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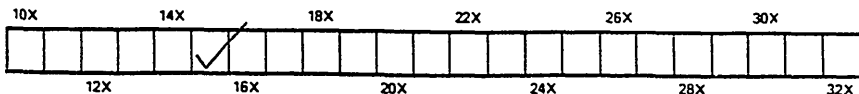
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THE CANADIAN DAY-STAR.

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

OCTOBER, 1862.

THE ATONEMENT—ITS EXTENT.

The question, For whom did Christ die, is one of great importance. It is important to the preacher; because, the success of his labours in leading souls to Jesus, must, to a great extent, depend on the answer which he gives to it. He may be earnest and powerful in shewing the sinner his sins, and yet in consequence of holding unscriptural views of the extent of the atonement, fail to present the saving truth to the sinner's mind. If he believe that Jesus died for a limited number he cannot tell any sinner that Jesus died for him; whereas, if he maintain that Jesus died for all, he can assure every sinner to whom he may speak the good word of God, that God desires to save *him*, and has, in the atonement of Christ, opened up a way for *his* salvation. Indeed, all other things being equal, he will succeed best even in awakening and convincing sinners of their sins, with scriptural views of the nature and extent of the work of Christ, for the gospel is fitted to awaken as well as to pacify, to convince as well as to convert.

It is an important question to the sinner, whether unawakened or awakened. If the unawakened sinner see the universality of the propitiation, he will see that his soul is precious in God's sight, and he will be more likely to be drawn towards Christianity than he would be if he regarded the work of Jesus as limited to a favoured few. And the awakened sinner if he be taught the limited extent of that blessed work will be greatly perplexed in his endeavours to find out whether Jesus died for him. This error may keep his soul long in fetters. But if he believe that Jesus died for all, it is as true, as that the general includes the particular, that Jesus died for him, and, by

the faith of that truth, he may immediately step into peace and spiritual liberty and holiness.

It may be a question whether the extent of the atonement or its nature should be first considered. We prefer discussing, first, its extent. The question as to the extent of the atonement is to be settled by an appeal to Scripture, and, surely our views of its nature ought to harmonize with the truth given us in the infallible record as to its extent. In discussing any subject, it is best to consider, first, all respecting it that is simple and obvious, unencumbered by difficulties, as to those parts of it that are difficult and obscure; and then in the light of the former proceed to the examination of the latter. We say then, Come to the Bible and learn the truth respecting the extent of the atonement. If you allow any theories as to the nature of the atonement to prejudice your mind as to the truth of the Bible respecting its extent, you are shutting out the light of heaven from your soul. If your views as to its nature accord not with the truth of the Bible as to its extent, they are, and must be, wrong, and should be renounced.

There can be no doubt, that consistent Calvinists believe in limited atonement. This is clear from the Shorter Catechism. The 20th question runs thus, "Did God leave all mankind to perish in the estate of sin and misery"? And the answer to it is, "God having, out of his mere good pleasure, from all eternity, *elect* some to *everlasting life*, did enter into a covenant of grace, to deliver them out of the estate of sin and misery and bring them into an estate of salvation by a Redeemer." Then the next question is, "Who is the Redeemer of *God's elect*?" Limited atonement, too, is the doctrine of the Westminster Confession of Faith. The Confession speaks of the atonement as the "purchase of redemption." And in its 8th chapter, 8th section, it says, "to all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." Others maintain that Jesus died for every human being without distinction, without exception and without respect of persons. We avow ourselves believers in universal atonement. We believe indeed that it is limited to the race of man. It was not made for the fallen angels. It was, however, we firmly believe, made for every son and daughter of Adam.

Before proceeding to advance direct Scripture proof that Jesus died for all, we may present some presumptive arguments for the doctrine of unlimited propitiation.

How does the doctrine of limited atonement look in the light of

the universal invitations of the gospel? That these invitations are universal is manifest. Preachers who believe in limited atonement, are sometimes very earnest in pressing the world-wide invitations of grace on their hearers, and are regarded as preachers of a free gospel when they do so. We think no one preaches a free gospel unless he can say to every one of his hearers, "God values your soul; God so loved you that he gave Jesus to die for you." But passing this, let us ask in what light does the doctrine of limited atonement place the divine sincerity? God invites all, and commands his servants to invite all, to come to Jesus and be saved. Where is the consistency of these invitations with the doctrine of a limited provision for men's salvation in the atonement? The invitation addressed to all according to the doctrine of limited atonement is the mere appearance of benevolence. Dr. Candlish in his book on the atonement (in which he seeks to prove that it is "impossible that any for whom Christ can be said, in any sense, to have died on the Cross, should, after all, perish for ever,") says: "Were the parties for whom the atonement is undertaken, named in the proclamation of it, it could not be a demonstration of good will to mankind generally." But "since what is revealed is simply the way of acceptance, or the principle on which God acts in justifying the ungodly, it seems plain that to whomsoever such a revelation comes, *with names and numbers suppressed*, it is, in its very nature, a revelation of love" (pp. 209, 210). In this way the claim of these invitations to be regarded as evidence of real sincerity and true benevolence rests on a suppression of the truth. If the real state of the case were known, no benevolence would appear to be in them to any of the non-elect, and God would be seen to be insincere in inviting sinners to come and be saved, for whose salvation he had made no provision. Is not such doctrine fitted to chill and freeze the soul? Sinner, thou art invited to come to Jesus. This surely is evidence that in the atonement of Jesus there is provision for thy soul. All are invited, therefore there must be provision for all.

Again, it would seem to be impossible to obey Christ's command "Go ye into all the world, and preach the gospel to every creature," if the atonement be limited. Now what gospel have we for any man, unless we can tell him that Jesus died for him? How did Paul preach to the Corinthians, *first of all*? He declared to them the gospel, "Christ died for our sins according to the Scriptures;" as if he had said, "for your sins and my sins, O ye heathen Corin-

ians," for this is evidently included in the pronoun "our." If there be a man, for whom Jesus did not die, there is no good news for that man, just as there is no gospel for the devil and his angels. We cannot preach the gospel to every creature, unless we can tell every human being that Jesus died for him or her. Dear reader, as Jesus commanded his gospel to be preached to every creature, there is a gospel to you,—Jesus died for you.

Yet again, as unbelief is a sin, the condemning sin, it would seem that Jesus must have died for those that commit it. How can a man be guilty of unbelief, if Jesus did not die for him?

Still further, as Jesus assumed the nature of man, his work must have reference to all men. He was made of a woman, made under the law. He obeyed the law, magnified it in the room of sinners, both in its precept and in its penalty. All men are the neighbours of Christ. As he is human as well as divine, he loved and still loves them all. If so, one would think that his atoning work, which is the expression of that love, must be for all.

