

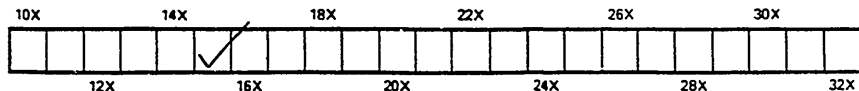
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THE CANADIAN DAY-STAR.

"I am the light of the world."

"Preach the Gospel to every creature."—JESUS.

MAY, 1862.

THE DOCTRINE OF MOTIVES.

That circumstances over which we never had, and never can have any control, have to do with the formation of our character is quite evident to any reflecting mind. But it is no less evident that our characters are formed *by* us, not *for* us. We are not at the mercy of external circumstances. We know that we can modify them, materially change them, rise above them, to a great extent control them, and make them the servants of our will.

The doctrine of motives properly understood gives no countenance to the absurd, the unscriptural, and indeed atheistic idea that men, all men, good and bad, just do what they cannot help doing. The doctrine of necessity held by every consistent Calvinist in Christendom is irreconcilable with free agency and accountability. The doctrine of necessity is in its right place in the physical universe, or kingdom of matter; but it should never have been introduced into the kingdom of mind, for in the moral universe it is as much out of place as argumentation or persuasion would be in the kingdom of matter.

The apple that falls from the tree has no choice in the matter, and is not responsible for coming in contact with the earth. The needle that tremblingly turns toward the pole is never blamed or praised by any one for pointing due north. Dr. Jonathan Edwards, in his work on the Will, compares our volitions to the vibrations of a scale-beam, the different ends of which are respectively elevated or depressed as the opposite weight may chance to vary. Mind, according to this theory, is at the mercy of external influence, or, which is the same thing, it is a mere thing governed

by mechanical laws, and there can, while subject to sheer necessity, be no moral quality in its movements or acts. A power to be acted upon without a power to act is no power at all.

Necessity is opposed to the doctrine of motives, the doctrine of morality, and the very idea of virtue and vice. But the doctrine of motives is founded in reason; and every page of revelation bears testimony to its reality. *Tertullian* uttered a great truth when he said, "Nothing is less a religious business than to employ coercion about religion." We are conscious that we have will-endowed minds, and consequently that we act freely. We have power to act or not act in view of motives. The judicious *Hooker* has some very pointed and pithy remarks on this point. He says, "Man in perfection of nature being made according to the likeness of his Maker, resembleth him also in the manner of working; so that whatsoever we work as men, the same we do wittingly work and freely; neither are we, according to the manner of natural agents, any way so tied, but that it is in our power to leave the things we do undone." Again he says, "Choice there is not, unless the thing which we take be so in our power that we might have refused and left it. If fire consume the stubble, it chooseth not so to do, because the nature thereof is such that it can do no other. To choose is to will one thing before another. And to will is to bend our souls to the having or doing of that which they see to be good. Goodness is seen with the eye of the understanding. And the light of that eye is reason. So that two principal fountains there are of human action, Knowledge and Will; which Will, in things tending towards any end, is termed Choice. Concerning Knowledge, 'Behold,' (saith Moses, Deut. xxx. 19), 'I have set before you this day good and evil, life and death.' Concerning Will, he addeth immediately, 'Choose life;' that is to say the things that tend unto life, them choose."*

If we consult our own consciousness we shall find that we frequently resist motives to which it is our duty to yield; and we frequently yield to motives which it is our duty to resist. Reader, we appeal to your consciousness if this is not the case? You know that the "good that you would you do not, and the evil that you would not, that you even hate, that you do." Moreover, you are perfectly conscious that you are not necessitated to

* See *Hooker's Works*, Vol. I, page 165. New York: D. Appleton. 1860. We are glad to see the works of this eminent old divine republished.

act as you do." You know that you are free to act, and that you act freely when you do act, and that you not only might frequently act very differently from what you do, but should as well as could.

"The murderer," says Dr. Bushnell, in his work on *Nature and the Supernatural*, "knows within himself that he did the deed, and that nothing else did it through him. So his consciousness testifies—so the consciousness of every man revising his actions—and no real philosopher will ever undertake to substitute the verdict of consciousness by another which he has arrived at only by speculation, or a logical practice in words. The sentence of consciousness is final." On the very next page the Doctor combats the doctrine of necessity held by Edwards, and by every consistent Calvinist. Though a professed Calvinist, he does not believe that men yield to the strongest motive. He believes that one-half of the criminal's crime consists in his motives being those which his own bad heart has supplied. And then he proceeds to say: "The matter of the strongest motive is more doubtful; but if it be true, in every case that the wrong-doer choses what to him is the strongest motive, it by no means follows that he acts in the way of a scale-beam, and weighed by the heaviest weight; for the strength of the motive may consciously be derived, in great part, from what his own perversity put into it; and, what is more, he may be as fully conscious that he acts, in every case, from himself, in pure self-determination, as he would be if he acted for no motive at all. Consciously he is not a scale-beam, or any passive thing, but a self-determining agent; and if he looks out always (?) for the strongest motive, he still as truly acts from his own personal arbitrament as if he were always pursuing the weakest."*

