

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CANADIAN DAY-STAR.

---

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

---

FEBRUARY, 1864.

---

## SECRET AND REVEALED THINGS.

“ Hast thou heard the secret of God ?” was one of the questions which Eliphaz asked the man of Uz when he came to comfort him. David tells us that “ the secret of the Lord is with them that fear him.” In his proverbs the wisest of men tells us that, “ It is the glory of God to conceal a thing, but the honour of kings is to search out a matter.” And Moses in the twenty-ninth chapter of the book of Deuteronomy informs us that “ the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

When Moses uttered the words which we have last quoted he was very near the close of his earthly pilgrimage. His life was connected with some of the most interesting and important events recorded in the Old Testament. Indeed Moses stands out as one of the great men of the Bible. He was born in troublous times, and when Israel was in the house of bondage. He became the adopted son of Pharaoh's daughter and probably had an opportunity of rising to kingly power and riches and honour. But even though he was the pet of the Princess, and had splendid prospects of earthly glory spread out before him, he was a true patriot, and his heart panted after the deliberation and independence of his countrymen, his kinsmen according to the flesh. He was rais-

ed up by that God whose glory it is to reveal a thing, as well as to conceal a thing, to be at once a reformer, a deliverer, a statesman, and the leader and judge of a great and mighty people.

The life of Moses was divided into three periods of forty years duration. He spent the first forty years of his life in the place of Pharaoh surrounded with all the pomp and splendour of the court of Egypt. He had spent the second forty years of his life an exile with Jethro his father in law on the hills and mountains of Midian. He had spent the third forty years of his life in the wilderness, toiling and labouring for the temporal and eternal well being of the people of God. The time had now arrived for his removal from the scene of labour and toil, to the rest and the reward. He had brought the people of his charge to the very borders of the promised land. Though they had been unbelieving, ungrateful, and ungodly, they had just to cross the Jordan, and take possession of the land flowing with milk and with honey. It was doubtless for wise and benevolent purposes, though but partially known to us, that God took Moses away at this interesting and exciting period of his history. We know that he was very suddenly summoned to leave the plains of Moab and ascend the mountain of Nebo, that from the top of Pisgah he might view the lovely and long-wished-for land. Moses had often seen that land before with the eye of fancy, of faith, of hope, but now he beholds it with the clear bright eye of sense. I think I see the old man wending his way up the steep ascent of Nebo, solitary and alone. As he nears its summit, feelings of inexpressible joy take possession of his heart, and I think I see them glowing in his countenance. The land in all its length, and breadth, and beauty meets his eye; and a voice which he had often heard before falls upon his ear; it was the voice of the Lord saying unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither." There he died and was gathered to his people.

But we must not dwell upon the man Moses. We wish to make a few remarks on the words which he uttered in his farewell address to Israel just before his ascension, "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Our subject is divided into two parts, *secret* and *revealed* things. With the first we have exceedingly little to do,

and with the second our well-being both here and hereafter is inseparably connected.

That God has concealed much from us, and from all his intelligent creation, is beyond all question. We know something worth knowing if we know our own ignorance. Not only are there depths which the greatest human intellects cannot fathom, there are heights up to which the highest seraph which burns before Jehovah's throne cannot soar. On this account we ought to have something like a correct idea of the limits beyond which our knowledge cannot pass, as well as a correct idea of what can be known by us, because revealed to us.

There is not only a great diversity of capability among men, there is a great diversity of taste and disposition. Some have little or no desire to read and study the various books which God with his own finger has written and spread out before them. They are either over cautious lest they should step beyond prescribed bounds, or which is nearer the truth, in numberless instances, they are careless about knowledge, and too indolent, sluggish, and intellectually lazy, to put forth the mental efforts which are necessary to furnish their minds. There are others again who have a passionate desire to store their minds with the treasures of knowledge, —they love to grasp and to grapple with lessons difficult to learn; and some try to comprehend what is incomprehensible. The man must surely be a fool who is wise above what is written, and at the same time it is foolish to remain wilfully ignorant of what is written for our instruction and enlightenment.

Of course absolute perfection in knowledge can never be reached by imperfect and finite minds. There are beings and things around us, above us, and underneath us, the qualities and essence of which are concealed altogether from our view, and the nature of which may for any thing which we can tell to the contrary, remain throughout all coming ages quite beyond our comprehension.

Many illustrations of this could be given, but let us confine our attention to two or three, as they are sufficient to show that though much is revealed to us, there is also much concealed from us.

*In relation to his own nature and the mode of his existence, Jehovah is concealed from our view.* Can we see God? Can we understand the nature of the absolute, the infinite, the eternal One? Who can by searching find out God? Is it even possible for the finite and created to comprehend the infinite and uncreat-

ed? No, in the very nature of things the finite understanding can never understand the absolute and the infinite. The most profound investigation, the most laborious research, the most subtle penetration cannot discover the essence of Jehovah, or in any sense of the expression find him out unto perfection.

We can, of course, find out that he is, and to some extent what he is. This is our privilege, our duty, and for our highest happiness; indeed we would be no higher up in the scale of existence than the ox or the ass, if we could not find out God, that he is a Spirit, and that we must worship him in Spirit and in truth. We know that He is all ear, all eye, all present, all powerful. We know that he has revealed himself on the earth and in the ocean—in the day and in the night,—in the darkness and in the light, in summer and in winter, in seed time and in harvest,—in the winds that blow, in the rivers that flow,—in the thunder as it rolls, in the lightning as it flashes, in the earthquake and the volcano, as they tell us in language which cannot be misunderstood, of the hidden fire which trembles in the breast of old mother earth. We see that God is, and what he is, in our own physical frames, for they are fearfully and wonderfully made—we see Him in the minds which he has given us and in all the powers and faculties with which he has endowed us. We see God in the crust of our planet with its stratified and unstratified rocks,—yes, on these tables of stone he has written many chapters and pages and paragraphs, every line of which tells us in silent yet in eloquent and impressive language of his being and attributes. In the scriptures of the earth's crust we have a revelation of the power, the wisdom and the benevolence of God. He has revealed himself not only in the crust of our planet, but also in the scriptures of the sky. The sun, the moon, the multitude of stars, and planets, and satellites, and comets which sparkle like dewdrops on the fields of space reveal God; they tell us that he is; they reveal to our view the invisible one; and yet notwithstanding all this, and much more than all this, they are not God, or parts of God. God is not in them; we cannot see him when we look at them; he is hid from our view, he is concealed from our sight. We cannot perceive his essence or his attributes: they are hid from our vision, and we are constrained with feelings of profound admiration, and wondering wonder to cry out, "Verily thou art a God that hidest thyself, O God of Israel the Saviour." In the scriptures of his nature thus revealed, we find the mode of his existence. Jehovah is not hid from our view.