But it is now time to consider the direct scripture testimony for the universality of the atonement. This argument is cumulative in its character. A variety of terms and phrases is employed, to set forth the truth as to the extent of the atonement. We are of opinion that if the express language of scripture were allowed to settle this question, it would be settled at once and for ever. It is impossible to employ words and expressions which more unmistakably indicate universality, than those that are used to set forth the extent of Christ's death. We cannot transfer to our pages all the passages that teach the universality of the atonement. We shall endeavour to group them in classes, and to present a few of each class.

We shall, first of all, cite a few passages, in which the term "world" and the expression "the whole world," are employed to set forth the number for whom Jesus shed his blood. In this connection we could not omit the golden words of the Baptist, "Behold the Lamb of God who taketh away the sin of *the world*," (John i. 29.); nor the wondrous words of Jesus, "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (iii, 16). Comment on these words of the harbinger of the world's Saviour, and of Jesus himself, is unnecessary. Jesus was bearing away the sin of the universal world when he was on earth. He bore our sins in his own body on the tree. The gift of Jesus to

die, is the expression of God's love to all mankind. The apostle John says, (1 John ii. 2) "And he is the propitiation for our sins, and not for ours only, but also for the sins of *the whole world.*" Surely the whole world includes the totality of the human race. But as if to put this beyond the possibility of cavil, the apostle uses the same expression in another connection, in such a way as shows us that it must include all mankind. "We are of God, and the whole world lieth in wickedness," (v. 19). The term "world," when it is used to mean a part of the race, generally signifies the unregenerate portion of mankind, in contradistinction to believers in Jesus. Sometimes, however, it means all men, as when it is said that Jesus gave his flesh for the life of *the world.* John (vi. 51.)

We direct attention next, to those passages, in which the term "all" is used, to express the extent of Christ's death. In 2 Cor. v. 14, 15, the apostle Paul infers that all men are dead, from the fact that Christ died for all. He was regarded as being beside himself, because of the way in which he laboured in the gospel. But he tells us how he judged; he says, "for we thus judge, that if one died for all, then were all dead." If then all men are dead—dead in trespasses and in sins—are sinners,—it must be true that Jesus died for all. Paul says again, that Jesus "gave himself a ransom *for all.*" (1 Tim. ii. 6.). When this passage is viewed in the light of the context, it appears a very strong one for universal atonement. The apostle exhorts that supplications, prayers, intercessions, giving of thanks, be made for all men. The reason for this exhortation is, it is good and acceptable in the sight of God our Saviour to do so. The reason why it is good and acceptable in the sight of God to pray for all men is, God will have all men to be saved, and to come to the knowledge of the truth; and the evidence that God desires the salvation of all men is, there is one God, and one mediator, between God and men, who gave himself a ransom for all. These and such passages are additional supports for the doctrine of universal atonement.

But there is an expression in scripture, which teaches not simply that Jesus died for the world, the whole world, for all men, but for every individual man. It occurs in Heb. ii. 9. Christ "tasted death for every man." This surely is explicit enough.

But as if the Divine Spirit was desirous that nothing should be lacking in the evidence for the universality of the atonement, he has put on record a number of passages, in which it is declared or implied, that Jesus died for those that perish.

There are two passages to this effect, very similar, in Rom. xiv, 15 and 1 Cor. viii. 11. "Destroy not him with thy meat, for whom Christ died," "And through thy knowledge thy weak brother perish for whom Christ died." According to the doctrine of limited atonement none can perish for whom Christ died. In 2 Pet. ii. 1, Peter says that the Lord bought the false teachers, who privily bring in damnable heresies, and deny him. Terrible is the explanation which Dr. Candlish gives of this passage. He says, "The reprobate are his to be judged, the elect are his to be saved. As to the former, it is no ransom or redemption, fairly so called. He has won them, bought them if you will,—but it is that he may so dispose of them as to glorify the retributive righteousness of God in their condemnation; aggravated as that condemnation must be by their rejection of himself." This contradicts the Bible to the teeth. For that unerring book declares that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John iii, 18). It is absurd, forsurely as Supreme Ruler, the Lord has perfect right to punish sinners. And what can be meant by the condemnation of the false teachers, being aggravated by their rejection of Christ, if the Lord bought them for the purpose of damning them? This passage does teach that the Lord bought the false teachers with his blood, that he atoned for their sins. There is a similar passage in Heb. x. 26-29, which teaches that believers may fall away, that they may tread under foot the blood of the Son of God and do despite unto the Spirit of grace. This passage also clearly teaches that persons may perish, for whom Jesus died.

Such is the scripture testimony to the universality of the the atonement. We feel that we are standing on an immovable rock in maintaining this precious, vital doctrine. But we may say further that there is no passage in the Bible, which contradicts this testimony. It is nowhere said in Scripture that Jesus did *not* die for all. True it is said he gave his life for the sheep, that he gave himself for the church, but it is nowhere said that he gave his life for the sheep *only*, that he gave himself for the church *only*. So that there is nothing to weaken the force of this testimony. **IT IS A GLORIOUS TRUTH THAT WHATEVER JESUS ACCOMPLISHED ON THE CROSS HE ACCOMPLISHED FOR ALL MANKIND.**

Sinner, God so loved you that he gave Jesus to die for you. Your soul is precious in God's sight. The gift of his Son is the

expression of his estimate of its value. Jesus died for you. Your sins were laid on Jesus.

“Jehovah on him your transgressions did lay,
Ane he bore the huge burden and bore it away.”

It is your privilege, with Paul, to say Jesus “loved me, and gave himself for me.” God is waiting to forgive you for all your sins on the ground of the atonement of Jesus. Since Jesus died for you and needed to die for you that there might be a way of salvation for you, you ‘are dead in trespasses and in sins,’ condemned on account of trespasses and sins. You cannot be saved except through Jesus. O believe in his love and in his work for your soul, and be at rest. Beware of unbelief, for by unbelief you cut yourself from all the saving benefits of the work of the Redeemer. What can God do with you, if you will not take salvation as a free gift, for the sake of the merit of the atonement? He cannot take you to heaven, and he must send you to hell, as a gospel-rejecter. O look to Jesus and live.

WITH CHRIST.