Though we never act without motives, we shall find, if we consult our own consciousness, that we have a great deal to do with the *origination* of motives. We know that we have power not only to resist a class of motives originated by another, and brought to bear upon our minds independent of ourselves; we can, over and above resisting these and dismissing them, manufacture a different class of motives, and act, as well as will to act, in view of them. This is a power, a moral power or liberty, with

* *Nature and the Supernatural*, page 47. There are a great many fine thoughts in this volume, though Dr. Bushnell sometimes contradicts himself.

which we as subjects of God's moral government have been endowed. And this free-will in moral action demonstrates our dignity, and at the same time lays us under a weight of responsibility and obligation, which it is impossible for us fully to express. Life and death, heaven and hell, the blessing and the curse, are set before us. We have power to receive or to reject; to believe and be saved, or to disbelieve and be damned. God in his sovereignty has willed our freedom; and all the warnings, intreaties, expostulations, commands, threatenings, promises, and persuasions of his word, prove our freedom to choose the good and refuse the evil, or choose the evil and refuse the good. What the Prince of English Poets says of the angels who kept not their first estate is no less true of men, and cannot change:

“ Their nature, nor revoke the high decree,
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.”*

When a sinner believes the gospel and thereby becomes a Christian, he doubtless acts in view of motives, strong motives, motives which he himself did not furnish, which he never could furnish, which he never would have been disposed to furnish of his own accord. The motives were from above, they came down from heaven. God in the riches of his grace brings the mighty moral motives of the cross, the strongest, the grandest, and most glorious in the universe, to bear upon the sinner's mind. The sinner has perfect power to resist all these motives, but when he exercises his free agency and yields to the claims of God, of Christ, of the Spirit, he becomes a Christian, and is at the same time a debtor to and a monument of rich, free and unsought grace. The motives furnished by the cross of Christ are the most powerful within the range of our knowledge, and every sinner under the sound of the gospel is surrounded by and subjected to their mighty moral influence. God is now waiting to be gracious; and ready to welcome every prodigal on this his footstool back again into his favour and family. God says, Come now and let us reason together. Christ says, Come unto me all ye that are weary and heavy laden, and I will give you rest. The Spirit and the Bride say come. These are powerful motives, but it is a melancholy fact that multitudes are every day madly resisting those motives. Surely when sinners lend a deaf ear to the pleading earnestness and eloquence

* Milton.

of a Triune God, and gratify their own love of wealth, or honour, or pleasure, or ease, or sensual appetites, they yield to motives; but the motives to which they yield are weak and worthless, whilst those which they resist are powerful and precious.

The motives by which the ungodly and unbelieving are prompted to action are often in a greater or less degree self-originated, controllable, resistible, and pertinaciously followed to the last must be suicidal to the best and highest interests of the soul. Reader, life and death are set before you, which will you choose? If the doctrine of motives be true; your *will* has much to do with the formation of your character here, and your destiny hereafter. If your destiny is not a holy happy, happy holy destiny, you will find the cause in your own bosom; and the consciousness that you had life in your choice; but chose death, will constitute the worm that never dies, and the fire that never shall be quenched.

HERESY.

“After the way which they call heresy, so worship I the God of my fathers.” Acts xxiv, 14.

When any one differs from the prevailing belief of a bigoted people, he must endure persecution from them in many forms. The truth of this remark has been frequently verified. It was verified in the experience of John Huss of Bohemia, of Luther, of Zwingle, and of Melancthon; of Knox and of Melville. It was verified in the experience of One, greater than Huss or Luther, or Zwingle, or Melancthon, or Knox, or Melville, or any of the sons of men,—of Jesus the Master, and of one who bore the closest resemblance to him, perhaps, of any of his followers in any age or land, the noble and beloved Paul. Before his conversion to the faith of Christ, Paul was highly honoured by his countrymen. So much was he esteemed and confided in, and so zealous was he for Judaism, that he was employed by the Jewish Sanhedrim in persecuting the saints of Jesus. But after his conversion, he was regarded as worthy only of their hatred and execration. False charges were brought against him, as against his Master. But the head and front of his offending was that after the way, which they called heresy, he worshipped the God of his fathers, and vindicated the truth as it is in Jesus, with a zeal and ability and

reverence for the Scriptures, which convicted them of error, which yet they would not renounce.

