithfully have you laboured to expound the Scriptures, so as to enlighten our minds respecting the great truths taught in the Bible, and on all occasions you were ever forward in persuading us to flee from the wrath to come, and lay hold on eternal life.

In renouncing your lawful calling you have not only sacrificed the pleasures and profits of a lucrative trade, but have denied yourself many of the comforts and enjoyments of this world. You have counted these things as nought, and have given to the world the best evidence of attachment to your Saviour, by publicly proclaiming the love of a triune God, Father, Son, and Holy Spirit, to a lost and fallen world, and when we look at the circumstances in which you were placed, the difficulty of obtaining time to prepare such soul-stirring discourses as you invariably delivered, we are led to praise and magnify our Heavenly Father, that in his providence your lot was for a time cast amongst us. And although difficulties may be hard to overcome, remember yours is an easier task and a smoother road than was his who had not where to lay his head; he drank the bitter cup, endured cruel mockings, bled, and died on an accursed tree.

Go forth then in your work and labour of love, sow the good seed of the word of truth broadcast, and cry mightily to God, that it may spring up and produce fruit unto everlasting life. Lift up your voice on Zion's walls, blow the trumpet, and be a faithful watchman to warn the people. When you leave us on your journey, you may expect to be tossed on the billows of the rolling ocean; but fear not, he will be with you. He has said, and he can still say, 'Peace be still. Be persuaded that while at a throne of grace, the people of God here, will not forget you; and we trust you will soon return in safety to this land, and mingle your prayers with ours, and again proclaim to us the Gospel of Christ, and when your work is done, may you be able to say: I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown that cannot fade, and may you hear the joyful salutation, Well done good and faithful servant, enter thou into the joy of thy Lord. And now before we bid you farewell, accept this small present from the friends of a free Gospel. It is like the Widow's mite, may it like hers be acceptable to you. In conclusion we will say with 'Wesley'

"Blest be the dear uniting love,
That will not let us part;
Our bodies may, far off remove,
We still are one in heart.

Joined in one spirit to our head,
Where he appoints, we go;
In Jesus' footsteps still we'll tread,
And show his praise below."

ELDERS.

THOMAS SCOTT.
HUGH CUTHBERTSON.

COMMITTEE.

JOHN WYLLIE.
ROBERT WYLLIE.
JOHN SAUNDERS.
ROBERT CULLENS.

After the foregoing was presented, Mr. Gray gave a brief, but feeling reply to the Church, which will be long remembered by his friends in the Gospel.

A tea meeting was also held in Zion Chapel, Guelph, on the following evening, being the night before Mr. Gray's departure. Mr. Dowrie occupied the chair, and Mr. Orme read an address similar to the above, to which Mr. Gray made a suitable and feeling reply. The meeting was a happy one. Both the churches presented Mr. Gray with a purse and money, as a mark of the high esteem in which they hold him as a Christian man, and a preacher of the glorious Gospel. Mr. Gray pur-

poses to return early in the year, to resume in Ayr and Guelph, his labours of love.

CHURCH OPENING, ORDINATION AND SOIREE.—Some time ago we announced that an E. U. Church had been formed in Wishaw, Scotland. A place of worship has been erected by the congregation, which was opened for the worship of God on Sabbath Sept. 12. Rev. Alex. Strachan of Tillicoultry preached morning and evening, and Rev. Robert Gray, the pastor elect, in the afternoon. On Monday Mr. Gray was ordained Pastor of the Church. Sermon by Professor Kirk from John, iii. 14, 15; charge to the minister by Mr. Kirk; address to the Church by Rev. D. Drummond of Bellshill. A Soiree was held in the evening. The attendance was very large. Meeting addressed by Mr. Kirk, Rev. A. Davidson, Rev. Mr. Fairbairn of Bathgate, and Rev. Mr. Reid of Stane. All the meetings were interesting, and listened to with intense interest by the audiences. The success of the movement in Wishaw has exceeded the most sanguine anticipations of all the friends of the cause.

DAY OF THANKSGIVING.—The Governor-General has appointed Thursday the fourth of Dec. as a day of thanksgiving to Almighty God for his manifold blessings "especially for the abundant harvest, and the continuance of peace." It is good to be grateful, and to evidence our gratitude in acts of worship, and also in giving of our substance to advance God's cause, and by living according to his will.

ORDINATION.—The Rev. R. Hood was set apart as pastor of the E. U. Church, Muslin Street, Rutherglen, Glasgow, Scotland, on Thursday, Oct. 23. Sermon by Rev. H. Riddell, on the "Triumphs of Truth;" prayer by Rev. John Andrew Barrhead; address to the pastor, Rev. Professor Morison, D.D.; address to the Church, Rev. Professor Kirk. Mr. Hood was introduced to his people on the following Sabbath, by Professor Morison, who preached a powerful sermon from 1 Cor. xv. 1, 2. Mr. Hood preached in the afternoon.

CALLS ACCEPTED.—Rev. David Hislop Montrose has accepted a unanimous call to the E. U. Church, Leith, vacant by the removal of Rev. Joseph Boyle to London.—The Rev. A. Davidson of Glasgow has accepted a cordial invitation to the E. U. Church, Greenock, vacant by the removal of the Rev. John Guthrie, also to the metropolis of the south. Mr. Davidson was to be inducted to his new charge on Sabbath, Nov. 30, by Rev. W. Bathgate of Kilmarnock.