There were multitudes who flocked to hear Christ, and to see him, who could not in the proper sense of the word be said to be *with him*. It is true they saw his bodily form, they heard his human voice, they witnessed his wonderful miracles, and so remarkable was he in his appearance, and sayings, and doings, that they followed him from the sea coast to the city, and from the city to the solitude of the wilderness. But they were in no sense of the word identified with him. They did not know him, or believe in his divine mission, or Messiahship. They were not with him in thought, in heart, in soul, in sentiment, in sympathy, in purpose. They were strangers to the man of Nazareth,—the man “in whom dwelt all the fulness of the Godhead bodily,”—and, “in whom were hid all the treasures of wisdom and knowledge.” They knew not his dignity, his love, and the grand end of his incarnation. They were strangers to the happiness, the joy, and the satisfaction of being one *with him*, of entering into his feelings and desires, of being on his side, and identified with him in spirit, and interest, and effort. Even his immediate disciples, who were his friends, his followers, his close companions, throughout the whole period of his public ministry, were all that time, and down to its very close,

in the dark with respect to the object of their Master's mission, and therefore could not be said to be *with Christ* in the true spiritual signification of the term. Of the people there was *none with him*, not even his disciples themselves, till after his resurrection from the dead. When he met with them, and blessed them, and made himself known to them, then they entered into his views, his feelings, his desires. Then they were more fully and closely united to him, and entered into his spirit. His work for them became the only ground of their safety, and the advancement of his cause, and the promotion of his glory in the world became the grand purpose and end of their life.

Though Christ left his disciples and all the company of believers, soon after his resurrection,—though he ascended to his Father's right hand, he was still with them; they knew that he was with them, they felt that he was with them; not in his bodily presence, but in spirit, in the power of his Gospel and grace. Though eighteen hundred years have passed away since Jesus returned to his native home on high, the promise, "Lo! I am with you always, even to the end of the world," is being fulfilled in the happy experience of all his believing people. As truly as Jesus is with Christians, so are they with him. O it is delightful to know that we can be with Jesus though he is absent and out of sight. We sometimes wish we had lived in Judea 1830 years ago, that we might have enjoyed the privilege of seeing with our own eyes, and hearing with our own ears, the man who prayed as never man prayed, and who spake as never man spake. We sometimes wish we had been in Nazareth, or Bethany, or the Temple, or at the gate of Nain, or the grave of Lazarus, or at his Cross when he was nailed to it, or his grave when he arose out of it. Yet though we may wish we had enjoyed these privileges, there is a privilege greater, and better, and more blessed than them all, and that is, to see Christ with the eye of faith, and to be with him in the sense of being identified with him, and his cause in the Church and in the world. Thomas made a noble confession when he saw his risen Lord, and "Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

Dear reader, are you with Jesus? Have you believed in him? Have you taken him home to your heart? Have you become identified with his cause? Have you become a soldier of his Cross, and a subject of his kingdom? Are you on the Lord's side? O

remember what is said in Mat. xii. 30. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If you are on the Lord's side you will seek to serve him earnestly, faithfully, and constantly. Being "crucified with Christ" as the apostle expresses it, you will feel constrained to say as he did, "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." True religion has a wonderful effect upon the heart and life of those who live under its influence. It has a transforming power; hence nothing will purify the heart, and sanctify our entire moral nature but a knowledge of, and intimacy with, Jesus. O dear reader, if you wish to be like Jesus, you must study the character of Jesus, imbibe the spirit of Jesus, and follow his footsteps. To be like him is to be with him; and to be with him is to be like him. And the more you resemble Christ here the better will you be prepared for enjoying his favour and fellowship in heaven; and the stronger will your desire to depart and to be with Christ become. To be with Christ in heaven is the highest hope and privilege of the Christian. We know that it is *good* to be *with Christ here*; we know that it is *better* still to be absent from the body, and to be present with the Lord; and surely it will be *best of all* to be with Christ soul and body in the heaven of heavens, there to enjoy for ever and ever complete redemption. O how delightful, how blessed, even the prospect of being ever with the Lord, to see him in his glory, to be near him, to serve him day and night in his temple, to enjoy his smile, and to be led by his hand along the banks of the river of life.

THE LOST SHEEP.

We have in the fifteenth chapter of the Gospel of Luke the parable of the lost sheep, the lost piece of money, and the prodigal son. These are certainly three of the finest parables on record. They are designed to teach us the important truth that God loves sinners, and is anxious that the lost should be found and brought back to his favour, his family, and his fellowship. Before making a few practical remarks upon the parable of the lost sheep, it is of importance that we should take notice of the particular occasion on which it was uttered by our Lord. Two very widely different classes of the community constituted our Lord's audience. The first of the two classes were, "*publicans and*

sinners." That is, the unprincipled, wicked, and profane portion of society. Persons about whose moral character, and standing in society there was but one opinion. Persons whom the proud, self-sufficient, self-complacent Pharisee, would spurn with contempt from his presence; and to eat and drink with whom would render him loathsome even in his own eyes. The publicans and sinners drew near to Christ for to hear him, and he who is the Physician of the sick, the Friend of the friendless, the Saviour of sinners, the Seeker and Finder of the lost, treated them as they had never been treated before. He was glad to see them coming, drawing *near*,—drawing near unto *him*. They could see it in his eye, they could hear it in the gentle loving tone of his voice,—they could feel it both in his heart and their own. They knew, and believed that their being publicans and sinners would not turn him away from them. They came as sinners, and it was as sinners that Jesus received them. He came to save sinners, the chief of sinners, and it is very evident from the preceding chapter that the great teacher had just been delivering a discourse about the fulness and freeness of the gospel under the figure of a *great supper*, to which all, even the poor, the maimed, the halt and the blind were invited, and it was *then* that the publicans and sinners drew near to hear him. There was something in his looks, his words, his heart, which drew them to hear him, and they could not but see and feel when they heard him that he loved them and desired their salvation. Dear reader, if *you* have not yet come to Christ, permit me to tell you that he is willing to receive *you*, and anxious to save and bless you. He is now saying, Come unto *me* all ye that labour and are heavy laden and I will give you rest. Him that cometh unto me I will in no wise cast out.

The *Pharisees and Scribes* were the second of the two classes of our Lord's hearers on the occasion when he delivered the parable of the lost sheep. And there can be no doubt whatever that what they thought, and felt, and said, led him to utter the parable. They were displeased with Christ, "they murmured, saying, this man receiveth sinners, and eateth with them." This was the cause of their displeasure, and that displeasure nestled in their bosoms until it manifested itself in hatred and malignity. The cause of their hatred was no cause, and no wonder he said on one occasion "they hated me without a cause." There was truth however in what they said, precious truth. *Christ did "receive sinners."* This is a delightful truth. To receive sinners and eat with them and give them spiritual food to eat, was in harmony with his character, his mission, and the whole of his ministry.

It was very unreasonable to be displeased with Christ for receiving sinners. Where should a physician be if not among the sick? Do the whole need him? Should they that he whole murmur at him because he is where he is needed and busy doing the right kind of work? Had their hearts been right with God they would have been glad to see the application of the balm of Gilead to the wounded spirit, and the great and good physician of souls surrounded with the poor, the maimed, the halt and the blind, and those who were covered all over with the leprosy of sin. "And he spake this parable unto them saying, What man of you having one hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home he calleth together his friends and neighbours, saying unto them, rejoice with me for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." The parable is truly beautiful, and transparent.