I. Paul was regarded as a heretic by the Jews. He walked in the way which they called *heresy*. The word *heresy* is just the original word. It is translated *sect* in some other parts of the New Testament. In the charge brought against Paul, to which he in this passage replies, it is said that he was "a ringleader of the *sect* of the Nazarenes." Paul says, respecting his life prior to his conversion, "after the most straitest *sect* of our religion, I lived a Pharisee." When Paul arrived in Rome, the Jews asked him, what he thought of the Christians; "for," said they, "as for this *sect* we know that it is everywhere spoken against." The word *sect* in these passages is the word translated *heresy*. It comes from a word, which signifies to choose, to prefer. Paul was a heretic, in the estimation of the Jews, because he chose Christ and his truth. It was because Paul's conduct condemned them that they called him a heretic, and the system of truth, which he believed and advocated, *heresy*. So it is with many in the present day. They cannot bear to have it hinted in any way that the religious opinions in which they have been brought up are erroneous, and hence they cry *heresy* to those who differ from them, and who prefer to be guided by the unerring word of God. The best reason that many can give for the truth of the sentiments they entertain is that they have been held by good men of past ages. But unless we have reason to believe that the good men of past ages were infallible, this is no evidence that what we hold is true. Says Mr. McLean in his *Tri-centenary of the Scottish Reformation*, "it is the duty of the descendants of the Reformers to maintain the great principles and masculine theology of the Reformation, and hand them down to our children entire and unimpaired, as we received them." Now this is our duty only on the hypothesis that all that the Reformers held was the very truth of God, and that they were men who could not err. We believe in the Reformers; we honour their memory. But we do not believe wholly in them; and we do not think it indicates any disrespect of them to say so. We desire to believe wholly only in Jesus Christ, and, though we be branded as heretics for not believing what the majority believe, we are willing to pay that price for the truth. We maintain, in opposition to the limitarianism of Calvinism, the universality of the love of the Divine Father, the universal atonement of the Divine Son, and the universal, and consequently moral and resistible,

influence of the Divine Spirit, and that in these universalities provision has been made by a God of love for the salvation and sanctification of every sinner.

II. Paul, though a heretic in the estimation of the Jews, was a habitual worshipper of God. Worship is the prostration of the soul before God. It implies a knowledge of God's character. When a soul actually worships God, it contemplates his glorious character as the God of love and salvation, confides in him, experiences gratitude to him, humility before him, reverence for him, and complacency in him, and lifts up to him its desires for things agreeable to his will. Man needs to be a worshipper of God order to rise to his true dignity as a man; to be morally elevated and purified and assimilated to the character of God. The truth about Jesus reveals God's character, as a God of holy love, and that truth is the seal with which the Holy Spirit stamps the image of God on the soul, while it looks confidently, gratefully, adoringly, and gladly up to Him, as declared and brought near in the truth.

When we contemplate Paul as a worshipper of God, we contemplate him in his God-ward relations. And when we thus view him, we see that the Jews did not understand him. They looked on him as an apostate from their faith. It has been the fate of many of the best and greatest men that their age did not understand them, would not understand them, and consequently, could not see the moral heroism by which they were animated. John Huss was misunderstood. Luther was misunderstood. William Tyndale was misunderstood. James Arminius was misunderstood. The Evangelical Unionists in the present day are misunderstood. But let them seek above all things to be right in their Godward relations, and right in spirit towards those who oppose them and cast out their names as evil, and posterity will reap the benefit of their steadfastness to the truth.

Though Paul embraced the truth of Christ, and thus separated himself from his unbelieving countrymen, he did not thereby alienate himself from God. The Jews wished it to be believed that Paul was now altogether estranged from God. But they were wrong. *They* were estranged from God by their refusal to own Jesus as the true Messiah. Paul loved, delighted in God, worshipped God, the God of Israel. It is quite possible for a person to dissent from the prevailing religious sentiments of the age in which he lives, and yet be a worshipper of God. We ought not to brand any persons as godless, merely because they differ from us

in their religious belief, unless they deny some of the fundamental doctrines of Christianity.

III. Though regarded as a heretic, Paul was a worshipper of the God of *his fathers*. Though separated from his unbelieving countrymen, he regarded himself as united in spirit to all the good men of past ages. He looked back to Abraham and Isaac and Jacob, and rejoiced in being one with them. He was one in spirit with Moses, the relation of whose law to the Gospel dispensation, he so well understood, and so clearly unfolded; with David, whose sublime utterances he quotes in confirmation of his great doctrine of justification by faith in the propitiatory righteousness of God, revealed in the gospel; with Isaiah, whose clear predictions of Christ he could so well appreciate; indeed with all the ancient worthies of whom mention is made in the eleventh chapter of the epistle to the Hebrews. True he understood what they did not understand. *Their* faith was confidence in God, as to things hoped for, his faith was belief in an accomplished fact, the atoning sacrifice of Christ. *He* lived amid the splendour of the rays of the Sun of Righteousness, *they* amid the comparative dimness of ante-gospel times. He had then a clearer apprehension than any of the saints who lived prior to the coming of Christ, of the way of salvation. But he was one in spirit with them. Thus he contemplated the God whom he worshipped, as the God of his fathers.