And doubtless the constitution of the Godhead is a profound mystery. *How* the personalities in the adorable Trinity are united in the one Infinite, self-existent Jehovah, is one of those secret things which belong unto the Lord our God; and as there is every probability that his own infinite mind is the only mind in all the universe capable of understanding the mystery, it will remain for ever and ever incomprehensible to all finite beings.

But this is not all. In relation to *the structure and constitution of the works of creation, God has concealed much from us.*

The fact that we, that all finite beings, and that all material things were created, is no mystery. We know that we are creatures, and that we are dependent beings. But *how* God created matter, *how* he created mind, we cannot tell. The *how* is a mystery, a profound mystery. It is one of the many secret things which belong unto the Lord our God, and about which we believe nothing, simply because we know nothing. That God made us and all things, is a fact which we firmly believe; *how* he did it, is perhaps not even comprehensible to finite minds, at all events, it is not revealed. The essence of matter, too, is concealed from our view: no philosopher has ever been able to tell us what it is. We know *that* it is, from its qualities, or modes, but of the thing itself we are profoundly ignorant. The same is true with respect to *mind*. The essence of our own minds is concealed from our view. The substance of ourselves is, in a most important sense as invisible to us as God is, and thus you perceive that the essence of our being is among the secret things which belong unto the Lord our God, and comes not within the range of our knowledge.

When we penetrate *beyond the mere shell and symbol of being*, and come into close contact with the reality of things, mystery after mystery meets us, and clusters thick around us. How do we live and move? What is life? How does God sustain complex being in existence? How is the soul and body united so as to constitute me a person? How are all the powers and faculties of the mind, so varied and diverse, blended together in one living conscious agent? These and ten hundred other *hows* conduct us into a region of mystery. Many of the events of Providence, too, and the wise and benevolent plans and purposes which the Governor of this and of all other worlds designs to accomplish by them, are inscrutable. They are among the secret things which belong unto the Lord our God. Many Christians as well as Cowper have

found in their own personal experience that there is a great and a grand truth in the words—

“ Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.”

In relation to the *future*, God has concealed much from our view. How very little of the future is known to any of us! Here we walk as on the shore of a mighty ocean. We see but very dimly a few islands that are near; and of what lies in the boundless, endless, infinite beyond, we are all but wholly ignorant.

But there are many delightful things revealed to us; we shall look at a few of them in our next.—M.

---

### THE WORK OF THE SPIRIT.

In our last number we advanced some reasons why we reject the doctrine of a direct, irresistible influence of the Spirit, to regenerate the soul, exerted on the soul before, and in order to, faith in the Gospel. We believe that no such doctrine is taught in the Bible. No doubt the Spirit of God deals with the soul before faith, in order to awaken and convince of sin; and deals with souls who never believe, who stifle their convictions. But his dealing with the soul prior to faith does not amount to regeneration. The soul is born again by the truth through the Spirit. The Spirit's dealing with the soul before faith is external. He is not in the soul until the soul believe in Jesus. Jesus says, “Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.” No life without faith. But if there be regeneration before faith, there is life before faith; for the new birth is the commencement of the new life. Paul asks the Galatians, “Received ye the Spirit by the works of the law, or by the hearing of faith?” It was by the hearing of faith, or by faith, which cometh by hearing, that they received the Spirit. Jesus says again, “Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” Jesus, by his Spirit, does not come into the soul, until his voice is heard, and the door is opened. The door into the heart is opened, when the truth, as it is in Jesus, is believed, and the Blessed Spirit comes into the heart by the truth fills it with peace and joy and hope and purity.

To maintain the dogma of irresistible grace we must maintain that the Spirit comes into the soul before faith, and renews it in order that it may believe in Jesus. This is what Calvinists hold, as is evident from the Catechisms Larger and Shorter, and also the Westminster Confession of Faith. Now to teach regeneration before faith is to teach the sinner to look for an inward change before he looks to Jesus; it is to teach him to look to the Spirit, rather than to Jesus. It seems to us that if there be one thing taught more clearly than another in God's book, it is that regeneration is the fruit of faith, and not the precursor of faith.

It becomes us, however, to examine those passages of Scripture, which Calvinists point to as teaching their doctrine of regeneration before and in order to faith, by a direct, immediate and irresistible influence of the Spirit of God.

One of the most noted passages, appealed to by Calvinists, as supporting this doctrine is I Cor. ii. 14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." It is not contended that this passage directly teaches the doctrine of irresistible grace. It is argued that as the natural man cannot understand the things of the Spirit, he must be the subject of a change by the direct energy of the Spirit, before he can believe the Gospel.

Now to expound this passage and to show that it does not teach the doctrine referred to, notice, first, what is meant by the natural man. The word translated "natural" is twice rendered "sensual" in the New Testament. James iii, 15. "earthly, *sensual*, devilish." Jude, xi. "*Sensual* not having the Spirit." The natural man is the unconverted man under the influence of gross worldly desires. It means, "the *animal* man." Notice, secondly, what is meant by "*the things of the Spirit*." It is assumed by those who hold the dogma of irresistible grace that by "*the things of the Spirit*" is meant the Gospel, the rudimentary truths of religion, the milk of the word. But it must be evident to any one who carefully reads the whole chapter, and a few verses of the chapter succeeding, that the apostle is discoursing of the advanced truths of Christianity, the wisdom, which he spake among the perfect, mature Christians. (v. 6.) When he first preached in Corinth he determined to know nothing among the Corinthians, but Christ and him crucified, (v. 3.) He was accustomed, however, to speak wisdom among them that were perfect, i. e., mature in Christian knowledge and



experience. To such he preached the deep things of God. And he complained of the Corinthians that he could not speak this wisdom—discourse on these deep things to them, because they were still carnal—babes in Christ, (iii. 2). He had fed them with milk, with the simple truths of the Gospel, because they were not able to bear the strong meat of Christianity. It is evident from other parts of the New Testament that the inspired writers were accustomed to draw this distinction between the simple truth about Jesus, and the deep things of the Spirit. The Hebrews are censured because, when, for the time they had professed Christianity, they ought to have been teachers, they had need to be taught the first principles of the oracles of God, and were such as needed milk and not strong meat. See Heb. v. 12-14.

Now when the apostle says, "The natural man receiveth not the things of the Spirit," his meaning is that the unconverted, those under the influence of gross worldly desires, cannot receive the strong meat of Christianity. Strong meat is not for babes in Christ, far less is it for those who are not in Christ at all, who are still living in sin. "Strong meat belongeth to those who are of full age, even those who by reason of use have their senses exercised to discern both good and evil." But to say that the natural man cannot receive the deep things of the Spirit is one thing: it is however an entirely different thing to say that the natural man can believe the simple gospel when he hears it.