The grand truth which it teaches, is divine love to the lost. God's seeking love; or if you will the love of the Divine Man. The Lord Jesus Christ, the good shepherd came to seek the lost, to save the lost. He came to seek the lost wanderer from the fold of God, and when the shepherd finds the lost sheep, he does not drag it, or drive it home, but he lays it on his shoulder rejoicing and carries it home. Jesus not only rejoices over lost sinners when he finds them and brings them back to God, he calls upon "his friends and neighbours," all right minded, right hearted beings, to rejoice with him.

As might be expected various interpretations have been given and various opinions entertained respecting the *ninety and nine*, who are represented in the parable as left in the wilderness and who are said to be righteous persons needing no repentance.

Some have supposed that the *ninety and nine* represent the angels, and that there is more joy in heaven over one redeemed sinner than over ninety and nine angels who never fell.

Others fancy that the *ninety and nine* represent the company of the faithful, and that the one who has gone astray represents the *backslider*. That there is joy over the safety of the faithful every one knows, and that when a backsliding believer returns it is a matter of joy, great joy, no christian can doubt for a moment, but the reading of the parable does not naturally suggest this idea.

Some again take a much more comprehensive or widely extended view of the ninety and nine. They view them as representing so many unfallen worlds, and the lost sheep, as representing our world, our fallen wandering planet. That there are many unfallen worlds we have every reason to believe; that Christ came not to condemn but to save our world is clearly revealed in many parts of Scripture. And when our wandering world is restored, redeemed and made a part of heaven, as we believe such will be its ultimate destiny, then there will be joy in every region of the holy universe, over the restoration and complete redemption of the prodigal planet.

That the *ninety and nine* in the parable were designed by our Lord to represent the Scribes and Pharisees is an idea which seems to us to be much more natural, and to suit the context better. But it may be asked did the Pharisees and Scribes need no repentance? We answer, in their own estimation they did not. According to their standard of righteousness, they were righteous persons. According to their idea of moral sickness, they were perfectly sound from the very centre of their souls even unto the fringe of their garments. And our Lord as it appears to us, took them on their own ground, as he does in other places see Luke v.30—32; Matt. ix, 10—13. And he uttered as it seems to us this and the following parables to shew them that all holy and right-hearted beings rejoiced with him when wanderers were reclaimed, when the lost were found, when prodigals returned; and therefore since they were displeased, and murmured at him, because he received sinners, their hearts were not, and could not be, right with God. Dear reader, let me ask you once more, have you returned to God? Have you come to Christ for salvation? O remember, if you remain away from Christ you will be lost, for ever lost, and left to wander farther and farther away from God, and happiness, and heaven. Christ is now ready to receive you. O return without delay, return as you are, to the Shepherd and Bishop of your soul.

For the Canadian Day-Star.

CALVINIST AND ANTI-CALVINIST.

“The gospel the power of God unto salvation to every one that believeth.” Rom I. 16.
The Spirit the power of God, unto salvation to every one to whom He is imparted—Calvinism.

Anti-Calvinist,—Am I to understand from your conversation when last we met, that it is your real belief that God has forefixed whatsoever comes to pass, as is the belief of many Calvinistic writers.

Calvinist,—I do certainly believe, as beautifully taught in the shorter catechism, that God has, for His own glory, fore-ordained whatsoever comes to pass.

A. C.—But how will this doctrine harmonize when we apply it to the present and future destinies of men? We see men living in sin, and we see men dying in sin, of whom it is no breach of charity to say, they are going down to eternal death; for “by their fruits you shall know them”. Is this all fore-ordained for the glory of God?

C.—I do not think we have any right thus to judge of men's future state, for we have on record one who was saved in the eleventh hour, and if one why not thousands more; we know that God's arm is not shortened that He cannot save, and salvation is “not of the will of man, but of God”. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

A. C.—By what other criterion then are we to judge of men's christianity, if not by the evidence given in their lives? And moreover the one, who was saved in the eleventh hour gave evidence of his faith when he said, “Lord remember me when thou comest into thy kingdom.” But it seems to me from the way in which you express yourself, that you believe the process of man's salvation is altogether the work of the Spirit, and that man is *passive* in the matter.

C. Why I say we have no right to judge of the futurity of the dead, even although there is no evidence of their salvation, but the reverse, is, by so doing we limit the sovereignty of God, whose prerogative it is to impart the life-giving power of his Holy Spirit which alone can call the “dead in trespasses and sins” into life, to whom he pleases and when he pleases, and if those who are thus dead need to be made alive by the Spirit, why should we limit God's goodness in imparting to the man, it may be drawing his last breath, the life-giving power of his Spirit? And as to man's being passive, how can a dead man move or impart to himself life, believe, and obey the gospel? I know there are those in our midst, professed preachers of the everlasting gospel, who teach that man can save himself; but this is not my creed. I firmly believe that it is only by the almighty, irresistible, life-imparting power of the Holy Ghost that a dead man can be made alive; and when he is thus made alive, he is changed from death unto life, a new man created anew in Christ Jesus.

A. C.—I must confess myself obliged to you for this plain avowal of your belief. There are but few (of my acquaintance) honest enough to do so, although it is the doctrine of all who deserve the name of calvinist.

But let us be careful lest we, in our zeal to uphold a system, attribute to our opponents, doctrines which they do not hold; rather let us look calmly at our differences of belief and test them by scripture light, while we remain open to conviction, and let that which has the best scripture proof be acknowledged right. Now it seems to me your first mistake is the meaning you put on the words death, and dead, in ascribing to the Spirit the *whole* work of regeneration. First then let me give you my opinion of the word "death" when applied to living men. It is certainly said by Paul to the Ephesians that "man is dead in trespasses and sins", but it is equally true that the same writer when addressing the same people says, "Awake thou that sleepest and arise from the dead and Christ shall give thee light." From the latter quotation, it is evident that it is not literal death, as you understand it, that is meant, for the same parties are with the same breath said to be asleep, and called to awake. What then is meant? Evidently this, the dead in trespasses and sins, are dead in the eye of God's law which they have broken. It not unfrequently occurs in a criminal court when the evidence is conclusive against the prisoner, that we say he is a dead man. So the unregenerate man having broken God's law is dead in the eye of that law, and this is the more evident from the word "awake" which is addressed to the same parties which could not with propriety be addressed to men literally dead. Men in their unregenerate state are spiritually asleep, in a dormant, apathetic, careless condition, but to all other interests they are wide awake.

C.—I do not wish to interrupt you, but what is necessary in order that the unregenerate man may be changed from this dead state in which he is by nature? I believe no power under heaven can do this but the Spirit of God, and when his time comes He will blow on those dry bones and they *shall* be made alive, "for it is God who worketh in us both to will and to do of his good pleasure."