To differ in some of our sentiments from the good men of the past does not necessarily imply that we are divorced in spirit from them. We look on the good men of the past, on our Reforming ancestors for example, as having commenced an important work. They would not believe as the dominant party in their day believed. They contended for the truth, for what they believed to be the truth. But they did not finish their work. It is not to be wondered at, if they held some errors. Now who are the truest followers of the Reformers,—those on the one hand, who hold the sentiments of the Reformers, “entire and unimpaired,” the errors, as well as the truths, which they maintained; or those on the other that believe in them as men, who under God commenced an important work, but did not complete it, who held some errors as well as some important truths, and seek to carry on the work which they began, to cast away their errors and follow after truth in the spirit in which they pursued it? Surely it cannot be necessary to oneness of spirit with the Reformers and all uninspired

good men of the past, to cast our thoughts in the moulds of their opinions, to walk in the track which they have beaten for us. The Evangelical Unionists thus regard themselves as united in spirit to all the good men of the past. None, than they, more highly appreciate the work which the Reformers did, or the difficulties they encountered in the doing of it. At the same time, they think that the best way in which they can honour God, and serve their generation, and benefit posterity, is to bear an honest, a decided, and faithful testimony to what they believe to be the very truth of God, and which they think is clouded to the view of many, by the tenacity with which some of the errors of fallible men are clung to and maintained.

IV. The fact that Paul was regarded as a heretic by the Jews is no evidence that he was in error. He declares that he worshipped God, "believing all things which are written in the law and the prophets." It is quite possible that a person may be called a heretic, and yet be nearer the truth than those who apply to him this epithet. John Huss was regarded and treated as a heretic, and yet he was nearer the truth than his persecutors. Luther and Melancthon and Zwingli were called heretics, and yet they had more of the truth than the Roman Catholics, against whose errors in doctrine and in practice they protested. Indeed every Reformer has been regarded as a heretic by his cotemporaries. Men are prone to regard their notions as the truth, especially if they be held by the majority, and to persecute all who differ from them.

The E. Unionists, in maintaining that the Divine Father loves all men, and desires their salvation; that the Divine Son loves all men, and died for all men; and that the Divine Spirit loves all men, and seeks the conversion of all men—lovingly strives with them to bring them to God—are regarded as heretics, and the doctrine which they teach as heresy. In Scotland, where the Evangelical Union movement originated, and where the Calvinistic is the prevailing type of theology, they are regarded as heretics, by the great majority. In Canada, there are large denominations with whom, to some extent, they coincide in doctrinal views; but by those who have emigrated from Scotland, and who still maintain the Calvinism in which their ancestors believed, they are even here regarded as heretics. Be it so. This is no evidence that they are in error. They believe that they have the Divine approbation in holding forth the truth respecting the character of God and the provisions of his grace in Christ for the human race; and

this may well compensate for the lack of the countenance and approbation of men.

V. Paul was not deterred from professing and proclaiming the truth by the stigma of heresy which the Jews affixed to his name, nor indeed by all the powers of persecution which they could put into operation against him. He was not afraid of being called a heretic. He gloried in tribulation. He was faithful for Jesus and his truth, and in dealing with the souls of men.

Many are unwilling to follow truth, when in doing so it is necessary to encounter the opposition of the great majority of their fellow-men. They would be willing to hold the truth, if the majority held it. They would be willing to identify themselves with the cause of truth, if there was a prospect of its quickly gaining the ascendancy. But as it is opposed by the majority, they continue quiescent, and give the entire weight of their influence to the support of error. Majorities do not make truth. The Mohammedans are numerous, is the truth with them? The Roman Catholics are numerous, is the truth with them? Truth is independent either of majorities or minorities. It is our duty to prove all things, and to hold fast that which is good—to hold it fast, because it is good, and of value to ourselves and to all our fellow-men.

The sentiments for which the E. Unionists contend are not only true and scriptural, but good—valuable. They are intimately related to the peace and happiness, the salvation and sanctification of men. They lie at the root of all well-directed effort for the salvation of souls, and, in the faith of them and under their power, the Christian worker feels untrammelled in seeking the conversion and sanctification of sinners. They are fitted to promote true love to men; for if we believe that God loves all, we are constrained to imitate him. These views of truth are the only adequate basis of all efforts to uplift man from his moral degradation; and at the same time they are the spiritual weapons which all soldiers of Christ should wield, in pulling down the strongholds of Satan and recovering sinners to Christ. Let us then love the truth, search after the truth, seek to maintain it and to spread it, and the Lord will bless us and make us blessings.

A FEW DROPS OF HONEY FROM THE ROCK CHRIST.—When we come to God, we must bring nothing but Christ with us. Any ingredients or any precious qualifications of our own, will poison and corrupt faith. He that builds upon duties, graces, &c., knows not the merits of Christ.

EXPOSITION.

“These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.” John xvii. 1.