The apostle had not fed the Corinthians with meat, because they were not able to bear it: they were still carnal; and he spoke to them as unto carnal, even as unto babes in Christ. He fed them with food which they could receive,—the milk of the simple gospel. This conducts to the conclusion that the gospel is s<sup>u</sup>ited to the sinner. The sinner is guilty and condemned. The gospel proclaims a full and a free forgiveness. The sinner is God's enemy. The gospel reveals and brings God near as man's friend.

The Calvinistic perversion of this text has assisted Satan to keep many a soul fast in spiritual fetters. The devil has led many a soul to perdition, charming it by the way with the song of inability to believe God's testimony and live. Mr. Kirk mentions the case of a man, who had lived in utter neglect of God for many years, "and all the time had consoled himself with the idea, that, as he was a natural man, he could not know the gospel. He felt that he must just wait, until God saw fit to change him by his Spirit, so that he might possess the requisite ability. He felt.

quite sure that the matter did not lie with him and hence he gave himself as little concern as possible about it. He was in this state when he was requested to read a little publication on the subject before us, and by that he became convinced that the whole cause of his unsaved state lay with himself, and that he was waiting for what was but a dream of error. He became at once aroused, and sought to know how he might be saved. The discovery of his error operated on him like the earthquake in Phillippi which led the jailor to cry out, 'What must I do to be saved.' It brought him gladly to accept of the blessed and soul-delivering truth, that Jesus the Son of God loved him, and gave himself for him.\* Sinner, you can and you ought to believe God's gospel when you hear it. O receive God's testimony and live.

Another passage appealed to by Calvinists in support of the theory of regeneration before, and in order to, faith, by the direct energy of the Spirit, in Rom. viii. 7. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." On this passage we beg to submit to the reader the following sentences from the pen of the Rev. John Guthrie, M A., of London: "From this it is argued that the sinner in his natural state, even under the teaching of the Holy Ghost, is totally unable to believe the Gospel and be saved, until a special, irresistible, and heart-renovating touch has affected such a change as to enable him to do so. No such idea is taught in the text. It presents, in striking contrast, the dictates of the flesh, and the dictates of the law and Spirit of God. The former is sin and selfishness; the latter is holiness and love; and these contrasted principles being polar opposites, it follows that the carnal man, so long as he continues "*in the flesh*" cannot "please God," any more (says Grotius) "than rebellious subjects can please their prince." The "carnal mind," or rather the carnal *minding* † that is the carnal *thoughts* and *feelings* of him, who is still "in the flesh,"—these are enmity against God, for they are not subject to God's law, and cannot possibly be; being as antagonistic to that law as hatred is to love. To say this, however, is one thing; to say that he who is "in the flesh" cannot, under the Spirit's teaching, believe the Gospel, and thereby cease to be carnal, is another and altogether a different thing. The former is what the inspired Paul affirms

\* Kirk's Works. Vol. I. pp. 157, 158.

† τὸ φρονῆμα τῆς σαρκὸς

in the text before us; the latter is a Calvinistic perversion which subverts the gospel, goes against the entire drift of the Epistle, and contradicts the Apostle of the Gentiles to the teeth. Even Augustine the great founder of this exclusive theology, so far from comparing the carnal man to a "trunk" or a "stone," as so many of his followers have done, in expounding this passage, makes use of the following simple but felicitous illustration to explain the principle of the Apostle's reasoning: "How" he asks, "can snow be warmed? For when it is melted and becomes warm it is no longer snow:" In other words, How can carnality be subject to God's law? for the moment the carnal man does so he ceases to be carnal." In like manner Chrysostom explains the text: "He does not affirm," says he, "that the bad man cannot become a good one; but that, *while he continues to be bad*, he cannot possibly obey God. When converted, however, it is easy to be good, and to obey God." Theophylact concurs in thus expounding the passage:—"There is no solution," says a great Biblical critic, more satisfactory than that of Chrysostom and Theophylact, who explain the expression thus:—"*Cannot be*, that is, *as long as it remains such*. Just as if one were to say, that a fornicatrix could not be chaste; that is, not now, not as long as she remains such."\* To these remarks, it may be added, that the Apostle's statement, the carnal minding, or the minding of carnal things is enmity against God, is a reason for his statement in the verse preceding, "To be carnally minded is death." The fact that the minding of the things of the flesh is opposition to God is the reason why those who voluntarily mind carnal things are dead, or in a state of condemnation. This is the use which the inspired Paul makes of the statement. He employs it to prove no such notion as that of irresistible grace.

Reader, are you pursuing after the things of the flesh? then you are condemned; you are sowing to the flesh, and must, unless you turn to God, of the flesh reap corruption. You ought to turn your attention to the simple Gospel, the Spirit's testimony, the truth that Jesus loved you and gave himself for you: you ought to believe this truth, and pass from death unto life. God has given you the truth, respecting Jesus' atonement for all your sins; he has given you the Spirit, who testifies of it. Rest your soul on that work which he finished for you, and be at peace.† A.

\* Bloomfield *Recensio Synoptica* in loc.

† Lectures on Prevaling Errors pp. 86-88.

## THE ORIGIN AND PROGRESS OF THE E. U. OF SCOTLAND.

*Continued from page 11.*

Many were the conjectures formed regarding the young and devoted preacher; and, there was no lack of odd and mysterious sayings, that were retailed in certain rural districts, relative to his person and doctrines. On one occasion Mr. M. was intimated to preach in the open air, at the village of D.—in the vicinity of Kilmarnock.—A female belonging to that village, had heard that the preacher's cranium had by some accident been laid open, and that he was now necessitated to wear a silver clasp to keep the head together. This female was present on the above occasion, no doubt to satisfy herself from personal observation as to the real condition of the preacher's head. The day was very hot, and, when the preacher lifted his hat, to commence the services, the mark of it was distinctly left on his forehead. The poor woman could not forbear giving expression to her surprise, as she mistook the mark on the brow of the preacher for the silver clasp; "*its over true*," said the woman, "*there's the silver clasp*",—and perhaps this would be sufficient to explain to the satisfaction of the woman herself, the reason of the reputed errors with which the preacher was charged.

We remember, one day, during a short walk into the country, calling at a cottage by the roadside, when we entered into conversation with the mistress of the house about the young preacher of Clerk's Lane, and the theological stir he had created in the country. The woman said that she had gone one day, out of curiosity, to hear Mr. M. as she had heard so much about him, and, among other things, that the preacher was not altogether sound as to his brain. Well, as Mr. M. made his way up the pulpit stairs with his head inclining very much to the one side, the good woman was confirmed in her suspicion that the young man was not altogether himself; but, the preacher had not proceeded far with his opening prayer, when the woman saw that it was she that was wrong, and not the minister, and the impression of that Sabbath morning resulted in the woman's conversion to God.