A. C.—Take time with me a little and I will shew satisfactorily I hope "what is necessary" when correcting your *second mistake* which is ascribing to the Spirit the *whole* work of regeneration. And let me here say I believe in the work of the Spirit; his work is indispensable in the conversion of any soul, but I do not believe it is his work exclusively. I believe "the gospel is the power of God unto salvation to every one that believeth." Nay more, I believe that both the Spirit and the gospel, although they have quite sufficient power and are adapted to accomplish the work of regeneration, will not accomplish it unless *man believe*, for it is plain that the gospel is the power of God unto salvation, to whom? to every one that believeth, and I may add to those only, but I

C.—O! this is beyond endurance ; I cannot listen to such doctrine ; you make faith the product of man, and without the help of puny, weak, sinful, contemptible man, God can accomplish nothing ; I believe “ with God *all* things are possible.”

A. C.—Gently friend, gently ; perhaps this is too much for your weak nerves, but be calm a moment and I will bring a restorative from that inexhaustible fountain, the word of God, which liveth and abideth for ever. I was about to give an illustration from scripture when you interrupted me, to shew that three things are necessary in order to salvation, viz., the Spirit, the awakener, the gospel, the power, and faith the door through which alone the citadel of the heart can be taken. Perhaps the whole word of God does not furnish a better case for illustration than that of the Philippian jailor. Mark the process : first, the Spirit by the events transpiring, awakened the man to a sense of his danger ; seeing his danger he cried out for help, Sirs, what must I do to be saved ? The power is then exhibited, which is the second, the Lord Jesus Christ, and third, faith which is the door, “believe on the Lord Jesus Christ and thou shalt be saved.” Was it the Spirit alone ? Was it the Gospel alone ? Was it faith alone that saved the man ? I answer no. What then did ? I answer the *Spirit*, the awakener, the *gospel*, the power, and *faith*, the door which must be opened by man. “Behold I stand at the door and knock if any man hear my voice and open the door, I will come in and will sup with him and he with me.” Rev. iii. 20.

C.—It would take more time than would be prudent to devote to it at present to answer you, particularly as it is growing late, but I shall meet you again at an early day.

ALPHA.

(For the Canadian Day-Star.)

CALVINISM AND THE NINTH COMMANDMENT.

“Thou shalt not bear false witness against thy neighbour.”

Some sins are said to be especially against God, as transgressions of the first table of the law ; and some against our neighbour, as those of the second. Accordingly our blessed Saviour announces the two great commandments : Love to God and Love to our neighbour. Yet are those sins against God injurious also to the neighbour, and sins against the neighbour are at the same time sins against God. Every form of transgression tends to misery. God hates sin on this account as well as because of his infinite holiness—because sin tends to destroy the

happiness of the creatures of his love. The Good God prohibits practices which would produce wretchedness.

In His government good—Law is love's strong expression
His infinite kindness—Abhorreth transgression.

“He cannot look upon iniquity,” (Heb. i, 13).

The glorious Lord would have his own image in man honourable, and upon this ground may be inferred He would not ordain that one of the race should sink to the degradation of slanderer. The false witness must be placed amongst the meanest of characters; dastardly, envious, self-criminated; his practice is contrary to all good feeling, right thought, and proper conduct.

False witnessing of man against man is the crime forbidden by this command; but it must be taken also as condemning *all false witnessing*. The vice attains correspondingly vast proportions in matter of high moment, bearing on important concerns and exalted characters. But Calvinism bears witness also against God. The doctrine of Westminster decrees stands forward placing all that is done on the earth to divine account; cross-examination and thorough investigation may be useful in eliciting truth, and applying our Christian rule as stated by Peter “With well doing put to silence the ignorance of foolish men.” It is useful and decidedly a proper mode of procedure to search out how far the doctrine may be consistent or *inconsistent* with the established character of the author of all good. Truly may divine love be thus cleared from such slanders. Where it may be asked in the scriptures of truth and love, or in the world of wonders and beauty, shall we find any thing in keeping with a decree to condemn without cause—a decree immutably to impel all movements and then a law to blame the passive particles urged irresistibly in their determined course? Where the contradictory manifestations of divine counsel and will?

But it is objected by the supporters of the Calvinian creed that what may appear the consequence of their statements of doctrine, must nevertheless not be charged home on those who hold them—and it is declared that although a man hold that God unchangeably determines to damn certain men, and makes no provision of mercy for them, yet notwithstanding are men to blame for not accepting the *offers* of the Gospel? Thus it is contended further, that when those conflicting assertions are made, the Calvinist who asserts the latter must thereby escape the odium of holding the former. Here is quite an important point to be observed. If a man make a statement or profess a creed setting forth a slander on

the God of love, and then another assertion the direct contrary, is he to be vindicated because his own statements are conflicting? Can he be clear to hold *both*, when it is plain that if the latter be affirmed, the former must be withdrawn?

Again, if the doctrines of fate and free wrath be not held: wherein does the (so called) Calvinist differ from the doctrines defended in the *Canadian Day Star*?

Except that, from the meaning of his words he flies,
And what he holds, he heartily denies.

Yet why find fault with wide declarations of universal love, while it is counted right to preach the gospel to every creature.

Here another point in the case deserves consideration. In fact, according to Calvinism, the gospel itself would be constituted a "false witness," against the impenitent sinner; and the highest example thereof would be the condemnation of the reprobate on false grounds.

"Men shall be judged according to the Gospel," (Rom. ii, 16).

If no true gospel be for them, and yet they are to be judged according to or as *if there were*, how is divine truthfulness to be supported? "Let God be true who will have all men to be saved," (1 Tim. ii, 4); "not willing that any should perish," (11Pet. iii, 9).

Two false indictments appear prominent in the calvinistic creed; one charging the good God with conduct indicative of the highest malevolence in his severe inflictions; and the other, charging him with the deepest duplicity in his deceptive declarations. First, as the author of a decree unconditionally to destroy, and secondly, as holding forth hollow offers of salvation; and even as *falsely swearing*, when he announces "AS I LIVE" saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live, (Ezek. xxxiii, 11). "The oath of the Lord confirmeth his word of mercy unbounded."

"A God of truth and without iniquity, just and right is He," (Deut. xxxii, 4). "His faithfulness is established in the very heavens," (Ps. lxxxix, 2).

The false doctrine here referred to is emphatically against the neighbour even shutting out from mercy infinite. But all that can be discovered of *DEITY* supplies triumphant refutation of the doctrine, most satisfactory vindication of the character divine, and sets before us a glorious example of benevolence and *truth* befitting the supreme law-giver.

JACOB SPENCE.

Toronto, August, 1862.

LINES ON CHRIST'S INTERVIEW WITH THE WOMAN OF
SAMARIA.*

Behold, on Ephraim's dusty road,
The sad and weary stranger,
Who came to bear sin's awful load,
And save our souls from danger;
Although he was the Son of God,
And highest heaven was his abode,
His cradle was a manger.