We apprehend that the expression, “*these words spake Jesus,*” has reference to the long discourse which he had just delivered, and which is recorded in the previous chapters. He was about to leave his disciples, and return back again to his native home on high. He had been telling his disciples a great deal about himself, about his Father, about themselves, and about the world. Having finished his discourse, he gave utterance to his intercessory prayer, — a prayer which gives us a view of the inner life, the feelings and the very heart of the holy Jesus. We learn from every part of this chapter that he felt, as never man felt and prayed as never man prayed. “*These words spake Jesus, and lifted up his eyes to heaven.*” It is at least probable that our Lord and his disciples had by this time left the guest chamber and were on their way to the garden of Gethsemane. The sun had set, and the moon was shedding its silvery rays upon the pathway. The stars had often witnessed the Divine man on some mountain-top in prayer when all the rest of Judea were enjoying their midnight slumber; now they see him on his way to Gethsemane and Calvary. They witness him pause and turn his eyes upward; He looks away beyond them into the very heaven of heavens. Darkness is near, danger is near, suffering is near, many and strong bulls of Bashan are about to compass him round, the assembly of the wicked are about to enclose him; the cup which he is to drink is soon to be put to his lips, the baptism with which he is to be baptized, is soon to overwhelm him, the work which he is to finish is soon to be accomplished, and prayer being as he knew a beneficial exercise in view of all this, “he lifted up his eyes to heaven and said *Father the hour is come.*” In his prayer he addresses God as *Father*. The plan of salvation doubtless gave organisation to the complex nature of Christ, as Jehovah’s servant and son. Jesus is the son of God in a peculiar sense, and there is no question but God is his Father in a peculiar sense, a sense in which it is not true of any other being. He is at once his Father’s son, and his Father’s equal. He delighted to contemplate God as his Father, to pray to him as his Father, to speak to men about his Father. “My Father which sent me,” “My Father is greater than I,” “I and my Father are one;” and such expressions often flowed from his lips. The relation was

close ; he knew his Father's mind, and came to reveal his will and purposes of mercy.

“Father, *the hour is come.*” The period had arrived when the sufferings and sacrifice of Christ would be accomplished ;—when the great propitiation would be made,—when the Lord our righteousness would be stricken, smitten of God and afflicted. The hour had come when the cry would be heard “awake a sword against my shepherd and against the man that is my fellow, smite the shepherd.” The hour had come when the physical sufferings, and mental anguish of the Saviour, in consequence of our sins, would be exceedingly, nay unexpressibly severe. The hour had come when hell would be doing its utmost to crush the captain of our salvation. But the principalities and powers of darkness, did not then spoil him, he spoiled them, he conquered them, he triumphed over them. The hour for Jewish hate, and Roman power, and sin and Satan to do their death work, their deed of darkness, had come. Jesus knew all this, he felt all this, and he felt too in his inmost heart that it was the hour of dying victory and dying love. O reader, it was the hour when Jesus was in agony for you, when he suffered for you, when he was in darkness for you, when he loved you and gave himself for you. It was an hour which the sufferer shall never forget, and which shall doubtless be remembered for ever and ever by the redeemed in heaven, and the lost in hell.

But you will notice that our Lord not only speaks in his intercessory prayer of the hour that had come, he expresses an *earnest desire* in connection with the hour that had come. “Father, *the hour is come, glorify thy son.*” He did not pray to his Father to save him from falling into the hands of the ruffians who were about to apprehend him. He did not ask his Father to frustrate the plans of the Pharisees and chief priests who had plotted his condemnation and crucifixion. He did not ask his Father to send twelve legions of angels to destroy his foes ; No, but his prayer was, “Father, *glorify thy son.*” He felt no hatred in his heart to his bitterest enemies, he wished the pardon and salvation of those who with wicked hands put him to death, and that wish is implied in the prayer, “*Glorify thy son.*”

But how it may be asked could the Father glorify the Son, now that the hour of his crucifixion had come ? He could do this by accepting his Son's sufferings unto death as a perfect propitiation for the sins of the world. Jesus came to magnify his Father's

law, and to satisfy the demands of justice. He came into the world to be a priest and a propitiation. He came that he might offer himself an offering and a sacrifice to God; and now that he is about to present the only real sacrifice for sin, he earnestly prays that his Father may accept it, and thus glorify him. This idea is more fully expressed by our Lord in the twelfth chapter of John, where he says, "The hour is come that the Son of man should be glorified. Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now is my soul troubled; and what shall I say [shall I say] Father, save me from this hour? [No this would be to frustrate one of the most important ends of my incarnation] but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it and will glorify it again.

The Father could glorify the Son by raising him from the dead; and by exalting him to mediatorial honour and influence and glory in the heavens, we know that the Divine Father has done this. He is pleased, well pleased with Christ's work; and he has given him a name which is above every name; he has exalted Jesus to the highest conceivable honour and glory. Jesus knew that the only pathway which led to the mediatorial throne and crown, was by the cross, by Calvary, and hence he was willing for the joy that was set before him to endure the cross in all its shame and use. His prayer to his Father has been answered, fully answered.