But we must pass on to the other ministers, who experienced the same ecclesiastical treatment, because of their strong sympathy with Mr. Morison and his views. The Rev. Robert Morison of Bathgate had entered his protest against the decision of the Synod in

the case of his son. This talented and aged minister was brought up at the next meeting of Synod charged with heresy in doctrine, and along with him the Rev. A. C. Rutherford of Falkirk. In the case of those two ministers, it was evident, that members of Synod had felt, that the ground they had measured off for themselves, in dealing with young Morison, was too narrow. The majority of the Synod felt a difficulty in explaining certain texts so as to make them harmonize with a *strictly* limited atonement; some wise theologians, therefore, devised what has been characterised as the double reference scheme, viz., that in a general sense Christ died for all men, but in a special and saving sense, he died for none but the elect. But the two ministers at the bar could not adopt such a scheme. It appeared to them to be lacking, and, to a very great extent, in straightforwardness and consistency. The *strictly* limited view had certainly more honesty to recommend it, than the new view. This offspring of would-be liberal theologians was specious enough, yet, it was hollow in the extreme. Was it come to this, that men needed to do violence to common sense, in the effort to harmonize the Scripture with their theology. It were certainly far better to cast down the theology, and build a new one upon the only sure foundation of the word of God. The culprits at the bar of the Synod could not endorse this new theology. The men consistently held that Christ died, in the *same* sense for all mankind; they saw no specialty in the atonement considered in itself. That sacrificial work secured the salvation of none, but made the salvation of all men possible; and, because of this theological consistency, on the part of Messrs Morison and Rutherford, they could be no longer ecclesiastically related to the Secession Church. These brethren, like young Morison, were delivered over to Satan, and their names cast out as evil.

There was one member of Synod whose warmest sympathies were with the deposed ministers. The Rev. John Guthrie of Kendal was one, whose clear head and heart fitted him to think accurately upon the question at issue, and to feel for those who were called to suffer for the truth's sake. This young minister protested against the deed of Synod, and thus brought upon himself a tolerable share of ecclesiastical ire, and, at next meeting of Synod, Mr. G. was sent to fraternize with his deposed brethren. These four ministers, with their Churches, were now without any ecclesiastical connexion; and, as there was no religious denomination, with which they could consistently cast in their lot, they were de-

sirous to unite for the spread of those glorious universalities, for which they had been deprived of ecclesiastical caste. A meeting was therefore held in the vestry of Clerk's Lane Church, Kilmar-nock, at which the four deposed ministers, with delegates from the Churches, were present. The brethren present agreed to form themselves into a union to be called, "the Evangelical Union of Scotland." This meeting was held in the month of June of the year, eighteen hundred and forty-three. The Rev. James Morison was appointed Professor of Exegetical Theology, the duties of which office he has discharged, with much benefit to others, and much honour to himself, down to the present day. The Academy of the Union was opened with four Union students,—the Rev. A. M. Wilson of Airdrie, Scotland, the Secretary of the Union, and editor of *the Christian Times*; the Rev. Robert Hunter of Forres, who discharged the duties of the Hebrew Chair, during the last session of our Theological Institute; the Rev. James McMillan, now in glory; and Rev. Henry Melville of Toronto. But this sketch would be incomplete without some notice of those brethren who were cast out of other religious denominations for holding a too liberal theology. A young minister, who was at the time of the atonement controversy, pastor of a Congregational Church in the town of Hamilton, Lanarkshire, was no uninterested observer of the doings of certain ecclesiastical cliques. This young man was the Rev. John Kirk, whose praise is in all our Churches, and, whose name is like a household word among all true temperance men in Scotland. The denomination to which Mr. Kirk belonged was all right in regard to the atonement. That body held, with the late Dr. Wardlaw, that Christ died for all men without exception and without distinction. But, they held in connexion therewith a special and irresistible influence of the Spirit by which the benefit of Christ's death was secured to the elect. Here was a serious difficulty. It mattered little as to where the speciality lay, whether in the atonement, or in the means of its application.

But Mr. Kirk made the important discovery that the influences of the Spirit are poured out upon all flesh; and, that as these influences are mediate and moral, they are therefore resistible; and that many resist an influence, and perish, by yielding to which others believe and are saved. This view of the work of the Spirit was brought out in one of a course of lectures, which Mr. Kirk delivered at Hamilton. These lectures were published as they were delivered. Mr. Kirk's ministerial brethren took alarm at this

view of the work of the Spirit ; and, at the close of a lengthened and bitter controversy, Mr. Kirk, and other three brethren, viz., Mr. Ferguson of Bellshill, Mr. McRoberts, of Cambuslang, and Mr. Mather of Ardrossan, were, with their Churches cut off from the Congregational Union of Scotland. Mr. Kirk is now, and has been for some years, Professor of pastoral theology, in the Evangelical Union Academy. The Rev. Fergus Ferguson, now of Aberdeen, has been for many years one of our most popular ministers, and was but recently President of Conference.—The Rev. Peter Mather, now laid aside from duty by severe affliction, was for a number of years editor of *the Christian News*, a religious journal which advocates our distinctive theological views.—But this heresy found its way into the Academy of the Congregational Union. Nine of the students endorsed the views of the Spirit's work held by Mr. Kirk and others, and were in due course expelled the Academy.—Some of those young men are an honour to the Evangelical Union. The Rev. Fergus Ferguson of Glasgow, and, the Rev. William Bathgate of Kilmarnock were not the least among the nine. But the Free Kirk of Scotland, tried her hand too in the matter of expulsion for heresy. The Rev. William Scott of Free St Mark's, Glasgow, was charged with holding certain errors in doctrine, the chief of which was that faith preceded spiritual life; and that without faith there could be no spiritual life. Mr. Scott's ministerial brethren held in opposition to this, "That spiritual life goes before faith, and, that there can be no faith without spiritual life." These divines held, that men are regenerated in order to faith; in direct opposition to the teachings of holy Scripture, that men are regenerated through faith. The doctrine of regeneration to faith was specially insisted on by the Rev. Dr. Willis, now Principal of Knox's College, Toronto. Mr. Scott's case came before the assembly of the Free Church, when that body suspended him from the office of the holy ministry. All those who were thus cast out of the regnant ecclesiastical bodies, sympathized to a greater or less extent with the views and aims of the Evangelical Union. It is now twenty years since the Union was formed, and since that time its course has been onward: many were the predictions that were uttered in regard to the small and despised body. Some said it would soon come to nought; that in the course of two years it would vanish like the smoke out of the chimney. Yet the Union stands, and fights its way into notice. The Evangelical Union of Scotland can no longer be ignored. It is acknowledged as a power

in the land. And, this is wonderful when we consider its field of action. Scotland stands pre-eminent among the nations for orthodoxy in doctrine. It is in the highest sense of the term a Calvinistic country, but the Calvinism of old Scotland has been made to reel and stagger, under the sturdy Arminian blows of the Evangelical Union. And we have confidence that the little body is destined to accomplish yet greater things for Scotland, and not for Scotland alone, but also for this land, where many of the sons of old Caledonia may be kept in spiritual bondage by the narrow theology of the fatherland. The Evangelical Union of Scotland now numbers eighty churches, with upwards of sixty ordained ministers, and forty-three students. The Academy opened twenty years ago with four students and one professor. Now it has four professors and forty-three students. Let Evangelical Unionists be true to their Mission. Let them seek to give prominence to those glorious universalities that are condemned as heresy by the larger denominations around. And ere long the moral wilderness shall sing and blossom as the rose.