Thirsty he sat by Jacob's well--
And no one to relieve him ;
With tales of heavenly grace to tell--
And no one to believe him ;
Love makes his heavenly bosom swell,
Tears overflow each crystal cell--
Man's sins and sorrows grieve him.

But who draws near the Lord of all ?
Samaria's sinful daughter
Comes through the gate in Sychar's wall
To draw the sparkling water ;
Before the shades of evening fall,
The thronging citizens she'll call
To see the Lord that taught her.

The precious draught from her he sought,
But only gained her wonder--
The bitter feud had he forgot
Which kept their tribes asunder ;
His *world-wide* love, she knew it not,
Nor how from heaven it had him brought,
Keeping his glory under.

If she had known the gift of God,
And who there sat before her--
How his whole heart to her o'erflowed,
And streamed in mercy o'er her,

* These lines were composed by the Rev. F. Ferguson, on horseback, when near the spot where Jesus talked with the woman of Samaria.

She would have quick her gift bestowed,
And then, in turn, before him bowed,
A suppliant implorer.

Deep was the well which Jacob gave
To those who called him father,
And gladly round the cooling wave
They and their flocks did gather
But he would open in his grave
A deeper well, the soul to save,
And she should love *it* rather.

The waters cool of Jacob's well
Might soothe a present sorrow,
But hourly would the fever swell,
And rage again to-morrow ;
What he would give, within would dwell,
A fountain inexhaustible,
That needs from none to borrow.

Deeply he made her feel her sin
In heart-humiliation ;
Then tenderly he drew her in
To taste his full salvation.
The well began to rise within ;
She hastened to his love to win
The people of her nation.

Jesus, thy loving-kindness towers
Beyond our comprehension ;
Display to these poor hearts of ours
Such gracious condescension ;
And we will consecrate our powers,
Our substance and our fleeting hours,
Towards thy truth's extension.

Gerizim's glory still decays,
Zion has lost its merit ;
He only who thy law obeys
Thy kingdom shall inherit ;
Thy Father's blessing rests always,
On any man in any place,
Who worships him in spirit.

O haste thee, in thy chariot bright,
 Desire of every nation ;
 Show to the blinded Jews the light ;
 Of thine achieved salvation ;
 Soon may the Gentile fields grow white,
 And all men flock to see the sight
 Of thy great coronation !

For the Canadian Day-Star.

AN ENQUIRER BROUGHT TO PEACE.

"O ! I have such a dread of death," was the saying of a Scotch woman, with whom we were providentially brought in contact. "And why have you such a dread of death," we asked. "Because I know that I am not prepared for it," was her immediate reply ; "I am not good enough," she added ; and if tears are to be regarded as an indication of sincerity, then she was sincere in the acknowledgment she made. We found on inquiry, that she neglected the great salvation, and very seldom visited the house of God, and for some time had abandoned it altogether. We spoke to her freely of her sinful condition, and the danger connected with such a state—and also of the provision made in the Gospel, adapted to her spiritual wants, and intended for every creature whose name is *sinner* ; she listened with eagerness while the Gospel was being unfolded in its fulness and fitness and freeness for all—and seemed to gain a clear perception of the way by which, she might, however sinful, be justified and saved ; she carefully considered the matter as it had been presented to her, and unreservedly committed herself to Christ, to be saved, by resting on his *finished work alone*, as the ground of her acceptance with God.

And as the result, she enjoyed peace of mind, from the assurance of pardon and hope of eternal life. She now attends the worship of God, 'and wishes to be always there, and can say from heart-felt experience, Christ is precious, and communion with him sweet, and soul-satisfactory.'" By these and other symptoms of spiritual life, she gives evidence of being a new creature in Christ Jesus. Dear reader, have you peace with God ? if not, he is by his word, and providence, asking you this question, will you *now* submit to Christ and live, or will you refuse to do it and die ? and waits for your reply.

J. L.

THE CHILDREN'S PORTION.

ESTHER.

BY JULIA GILL.

IN the days when our Lord Jesus Christ lived in this world, wearing the form of man, there was in one of the villages of Judea a little girl named Esther. She had been brought up by a good and pious mother, and was a very thoughtful child; and as she heard the Scriptures read, and listened to the old men who talked with her grandfather about the glory of the latter days, and the resurrection of the just, she would say to herself.

"How will it be with me when they that sleep in the dust of the earth shall awake? I have done so many wrong things—I have not always honored my father and my mother—I am so often selfish and impatient—I am fretful and discontented, and I am not one of the righteous." And day by day she was very sad.

One evening, she heard these old men talking about the wonderful man who was going about healing the sick and raising the dead.

"But the most wonderful of all," said Eliezer, her grandfather's friend, "is that he has power over evil spirits, and that he forgives sins."

"He forgives sins," exclaimed Esther to herself; "O that I knew where I might find him!" Then, taking her tiny water-jar, she followed her elder sister to the fountain. Thither had already come their cousin Rachel, who saluted them.

"Dost thou know, Martha," said she, "that Jesus of Nazareth has come into our village? He tarrieth at the house of Jonathan. My mother will carry to him to-morrow our little Simon.

"I wish I could go with them!" said Esther eagerly, and then she blushed scarlet, for her sister and cousin turned to her with surprise.

"Thou art neither blind nor lame, cousin Esther," said Rachel.

But Martha, seeing her sister in confusion, bade her come home, saying it was late. "I truly hope, cousin Rachel that he will be able to open thy brother's eyes," she said, as she took up her water-jar.

When they had left the fountain, Martha said kindly to her sister. "Why do you wish to see Jesus of Nazereth?"

"O my sister," replied Esther, "I wish to have my sins forgiven. I am so unhappy. I fear I shall never have a part in the resurrection of the just that my grandfather and Eliezer talk about." And Esther wept.

"Thou art a strange child. But I will ask our mother what we can do to see him."

Esther thanked her sister—but during the night she scarcely slept. Should she see that great prophet whom the common people believed to be Messiah? And was it likely, if she did, that he would notice her?

As the morning began to dawn, she fell asleep. She was awakened by her sister, who said, "It is time to rise, if thou wouldest go to the house of Jonathan."

She sprang from her couch, and robed herself hastily. She could scarcely taste the morning meal, and soon set out with her sister and mother. On the way they were joined by Rachel and her mother, who led between them the little blind lad.

There was already a crowd gathering about the house, but a man of the village passed in before them with his demoniac son, from whom the throng shrank somewhat back, and the eager women with the blind boy pressed close behind until they came into an inner room where were Jesus and his disciples. They stood in his very presence; and Esther felt her whole heart go out to him in unutterable love, as she looked on his face, so full of kingly majesty yet so overflowing with infinite love and compassion.