We wish the reader carefully to notice also the *end* which Jesus had in view in thus earnestly desiring to be glorified.

Selfishness never had a home in the heart of the Divine man,— he was perfectly free from it, and from every other sin. Supreme love to his Father was the ruling passion of his soul in life and in death. His desire to be glorified by his Father was strong, because it would thereby be fitted and qualified for bringing more honour and glory to his Father. He asked in order to give; glorify thy son, that, in order that thy son also may glorify thee. He had glorified his Father by the spotless purity of his life, by the wonderful works which he performed, by the sermons and discourses which he delivered, and he wished to finish the work given him to do on earth, and be exalted as mediator to glory in heaven in order thereby to glorify his Father by unfolding his moral perfections and revealing his character more

fully and extensively. His wish has been in a great measure gratified. The lamb which bled on Calvary is now in the midst of the throne; and he will be employed for ever and ever doing his Father's work, and promoting his Father's glory.

Dear reader, do you often lift up your eyes and your heart in prayer to heaven? Do you feel that there is a heaven, and that heaven is your home? Do you often meditate on the love of Jesus to men, and the sufferings which he endured for you? Do you desire above all the promotion of Divine Glory? When you ask God to bless you, is it that you may thereby be made a blessing to others, and thus by your life and conduct promote the glory of God?

THE EXTENT OF THE ATONEMENT.

It is highly important in the discussion of any question to see and keep in view the exact point in debate. If we do not keep in view the real point at issue, we injure our cause, we mis-represent our opponent, and our discussion is mere logomachy or a strife about words, and can do no good.

A writer in the *Home and Foreign Record of the Canada Presbyterian Church*, who signs himself J. W., states what appears to him to be the exact point in debate between Calvinists and Arminians, on the question as to the extent of the atonement of Christ. He says, "The main subject of controversy between Arminians and Calvinists is, not the extent of the atonement's excellence, nor the extent of its merit or good desert. The chief matter of contention is the extent of the atonement's efficacy, its efficacy in reconciling mankind to God; its actual efficacy, and not merely its possible efficacy."

Now we submit that the above rather tends to keep out of view the exact point in debate than otherwise. The phrases, "the efficacy of the atonement," and "actual reconciling efficacy," are used by this writer. The atonement, in his view, is an efficaciously and actually reconciling atonement to the elect. Now if this be the proper view of the nature of the atonement, it is clear that it is limited; it must be limited to those actually reconciled to God. But this view of the extent of the atonement contradicts the scriptures which expressly declare that Jesus atoned for the sins of all men. See Isaiah liii, 6, 2 Cor. v. 14, 15, 1 Tim. ii. 6; 1 John ii. 2, 2 Pet. ii. 1. Moreover, if the atonement be an efficaciously and actually reconciling atonement to the elect, those on whom

God, in a past eternity, decreed to bestow the direct energy of the Spirit, in which Calvinists believe, it must be less than an atonement to "the rest of mankind," whom God has "passed by and ordained to dishonour and wrath." And if it be an atonement to the rest of mankind, it must be more than an atonement to the eternally and unconditionally elect, as there is more in it, according to this writer, for them, than for the rest. We think indeed that the writer in the *Record* imposes on himself, by confounding the subjective and the objective. This appears to us evident from the phrase, "actual reconciling efficacy," which he employs. What we would understand by the reconciling efficacy of the atonement, is its fitness to reconcile, as the instrument used by the Holy Spirit, because it reveals the love and mercy of God to us, sinful rebels. Actual reconciliation we regard as the consequence of the atonement to those that believe in it, and in him who made it. And this accords with the Bible. Paul exhorted men in Christ's stead, "Be ye reconciled to God." When he addressed persons thus, the presumption is that they were unreconciled to God, for if they had been reconciled to God, the entreaty would have been inapplicable. But the atonement is the reason for his entreaty: "for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 20, 21. We must not then confound reconciliation and atonement. The atonement is one thing and reconciliation is another. Reconciliation is the effect of the atonement. Men are earnestly entreated to be reconciled to God, or to be friends with God, because an atonement has been made for them. The atonement has glorious efficacy: it magnifies and honours the law, which men have broken, so that God can righteously receive them into his favour. As it is an exhibition of the love of God to sinful men it is fitted to restore, and when men behold it, it actually restores, their alienated hearts to God from whom they have revolted.

This writer says, "The chief matter of contention is the extent of the atonement's efficacy in actually reconciling men to God." Now this is not the chief matter of contention. He himself admits that Arminians maintain that the "actual efficacy of the atonement is limited." If Arminians hold that the actual efficacy of the atonement is limited, that all are not actually saved, how can this be the main point of dispute between them and the Calvinists? The question is, did Jesus die in the same sense for all men? and is the preacher warranted by the Bible to say to every sinner, Jesus died for you? To this we answer, Jesus died

for all men without distinction, and without exception, and it is the duty and privilege of the preacher to urge every sinner to be reconciled to God, because an atonement has been made for his sins. The Calvinist holds that the limitation of the results of the atonement is by the will of God, the Arminian, man's rejection of Christ. Whether is most accordant with Scripture, we leave the reader to judge.