---

## OUR VISIT TO THE CHURCHES IN SCOTLAND.

### No. IV.

On the 17th of September, accompanied by my aged father-in-law, Mr. John Peden, I went to Stirling, and spent the day in and around that old town, so frequently spoken of in connection with the Kings of Scotland.

The most interesting and conspicuous object in Stirling is the Castle. When this stronghold was built it is impossible now to tell, the darkness of antiquity hides its foundation and early history from our view. We know that when the wars were being carried on between England and Scotland, it was frequently taken and retaken after long and bloody contests. We are informed that it became a royal residence about the time of the accession of the house of Stuart, and was long the favourite abode of the Scottish monarchs. It was the birth place of James II, and James V; and James VI, and his eldest son Prince Henry, were baptized in it. The palace, which was built by James V, is in the form of a quadrangle, and occupies the south-east part of the fortress. The buildings on the south side of the square are the oldest part of the castle. The view which one gets from the castle-



hill is as rich and beautiful as can be seen in any other part of Scotland. The Ochill hills,—the links of Forth winding their way like a silver thread through the Carse to the sea,—the field of Bannockburn, and the thousand and one stately mansions with their fertile fields and luxuriant woods, are objects which are not to be beheld every day and with which we were exceedingly delighted. Stirling castle, I may here mention, is one of the four fortresses of Scotland, which, by the articles of the Union, are always to be kept in repair. It is of course in use as a barrack.

The cemetery, or church yard, in connection with the Greyfriars or Franciscan church, contains many objects of interest and monuments of departed worth. The walls of this handsome Gothic building are very massive, and to all appearance they will stand the wear and tear of time for many centuries to come. The building was erected in 1494 by James IV. Since the Reformation it has been divided into two places of worship, called the East and West churches. We are told that it was the scene of the coronation of James VI, which took place on the 29th July, 1597, when John Knox, the Calvin of Scotland, preached the coronation sermon. The fine old oak pulpit from which our Scottish reformer preached is beautifully carved and in fine condition. We had the privilege, as many other visitors have, of standing in that sacred desk from which more than one of Scotland's great men thundered forth the law and the Gospel. Ebenezer Erskine, one of the founders of the Secession church, was one of the ministers of the West church for upwards of twenty years.

The cemetery or churchyard is very beautiful, and contains many objects of interest and attraction. The monuments which meet the eye at every turn are quite imposing; they carried our mind away back to that period in the history of Scotland when there was a contest between truth and error, liberty and bondage, light and darkness. The statues of Andrew Melville, John Knox, Alexander Henderson, James Renwick, and many others which we saw, called up to our minds what men of God have in past ages suffered for Christ's Cross, and Christ's Crown. When we read inscription after inscription as we passed along from tombstone to tombstone, we felt that the blood of the saints has often been the seed of the church. It cannot be said of any one of the noble band of martyrs:

“ Their memory and their name is gone,  
Alike unknowing and unknown.”

Though these men are long since dead and buried, and their bones converted into dust, they live, and speak, and teach us lessons which we ought to learn with profound respect and with the deepest gratitude and love. One of the finest, most touching, and truly beautiful pieces of marble statuary which we saw is called "*Margaret, virgin-martyr of the ocean wave with her like minded sister Agnes.*" They are sitting reading a book; a little lamb is lying at their feet; and an Angel, with wings partially spread and a bunch of flowers in his hand is standing behind looking at and watching over them. The workmanship, as far as execution is concerned, as well as subject and design, is exceedingly fine. The following is the inscription on the front of the pedestal:

"Love many waters cannot quench; God saves  
His chaste impeared one! in covenant true.  
O Scotia's daughter! earnest scan the Page,  
And prize this Flower of Grace, blood-bought for you."

This, along with the milk-white marble statues, make a fine impression on the mind.

I noticed also a small marble slab with a very short, but at the same time, very expressive inscription upon it; the inscription was,

*Little Freddy.*

Taken Nov. 30th, 1862.

"Alas, Master! for it was borrowed."

This went to my heart, and I have no doubt, that all parents who have performed the painful duty of burying their little ones, when they read it will in some measure realize the words: "Alas Master, for it was borrowed." Sorrow, affection, and Christian resignation are all expressed in the one short sentence. There is beauty and consolation, and lively hope in it in this connection, though its first application was not to a departed child, but a lost axe, (ii Kings vi. 5.)

After spending a few hours in Stirling, we went to Abbey Craig; it is about two miles from the castle, and about three hundred feet above the plain below. We climbed up the steep, and felt abundantly rewarded when we got to its summit and looked around. But that which took us to this attractive spot is the national Wallace monument which is now being erected there. The foundation stone of this splendid piece of masonry was laid on the 24th of June, 1861. It is expected that in about other two years

the monument will be finished. The material used in its erection is taken from a quarry of light sand-stone at the foot of the Craig. It is drawn up to the very spot where it is wanted by a steam engine. The stone is not only most convenient, but also of most excellent quality. Like the well-known and far famed Portland stone in the State of Connecticut it is easily wrought when excavated, and becomes much harder when exposed to the atmosphere. The monument was about 112 feet up, when I stood on the top of it. It is square; you ascend a round stair case, and this will be continued to the top, which is to be 225 feet from the foundation; and as the foundation is 300 feet above the sea level, the monument will appear higher to those who view it from the streets of Stirling, than St. Peter's to those who view it from the streets of Rome. The man to whom this monument is being erected was, with all his imperfections, no ordinary man, a man of courage—of undaunted courage and perseverance. He was a hero, and the prince of Scottish patriots. Yes, Sir William Wallace did much in his day for the true independence of the Scottish people; and no true Scotchman, in what ever quarter of the globe he dwells, will ever cease to love the name of Wallace. It was not till after the sun had set behind the western hills that I left this sacred, hallowed and elevated spot. And I felt when leaving the old town of Stirling that there are very few places in my native land more interesting to the student of Scottish and English history than Stirling with its castle and its congregation of the dead, and its monuments in honour of departed worth. Indeed almost every object which meets the eye reminds the visitor of those times when freedom was bought with blood; and when true noble-hearted self-sacrificing patriots in the cause of political and religious freedom fought and fell. They paid for our liberty, and we surely owe them a debt of gratitude. It is to them we are indebted for many of our civil and religious privileges: and though monuments are in themselves but cold granite and marble, yet they are the outward expression of warm affection and love in the hearts of people. The heroic and noble deeds of Wallace, and Bruce, of Knox and Melville, of Henderson and Renwick shall never die or be forgotten. And though the rose, the thistle, and the shamrock have long since been happily united into one, the deeds of Scotland's noble reformers and champions of liberty are embalmed in the hearts and fresh in the memories of that free and happy, and prosperous people.