He fixed his eyes on the demoniac, who began now to be fearfully convulsed, foaming at the mouth and gnashing his teeth.

"Thou unclean spirit, come out of him!" said the Master.

The young man fell to the floor like one dead, but Jesus taking him by the hand lifted him up,—living, rejoicing, a new being; for all his life long he had been tormented and distressed. The young man and his father drew back, and Simon stood before the Lord. He put his hand upon the eyes of the boy, and instantly he looked up with a new smile on his countenance, and after one long look at Jesus, turned to the group behind him, and catching his mother's hand he drew his own over her features to be sure he knew her, and his whole face dimpled with delight. But Esther could not look away from the great and wonderful Healer.

A young mother brought up her babe, flushed with fever and moaning with pain,—her tears choked her words as she offered it to his touch. He looked graciously on her: he laid his hand on the baby's head, and it opened its heavy eyes and looked about, joyous and wondering, as though just roused from sleep to consciousness; it saw its mother's face of glad surprise, and smiled and sprang up in her arms, and caressed her in its pretty baby ways.

Other mothers were looking on, with their children, rosy in health, joyful in the fulness of life, but they pressed up to his feet—

“O that thou wouldest lay thy hands on *our* children, and leave the virtue of thy touch upon them.”

Then the disciples said, “Trouble not the master needlessly.” But Jesus rebuked them, and bade the little children come to him, and he took them up in his arms and blessed them.

“O happy children!” thought Esther, “to rest in his arms and lean on his bosom!” And she, too, pressed forward and knelt before him with her head bowed almost to his feet. The prayer was in her heart, “O that my sins might be forgiven!” but the words died from her lips without sound.

She felt the gentle touch of his dear hand upon her head—she heard him say:

“Damsel, be it unto thee even as thou wilt!” She believed his words. She had seen his power and his goodness. She knew that he was able—she felt that he was willing to forgive her sins. She believed his words. And ever after, among the household or in the night-watches, alone in the garden, or with the maidens by the fountain, she was as though she had drunk of the water of life, and felt it for ever springing up within her. She had obtained forgiveness of sin; and now should she not most carefully guard her lips, and keep her hands and feet, and watch her life, doing whatever her hands found to do with smooth unruffled brow, in cheerfulness and content, as the birds work and the lilies grow?

If she was surprised into ill-humor or impatience, she was grieved, and instantly prayed, “Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me thy salvation, and uphold me by thy free Spirit.”

And she believed that Jehovah, who manifested himself between the cherubim, heard her, and answered her.

“Have I any pleasure at all that the wicked die?” saith the Lord God, “and not that *he should return from his way and live?* I will forgive thine iniquity and thy sin I will remember no more.”

As it was in the days when our Lord dwelt among men, wearing flesh, so it is now. In him is life, and the life is the light of men. We have only to ask him in ever so low a whisper; we have only to cast ourselves mentally at his feet, without words, and we may believe that he receives us.

You go to him—some of you, my young friends, who read this little

story—you desire he would accept your offering of yourself, but you do not believe he does so, although you hear him saying, "Him that cometh unto me, I will in no wise cast out." You are perhaps waiting for some great and marvellous light to shine in on your soul; you will not accept his simple word that he *does* receive you, and so begin at once a life of devotion to him.

PRAYER AND ACTION.

When Havelock was marching to the relief of the besieged and starving garrison at Lucknow, while he kept up a soldier's discipline in the camp, he maintained a rigid Christian discipline over his own heart. But neither was made an excuse for neglecting the other. Both were made to work in harmony. Feeling ever his dependence upon God for wisdom, strength, courage, and success, he always began with prayer, rising two hours before the time set for marching, that he might have an uninterrupted season for devotion. But when the appointed moment for the march arrived, he was on his horse, inspiring his troops with the word of command. Had Havelock halted to spend days in fasting and prayer for the relief of Lucknow, imploring Jehovah to interpose by a miracle, and affright the enemy as of old he terrified the Assyrian camp, the forlorn garrison, wasted by famine and death, would have fallen an easy prey to the rebels. Plain Christian sense would have repudiated such devotion as a false enthusiasm, and the Government would have court-martialed Havelock for cowardice. But when he had refreshed and strengthened his own soul by communion with God, Havelock proved the sincerity of his faith by putting himself at the head of his regiments, and commanding them to go forward. Braving heat and miasma, and the risk of surprise and treachery, and the danger of being surrounded and cut off in a hostile land, he pressed on to rescue his countrymen. Faith led him to wait on God in all humility and hope, and faith led him to march with all speed and courage. Yes, brave Christian soldier, save Lucknow by prayer if thou canst; but by all means save it by forced marches, for which thy prayers will strengthen thee! When the march was ordered for four in the morning, Havelock would rise at two to pray. But when the time for preparation drew nigh, he seemed to hear a voice within saying, "Wherefore criest thou unto me? Speak to the army that it go forward;" and it went forward into victory, though he who led the march and won the victory of faith, gained also the higher victory of death.

The teaching of such an example is precisely that which comes to us from the whole history of Moses, of David, and of Paul—that a true dependence upon God in prayer is a preparation for the highest action in his service. Always trusting in God through good and ill, always looking to God in faith, we shall be ready, at his word, to leave the closet for the field, and to prove our faith in him and our faith in prayer by doing what he opens before us in the way of action for his kingdom.

THE EVANGELICAL UNION.

We observe in the *Christian News* of August 9th, an account of the opening of the twentieth session of the Evangelical Union Theological Academy in Glasgow. It thus appears, that the Evangelical Union movement is only a little over twenty years of age. Professor Kirk delivered the inaugural address. His subject was, the special work of Evangelical Unionists. He showed that E. U. ministers had much to do in common with other Christian teachers, and he did not at all wish to underrate the importance of that work, but he considered it suitable at the opening of the Academy, to consider the special work of E. U. preachers. This work he considered to be the “relieving of Scotland of her dark theology, by a brighter and more glorious light being shed everywhere abroad over her people’s minds”—the truth respecting the love of the triune God to every son and daughter of Adam.

There is much in the address which we like. It is noble and manly, and outspoken. We just wish to remark on one thing. We think there is a tendency in our beloved brethren in Scotland, to regard the E. U. movement, as too exclusively for Scotland. It commenced there, it is needed there, and it fills our hearts with joy to hear of its success in that land which we still call home, and which we shall love while reason holds her throne. But we can see no reason why it should be confined to Scotland. There is no reason arising out of our glorious Gospel testimony, for we believe and maintain that God loves all, that Jesus died for all, that the Holy Spirit strives and deals with all. And this testimony needs to be borne in other countries than Scotland. Many who have emigrated from Scotland to other lands, are blinded by the Calvinistic theology, in which they were brought up. We do think that our brethren in Scotland have been neglectful of us in Canada. We are discouraged for the lack of labourers. We are hopeful, however, that, as an increased number of students (the number of students on the Academy roll this session is thirty-six) is resorting to the E. U. Academy for

theological study, that some of them will be constrained to respond to our Macedonian cry, Come over and help us.