But this writer in another part of his short article ascribes the reconciliation of men to God to the "effectually determining will of God." He speaks of Arminians denying what Calvinists hold, that God's sovereign will "produces a change in the disposition of the heart, certainly involving the fact of reconciliation to God." According to this statement men are reconciled to God, not by the death of his Son, but by the forth-putting of the power of the Spirit, for this change of the heart which the Spirit by direct power produces, and which, according to this writer, involves the fact of reconciliation to God, according to Calvinism, is needed before faith, and secures that all on whom it is exerted shall believe. According to this, the change which involves the fact of reconciliation is experienced before the love of God in the atonement is seen by the soul. But in another paragraph the writer represents *the atonement* as having efficacy to reconcile men to God.

Another thing stated by this writer is, that Arminians regard the power of the great sacrifice to produce the grand effect of reconciliation, as depending upon the will of man. According to him the power that produces the change of heart, which certainly involves reconciliation to God, is not in the great sacrifice, but in the irresistible energy of the Spirit. But he mis-states *our* view, when he says that we regard its power to reconcile, as depending on the will of man. What we hold is that "*the gospel* is the power of God unto salvation to every one that believeth," (Rom. i. 16,) and that this power is in the gospel or good news about the great atoning sacrifice. We regard the truth about the atoning sacrifice as only an instrument, not as an agent. The holy Spirit is the agent who uses it. Faith, on man's part is, in our view, only the condition of reconciliation. Whenever the sinner believes the truth about Jesus, he is reconciled to God. The atonement has magnified the law. This does not depend on the will of man. It has procured for us the Holy Spirit. Neither does this depend on the will of man. But, with Christ, we say, if the sinner will not come to Jesus, he cannot have life. As God commands

men to believe, provided as they are with the gospel and the Spirit of love, they can believe. And they will be rejected only because they resist the Spirit by refusing to believe in Jesus, and come under the shadow of his wings.

Again the writer in the *Record* says that the power of the atoning sacrifice of Jesus to reconcile depends on "the effectually determining will of God." His words are, "Calvinists say the event comes to pass by the effectually determining will of God." According to Calvinists he might have said also that it is the will of God to reconcile to himself only a certain number of the human family. He could as easily reconcile all as some, only he wont. How then does this writer reconcile this doctrine with the universal invitations of the gospel; with the love of God to all men, and with the tears of Jesus shed over impenitent men madly rushing down to hell? God invites, entreats, and commands men to come to him, and they cannot, and yet by a direct energy he could at once and with ease bring them all to him, but he will not do so. Jesus wept over sinners, because they were perishing, and yet by a touch of omnipotence he could have saved them from that doom, only he would not put it forth. God loves all men so that he has given Jesus to die for sinners; in his death there is infinite merit. Only a special touch is needed to save all the race; but God will not give it. This is Calvinism. Can such a theology be of God? We trow not.

UNCONDITIONAL REPROBATION.

Last month we made a few remarks on an article which appeared in "the *Presbyterian*" of last January, finding fault with the statements which appeared in the *Day Star* on *infant reprobation*.

That any Presbyterian minister in this Province, or anywhere else, professing to be acquainted with Calvinistic literature, should make the statement that *unconditional reprobation* "is no part of Calvinistic theology" is truly marvellous. We shall endeavour to shew that *unconditional reprobation* is a part, and a very important part of the Calvinistic system. This we can demonstrate from their writings: and we may remark before proceeding to make any quotations, that if we can prove this to be the case from their own books, then it follows as a natural and necessary consequence that no logical objection can be furnished by those who believe in the system, against infant reprobation. Indeed, if the unconditionalism of Calvinism be true, it follows as certainly as an

effect follows its cause, that infants, born or unborn, in existence or only contemplated as to exist in future ages, are just as legitimate objects of Divine reprobation as the most openly wicked and ungodly on earth. Nay more, if *unconditional reprobation* be true, the unborn, the innocent and sinless infant, is just as legitimate an object of Divine reprobation as the ungodly who are now weeping and wailing in the place of woe.

The question then before us, is simply this, is *unconditional reprobation* a part of the Calvinistic system, or is it not? That it is not a part of the *Christian system* we have abundant evidence in the inspired, the unerring, and infallible word of God, to which we shall by and by have occasion more particularly to refer. But is it a part of the Calvinistic system? We shall let those who have written on the subject answer this question in their own words, and leave the reader to judge for himself.