I feel that I have lingered too long in Stirling: I must take a more rapid race north and east, and perhaps onward to the very end of my journey in our next number.

HENRY MELVILLE.

---

THE CHILDREN'S PORTION,

---

WILLIAM CALDWELL.

We present to our young readers this month a short sketch of a boy, whose mind for some time before he died, was evidently attracted Jesusward, and who allowed his mind to be thus drawn.

William Caldwell was born near Huntingdon, C. E., August, 1848. For about five years he was blessed with a Christian mother's tender love and care. When he was a very little boy, he, an elder sister and a younger sister and brother, in God's good Providence, were deprived by the hand of death of that affectionate Christian mother. True the family still had the love and care of a tender-hearted father. But nothing can compensate for the want of a mother.

A mother's love,—  
 If there be one thing pure,  
 Where all else is sullied,  
 That can endure.  
 When all else pass away,  
 If there be aught  
 Surpassing human deed, or word, or thought—  
 It is a *mother's love*.

Ah! dear young readers, you will never know the full value of a mother until she is removed from you. Ye that have mothers still spared to you, thank God for the blessing, and seek to reward them with love and obedience for their constant vigilance and unsullied love.

Shortly after his mother's departure to the land of the blessed, William took measles, and was recovering. But one day, when he was convalescent (it was in the spring of the year) he sat on a little bridge with his feet in a small creek which runs past the back of the house in which the family reside. No immediate ill effect was observed to flow from this; but, as the summer was passing away, he was observed frequently to rest his hands on his knees

when walking any distance. It was evident that there was a weakness in his back ; the spine was injured. This occasioned little Willie much suffering, and on this account he did not grow tall and strong as he would otherwise have done, for before he had measles he was a very healthy child.

For a number of years, however, William was healthy, and had a good appetite, and for the last year or two he did a great amount of work. He was a great assistance to his father. He took a great interest in all that was done on the farm. Indeed he was a companion to his father, who could always rely on what he said. If William said anything was done, his father was sure all was right.

In the fall of last year, however, William became unwell, he was troubled with palpitation at the heart, and he was evidently dropsical. The writer of this sketch went frequently to see him after he knew of his illness with the view of ascertaining the state of his mind, and pointing him to Jesus. His father was very anxious about his spiritual state, and yet was afraid to say much to him on the subject, as, owing to the nature of his trouble he needed to be kept calm and free from agitation. William was always very patient, never complained, said he was thinking of Jesus, and looking to Jesus. When the Rev. James Howie was spending a few days in Huntingdon, on his arrival in this country from Scotland, he along with the writer went to see William, and a little anecdote narrated by Mr. Howie was blessed to him ; it tended to fix his mind on the simple truth, that Jesus died for him, a sinner. For the benefit of our young readers especially, we shall tell this anecdote. A man of weak intellect, who was greatly addicted to drinking and profane swearing, came one day to hear a gospel preacher, who held a service in the open air. From that time the man came regularly to the little chapel where the preacher held forth the word of life, and seemed to take great interest in the services. He gave up drinking and swearing, and was to all appearance a changed man. One day Mr. Howie asked him if he was happy ; he replied that he was. What is it that makes you happy ? was the next question put to him. " He died for me, man," was the poor man's reply. This was all Mr. Howie could get from the man, but it was enough : it had changed poor Sandy's heart and made him a *new creature*. Sandy had very weak limbs, and his knees smote the one against the other, so that he had great difficulty in walking. One day Sandy said to a Christian friend, "There will be no bad legs, yon-

der, man." Shortly after this he was standing near, when the foresters of the Duke of Roxburgh were cutting down some trees, one of which fell on poor Sandy, and killed him on the spot. This anecdote greatly interested William. He told his father about it that night, who, by that means, got nearer his mind than he had ever got before, and had much comfort and satisfaction in conversing with him on spiritual things.

William died on Saturday forenoon, Dec. 19, 1863. On the preceding Tuesday evening the writer went to see William, and had an interesting time conversing with him, the family and some other young people who came to see him, for William was much liked by his young companions. We spoke very pointedly to all that were present. We sought also to interest their minds in the truth by singing some hymns; among others we sung "Happy day," and "Come to Jesus." A good impression seemed to be made. William testified that he believed that Jesus died for him, and that Jesus was all his hope. His father told us afterwards that the hymn, "Happy day," interested him much.

"Oh happy day, that fixed my choice,  
On thee my Saviour and my God,  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.  
Happy day, happy day  
When Jesus washed my sins away.  
He taught me how to watch and pray,  
And live rejoicing every day;  
Happy day, happy day  
When Jesus washed my sins away."

On the evening before William died, we held a prayer-meeting in his father's house. It was evident that William was much worse. He could not remain up during the time of the meeting; he had to be taken to bed. This meeting was no doubt a means of comfort to him. After the meeting, on learning that the hymn, "Happy day," interested him much, we, along with his teacher, to whom he was much attached, again sung it. Next morning William passed away from earth to that land where there is no sickness, no sorrow, no crying, no death, and no sin.

His sufferings must have been great. Dr. Sheriff, a gentleman of much experience, and one who has attended the sick for many years, says he never saw any one who suffered so much as little Willie with such resignation. His patience was so great, that all

the pains and suffering which he endured did not seem to have any effect on him. He took whatever kind of medicine the doctor used to order without repining, it mattered not how disagreeable it was to his taste. Indeed during his illness his thoughts seemed to be directed heavenwards, for nothing earthly could affect him.

His funeral took place on Monday, the 21st Dec., 1863, when the writer endeavoured to improve his death, to those who came together to accompany the body to the grave, from Rev. iii. 20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in, and sup with him and he with me."

Dear young readers choose Jesus as your Saviour; give the days of your youth to him. He loved you and gave himself for you; as unworthy sinners, rest your souls on him and be at peace. Do not delay; it is dangerous to do so. God may soon send his messenger to call you away from time. "Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh."

We shall conclude this sketch with a few lines which one of his sisters selected as suited to the circumstances, to which two verses are added by herself.

"O where is now the joyous one  
With his sweet smile of love?  
He is not here, for he is gone,  
To dwell in heaven above.

O where is now the gladsome sound,  
The voice of joy and mirth?  
It is not here, in heaven 'tis found,  
Though lost to us on earth.

O ye friends that fondly loved him,  
Though there is a vacant chair,  
Weep not, though the one has left you,  
Who was once your pride and care.

We would not wish him here again,  
Though we his loss deplore,  
For he is happy, free from pain,  
And all his sufferings o'er.