EVANGELICAL PROVINCIAL MISSION.

We called the attention of our friends to the Mission, in last number of the *Day-Star*. We earnestly hope that the appeal for contributions and subscriptions to the funds of the Provincial Mission in connection with our Evangelical movement will meet with a prompt and hearty response by all who wish to see the Gospel in its glorious fulness, and unfettered freeness, extended throughout the length and breadth of our land.

Mr. Alexander Gemmel, Toronto, has been appointed *Secretary* of the Executive Committee, and Dr. Joseph Howson, 72 Queen street, Toronto, *Treasurer*. All communications in connection with the Mission, or money sent in aid of its funds to either of the above, or to the Editors of the *Star*, will be duly noticed on the cover of the Magazine.

A QUESTION AND A REPLY.

REV. H. MELVILLE :

Dear Sir,—I see from some past numbers of the *Star* that you have had a controversy with some writer in the *Presbyterian* as to what Calvinism is. That writer denies that Calvinists hold unconditional reprobation. Now, Sir, I find in the August number of the *Presbyterian* an anecdote which teaches universal fore-ordination, which surely involves unconditional reprobation. The article, a short one, sets forth that God could not foreknow an event unless he had first purposed it. Now I need not remark on the unsoundness of this idea. But I ask, is not God's foreknowledge unlimited? Then if God could not foreknow an event unless he had first fixed it, does it not follow that every event must have been forefixed—the fall, every sin, the loss of every soul that goes down to woe? And is not unconditional reprobation wrapped up in this comprehensive idea? Now where is the consistency of denying in one number of the *Presbyterian* unconditional reprobation, and in another admitting it and far more?

I am yours,

A Lover of Truth and an Admirer of Consistency.

Godmanchester, August 13, 1862.

[Our answer to the above question is simple, and short. The *Presbyterian* seems to us to be advocating both a *free* gospel and a *fetter-*

ed gospel ; and in league with fatalism, or, which is the same thing, absolute predestinarianism.

If the doctrine taught in the August number of the *Presbyterian* be correct, then it follows as a natural and a necessary consequence, that *whatever is, is right, and must be right*. For according to it, no sinful action can take place either on earth or in hell which was not actually fixed to be, or purposed by God to take place. The following question with the answer which is given in the Article referred to will shew our readers that we are not by any means misrepresenting the *Presbyterian*. The writer asks, "Can any being (God himself, be it reverently spoken, not excepted) know that a future occurrence will certainly take place, unless it is purposed to take place?" And the answer given is this, "No." We ask, can God not foreknow that men will break his law without his purposing that they shall do so? Surely he can. H. M.]

THE CHRISTIAN GUARDIAN AND THE RECORD OF THE C. P. C.

ARMINIANISM AND CALVINISM.

It appears that some time ago the *Princeton Review* attempted to prove that Arminianism is destructive of the principles of grace in man's salvation. This attack on Arminianism was republished in Canada in a pamphlet for general circulation. To this the *Christian Guardian* replied, showing that it is the doctrines generally termed Arminian which maintain and establish the freeness of the grace of God to all. This reply the *Record* has been discussing in June, July and August.

In the *Guardian* of Sept. 3, and 10, the subject is again taken up. The *Record*, it appears, complains of being misrepresented, as to the subjects of the will, reprobation and infant salvation. The *Guardian* clearly and easily shows, that Calvinism denies the moral freedom of the will that the will is free to choose; that it holds unconditional reprobation, and that infant damnation was held by Calvinists, and is a necessary consequence of the Calvinistic system. The *Guardian* says, that the *Record* abandons the charge of the *Princeton Review* against Arminianism, namely, that it is destructive of the doctrines of grace, and not only this, that it "avoids the attempt to free Calvinism from the same imputation." The Editor of the *Guardian* accomplishes his task with great ease.

We see that there is a strong disposition in Calvinists to hide the harsher features of their creed. They are evidently ashamed of them. They do not like when an attempt is made to show what Calvinism

really is, and complain of misrepresentation. But the complaint is meaningless, their standard writers and their favourite *Confession* being witnesses. It is a Calvinistic idea that God can foreknow only what he has fore-ordained. If this be true, then everything must have been fore-ordained, which is fatalism. It will be a happy day for the Church and the world too, when unconditionalism with respect to election and reprobation, and limitarianism with respect to the love of the Father, the atonement of the Son, and the work of the Spirit, are completely banished from the domain of theology.

BOOK NOTICES.

Evangelical Repository. The September number of this invaluable quarterly has just come to hand. It is the first number of the *third series*; and contains an "*Apology for those Evangelical Doctrines which maintain and establish the freeness of the grace of God to all.*" It appears that a minister of the Church of Scotland has been reviewing the *Doctrinal declaration* of the E. U., and the *Apology* is a review of the reviewer. It occupies the entire number, and is a most triumphant refutation of the errors and misrepresentations of the reviewer, and at the same time a masterly vindication of the doctrinal declaration. We are glad to learn that this admirable *Apology* from the powerful pen of Dr. Morison is published in the form of a distinct pamphlet; we hope it may have an extensive circulation. Friends who have not yet subscribed for the *Repository* should at once send us their address, and one dollar for the year, and we shall order it for them. For our own part we would rather want butter to our bread, than be deprived of the rich and refreshing veins of thought that are to be found in every number of the *Repository*.

INTELLIGENCE.

E. U. CHURCH, DUNFERMLINE SCOTLAND:—We are glad to learn from the *Christian News* that the labours of the Rev. N. Galloway in Dunfermline are being much blessed. The usual attendance is more than doubled, and good is being done. A series of meetings for revival were held recently, in which Mr. Galloway was assisted by the Rev. Messrs. Inglis, Edinburgh, and Strachan, Tillicoultry, which appear to have resulted in much good.

LECTURES ON PALESTINE:—The Rev. F. Ferguson, of Glasgow, in his monthly Sabbath evening services, is delivering lectures on Palestine. In consequence of his own church being unable to contain the audiences that flock to hear him, the lectures are delivered in the City Hall, which is crowded to excess, and will not contain all that come.

GLASGOW E. U. LAYMEN'S GOSPEL DIFFUSION ASSOCIATION:—This association held their annual soiree in the Temperance Hotel, Candleriggs August 12. It is composed of 39 members, 18 in-door and out-door speakers, 15 indoor speakers and 6 leaders of prayer meetings. "The association during the year, has supplied speakers for 410 meetings, and also supplied preachers for one or two small churches."—*Christian News*.