With Jesus now he dwells on high,  
In heaven so bright and fair.  
You will be shortly called to die—  
O will you meet him there?

He was mortal too like us,  
 Ah! when we like him shall die,  
 May our souls translated thus,  
 Triumph, reign and shine on high."

His brother very sadly mourns  
 How lonely he will be  
 Now that the smiles of him he loved  
 No more on earth he'll see.

He has met his fond parent  
 Whom on earth he loved so well  
 They have met, and now forever  
 In heaven they shall dwell.

A.

---

### THE UNIVERSAL LOVE OF GOD

All, all may reach the realms of bliss above,  
 For heaven is kind to all, and God is Love;  
 Does not his light on all impartial shine,  
 His sun mature alike the corn and wine?  
 On all our fields does he not pour the rain,  
 Soften the earth, and swell the bearded grain?  
 Do not the seasons at his great command,  
 Their genial influence shed on every land?  
 And for the general good, each day, each hour,  
 Does not his mighty hand exert its power?  
 Wide as the world the love of heaven extends,  
 Embracing adverse empire—foes and friends,  
 The wise, unlearned, the humble, and the great,  
 Of every clime, religion, colour, state;  
 Mountains, that cleave the sky, or seas that roar,  
 May sever states and make a foreign shore;  
 But like the bow that spans this earthly ball,  
 God's Universal Love embraces all.  
 Ye who are bent with sorrow—worn with care,  
 In his unbounded mercy largely share;  
 Tried, not rejected—punished, yet forgiven,—  
 The good, the bad, are both the care of heaven;  
 Affliction's shade is but the moral night,  
 That ushers in the dawn of peace and light.  
 Deep it may thicken—wide around may spread  
 The darkest gloom o'er human prospects shed;  
 But soon the morn shall break, the gloom depart,  
 And bliss eternal beam upon the heart.  
 Thou orphan child that knowest no father's care,  
 Look up to heaven and see a Father there:  
 Thou weeping widow—dry thy falling tear,  
 God is thy helper—hush thy every fear:



Thou aged Christian, trembling o'er the tomb,  
 His staff shall guide thee through its awful gloom :  
 And thou, desponding soul, whose downcast eyes  
 Dare not entreat the mercy of the skies,  
 Let not despair thy drooping heart possess,  
 God sees and pities even thy distress ;  
 His ear is open to the sinner's cry ;  
 He sees his grief with mercy's melting eye,—  
 Extends his arms, receives him to his breast,  
 And gives his broken contrite spirit rest.

---

### THE SABBATH.

How blest the day of sweet repose,  
 On which our dear Redeemer rose  
 Triumphant from the dead ;  
 Our hearts from earth seem drawn away  
 To realms of everlasting day  
 Where dwells our living Head.

Its hours seem sacred as they move  
 Fraught with the proofs of Jesus' love  
 Whom absent we adore ;  
 And we revived by heavenly light  
 By faith would take our upward flight  
 To Canaan's glorious shore.

The sun in gorgeous beauty gleams  
 As if with its transcendent beams  
 His worth untold to prove.  
 All nature seems to speak the praise  
 Of Christ the glorious "Prince of days,"  
 And whisper "God is love."

But man may contemplate his Lord,  
 And sound his honor all abroad,  
 And in his praise unite,  
 And thus a foretaste gain of bliss,  
 A heavenly home, while yet in this,  
 Where faith is merged in sight

And there, while endless ages roll  
 Still onward in their course, the soul  
 Shall never cease to praise ;  
 And anthems touched with heavenly fire  
 Awaken ev'ry slumbering lyre  
 To their most tender lays.

## BOOK NOTICES.

THE BAPTIST CATECHISM; COMMONLY CALLED KEACH'S CATECHISM: OR A BRIEF INSTRUCTION IN THE PRINCIPLES OF THE CHRISTIAN RELIGION. A new edition with references.

We are informed in the Preface to this Catechism that in the year 1677 a *Confession of Faith* was published by the Baptists in London and vicinity; and that the Catechism was prepared by Benjamin Keach, agreeably to this *Confession of Faith*. In the preface to the Catechism, as prepared by Keach, we are informed that the Baptist *Confession of Faith*, published in 1677, was "almost in all points the same with that of the *Assembly*," and that his Catechism agrees "in most things with the *Shorter Catechism of the Assembly*." On looking into the Catechism we see that it is in all important points the same as the *Shorter Catechism*, with the exception of those questions that relate to the ordinance of Baptism. Now we think a Catechism a good thing, but such a Catechism as this is one of the last we would think of putting into the hands of the young. Many a young mind has been puzzled to understand universal preordination and responsibility, unconditional election and reprobation. So baleful has been the influence of such teaching on the minds of the Scotch, that it has been deemed necessary to inaugurate a movement to remove that false teaching, and supply its place with the Scriptural theology. Our feelings were saddened, on reading a few months ago in the *Missionary Herald*, in a letter from Dr. Perkins of Persia, that the *Shorter Catechism* had been published for the instruction of Nestorian children and youth. We tremble for the consequences of such teaching. No doubt there is much that is good in the Catechism; but some of its doctrines we take to be unscriptural, and fitted to do much injury to the minds of men. The question on the Decrees of God in *Keach's Catechism* is the same as in the *Shorter Catechism*, and it declares that God executes his decrees. If God has decreed whatsoever comes to pass, and executes his decrees, we see not how the conclusion can be avoided that God is the author of sin, which seems to us to be a blasphemous and impious conclusion. Jesus, too, is set forth as the Redeemer of God's elect, i. e. those whom God out of his mere good pleasure, from all eternity, elected to everlasting life, as the answer to question 23 expresses it: and there is no hint in the Catechism that Jesus did anything for those not included among the elect. How delightfully different the teaching of scripture that Jesus "gave himself a ransom for all," i Tim. ii, 6.

We would prefer a different sort of Catechism from this. A.

UNBELIEF THE DESTROYER. — There is much that is excellent in this tract, as showing the fearful criminality and utter inexcusableness of unbelief. And yet, it seems to us, there is something erratic in the theology of the writer of it, H. W., which we understand to be Dr. Henry Wilkes of Montreal. In shewing that men do not perish from lack of benevolence in God he says, "Admitting a special electing purpose as an integral part of the plan of salvation, it is superadded to the universal,

and only more illustriously unfolds the truth that God is love. It is not *taken from* infinite benevolence, but added to it, if we may so speak. And this *added speciality of grace*, this gracious sovereignty of bestowment *in excess of that unmeasurable love to the whole race*, from which sprang the plan of salvation, does but increase its radiance and glory." This extract speaks of a "special electing purpose," by which euphonious expression, we presume, the writer means, the doctrine of the unconditional election of a certain and definite number to faith and consequent salvation, and speaks of it as added to infinite benevolence. Now we ask how can anything be added to *infinite* benevolence? Besides, the extract declares that this "special electing purpose" is in excess of that unmeasurable love to the whole race, from which sprang the plan of salvation." But the Bible teaches that the love of God in which the plan of salvation originated is the greatest manifestation of his love. Does not the Apostle John teach, that the love of God, from which the plan of salvation sprang, is the greatest display of love, when he says, "Herein is love," herein is the grandest manifestation of love "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (i John, iv, 10.) Paul agrees with John, in this view; for he reasons, that if God has given Christ to us, there is nothing else which, with him, he will withhold. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." (Rom. viii. 32.) If God, in giving Christ bestowed the greatest gift of his love, there is nothing else which he will withhold, when it can be wisely bestowed. The unmeasurable love of God from which the plan of salvation sprang is the greatest possible love, and therefore there can be no love in excess of it. It is by the belief of this love, as revealed in Jesus, and flowing in the channel of his atonement, that the soul is restored to God; the Spirit uses the truth respecting this love as his *regenerating instrument*.

A.

---

## INTELLIGENCE.

---

ORDINATION SERVICES AT JEDBURGH, SCOTLAND.—The ordination of Mr. George Peill to the pastorate of the Congregational Church in Jedburgh, took place on Thursday, Dec. 17, 1863. The solemn and interesting services commenced at eleven o'clock, the following ministers, who occupied the platform, taking part, viz. :—The Rev. Professor Taylor, Kendal; and the Rev. Messrs. Crombie, Melrose; Mitchell, Hawick; Munro, Hawick; Brown, Galashiels; and Cron, Langholm.

After suitable devotional exercises, conducted by the Rev. Mr. Munro, Hawick:

The Rev. Mr. Brown, of Galashiels, preached an appropriate sermon from Psalm lxxxvii. 2,—“The Lord loveth the gates of Zion more than all the dwellings of Jacob.”

The Rev. Mr. Crombie, of Melrose, gave a short address on the nature and import of ordination, after which a solemn prayer was offered up by

Mr. Crombie, and Mr. Peill was duly ordained to the work of the holy ministry by the laying on of the hands of the ministers present.

The Rev. Professor Taylor, of Kendal, then addressed the newly ordained minister in reference to his duties as a Christian minister and as pastor of the Christian church to which he had been ordained.

The Rev. Mr. Mitchell, of Hawick, next addressed the church on their duties to their pastor.

The proceedings were brought to a close with suitable devotional exercises, and on the dismissal of the congregation, Mr. Peill was warmly welcomed by his people, and by those members of other bodies who had attended the services.

In the evening a Soiree was held, when suitable addresses were delivered by the above named ministers, and the Rev. Mr. Polson of the U.P. Church in the town.

On Sabbath forenoon Mr. Peill was inducted to his charge by the Rev. Mr. Crombie, who preached from 1st Cor. xvi. 10. Mr. Peill preached in the afternoon from Eph. vi. 19. In the evening Mr. Crombie preached to an attentive audience from the words contained in Heb. vii. 16. It may be interesting to add that Mr. Peill has recently been presented by the ladies of his congregation with a handsome pulpit Bible, psalm-book, and hymn-book.—*Abridged from the Terioldale Record.*

**ARBROATH.**—The Evangelical Union cause here is still holding on its way. The station was opened in October, and the attendance in general, and on some occasions in particular, has been highly encouraging. The town has a population of some 20,000, and the E. U. station here has therefore special claims on the prayers and sympathies of those who advocate the three great universalities of God's love to all, Christ's death for all, and the work of the Spirit for the whole world. The station has hitherto been mainly supplied by pastors, and it is to be hoped that in a short time the friends here will have some zealous and able brother to go in and out amongst them and break to them the bread of life.—*Christian Times.*

**THE REV. GEORGE CRON AND THE GLASGOW CALL.**—The Rev. George Cron, minister of the Evangelical Union Church, Belfast, has declined the call from the E. U. Church, North Dundas Street, Glasgow. This may be added to the list of instances in which tempting inducements of a pecuniary sort have been withstood by ministers who are more intent on the discharge of their duties to their flocks than on the promotion of their own personal advancement.—*Belfast News-Letter.*

**EDINBURGH—RICHMOND PLACE CHAPEL.**—This church lately forwarded a call to the Rev. Ninian Wight, Carlisle (son of the Rev. Henry Wight the founder and former pastor of the church). The acceptance of the call by Mr. Wight has just been received, and it is expected that he will speedily enter upon his labours in this city.

**ANNIVERSARY WEEK AT HUNTINGDON, C. E.**—According to the recommendation issued by the Evangelical Alliance the Protestant ministers

of this place made arrangements to hold prayer meetings during the first week of 1864. The first meeting was held on Monday evening in St. Andrew's Church, the second in the E. U. Church on Thursday evening, and the third on Saturday evening in the Wesleyan Methodist Church. Other meetings in the village and neighbourhood prevented meetings being held on the other evenings of the week. The attendance was not so numerous as it might have been, but the meetings were seasons of refreshing to those who did attend them. All the Protestant ministers of the village took part in them.

"THE MORE TAVERNS THE MORE CRIME."—A temperance sermon was delivered by the Rev. H. Melville (by special request,) in the Temperance Hall, Sabbath afternoon Jan. 10. The words chosen for the text may be found in Hab. ii. 15: "Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken." The lecturer stated that every person was convinced that intemperance is an evil. Those who manufacture alcoholic liquors; those who are engaged in selling the article; and those who drink either in moderation or to excess, freely admit that drunkenness is a great evil. The lecturer showed very clearly that intemperance is a crime against the laws of God, both physical and moral; that it is not confined to one class; but to all classes of society; and that moderate drinking was the only open pathway to all the intemperance with which we have to contend. Let there be no moderate drinking, and, as a matter of course, there would be no drunkenness. Mr. Melville plainly showed that the more licenses granted, crime was proportionably increased. As sure as effect follows cause, this was a fact. The demand increases the supply, and the supply increases the demand, and consequently crime superabounds. The license system was shown to be not only corrupt and defective, but opposed to every principle of virtue and religion. The lecturer argued that tavern-keepers would be held responsible at the bar of God for all the evil they were the cause of, and those who granted licenses would not be held guiltless. The following lines, quoted by the lecturer, are appropriate to the present time:—

LICENSE.

Licensed to make the strong man weak;  
 Licensed to lay the good man low;  
 Licensed the wife's fond heart to break,  
 And cause her children's tears to flow.  
 Licensed, wher peace and comfort dwell,  
 To bring disease and want and woe;  
 Licensed to make the world a hell,  
 And fit them for a hell below.—*Toronto Globe.*

A NEW WORK.—We understand that the Rev. W. Bathgate of Kilmarnock, Scotland, is about to publish a new work, entitled, 'Christ and Man.'

*Erratum.*—Page 20, line 18 from top, for familiar, read peculiar.