John Calvin says, "Predestination we call the eternal decree of God, whereby he hath it determined with himself what he willed to become of every man. For all are not created to like estate: but to some eternal life, and to some eternal damnation is fore-appointed. Therefore as every man is created to the one or other end, so we say that he is predestinated either to life or to death." *Institutes*, Book iii. chap. 21. s. 5. It is quite evident from this, that Calvin considered the *end which God had in view* in the creation of a portion of our race was *their reprobation*; and their sinning after their creation was but a means, and a means too chosen and fixed by Himself, for bringing about the awful end. Hence he tells us in another part of his *Institutes* that "The ground of reprobation (is) the will of God to reject, and not men's deserving to be rejected." And he concludes the same section by saying. "Therefore if we cannot declare a reason why we (i. e. God) vouchsafeth to grant mercy to them that are his, but because it so pleaseth him: neither also shall we have any other cause in rejecting of others, than his own will. For when it is said that God hardeneth, or sheweth mercy to whom he will, men are thereby warned to seek no cause elsewhere than in his will." *Book iii. chap. 22. s. 11.*

It is well known that *Gomarus*, the great antagonist of *Arminius*, defended the horrible decree. His sentiments were, "That God, alike to make known his tender mercy and inflexible justice, did of his own mere good pleasure, divide the one, and that by far the less, he predestinated to eternal salvation; and the other necessarily the greater, he reprobated to everlasting damnation. And for the accomplishment of his decree, founded thereon, he resolved to create man, and prescribe to him

the observance of a law, but so arranging the circumstances of his condition, that he must unavoidably, with all his posterity, be involved in a state of sin, and thereby, with them, justly become liable to eternal damnation."*

When *Episcopius*, the celebrated pupil of *Arminius*, was exposing in the synod of Dort the iron-hearted and irrevocable decree, *Gomarus* toward the close of the debate, feeling the force and eloquence of the reasoning and logic of *Episcopius*, tried to modify and qualify his views, but it seems he only made bad worse. He said that *Episcopius* "had falsified the doctrine of reprobation, in representing it as merely designed to exhibit the severity and power of God. For no one maintained that God absolutely decreed to reprobate men without respect to sin: as he decreed the end reprobation, so he decreed likewise the means as the foundation of it; that is, as God predestinated man to death, so he predestinated him to sin as the only means to death." The memorable Hales when speaking about this modification of *Gomarus*, truly says that "he was merely playing the part of a tinker, who, in attempting to mend a kettle, makes it worse than it was before."†

Altingius, another Divine of the synod of Dort, says, "That God had reprobated whom he pleased according to his mere will, without any regard to sin; that the sins which follow such reprobation were the fruits of it; nevertheless, God is not the author of them: and that though the hardening and blinding of men's hearts and eyes proceed from God, nevertheless, we ought to cry with the cherubim, Holy is God, though he reprobates! Holy is God, though he blinds! Holy is God, though he hardens!"‡ This is much worse than nonsense, it is blasphemy, but remark is unnecessary.

Elnathan Parr says:—"We say that election and reprobation are the free counsel and purpose of God. Because we are steadfastly to acknowledge knowledge that the will of God is the *first* and *principal* moving cause of all things. For nothing can be but God willing it to be, either by effecting it, or suffering it."||

The Calvinists, says Burnet in his exposition of the *thirty-nine articles*, "Think that reprobation is an absolute and free act of God, as well as election, to manifest his holiness and justice in them who are under it, as well as his love and mercy is manifested in the elect. Nor

* See memoirs of *Simon Episcopius* by Calder, Page 49.

† Memoirs of *Episcopius*. P. 335.

‡ Page 558.

|| Grounds of Divinity. P. 51. ed. 1651.

can the (i. e. the supralapsarian portion of them) think with the sublapsarians, that reprobation is only God's passing by those whom he does not elect: this is an act unworthy of God, as if he forgot them, which does not clearly imply imperfection. And as for that which is said concerning their being fallen in Adam, they argue, that either Adam's sin, and the connection of all mankind to him as their head and representative, was absolutely decreed, or it was not: if it was, then all is absolute; Adam's sin and the fall of mankind were decreed, and by consequence all from the beginning to the end are under a continued chain of absolute decrees; and then the supralapsarian and the sublapsarian hypothesis will be one and the same, only variously expressed." Again he says, "The hard thing to digest in this whole matter is reprobation: they who think it necessary to assert the freedom of election, would fain avoid it: they seek soft words for it, such as the passing by, or leaving men to perish; they study to put that on Adam's sin, and they take all the methods they can to soften an opinion that seems harsh, and sounds ill. But however they will bear all the consequences of it, rather than let the point of absolute election go."*

Toplady says:—"From the example of the twins, Jacob and Esau, the apostle infers the eternal election of some men, and the eternal rejection of all the rest."† Again he says:—"God *did* determinate both to *leave* and to *punish* the non-elect: therefore there was a reprobation of some from eternity." Hear him again:—"As the future faith and good works of the elect, were not the *cause* of their being *chosen*, so neither were the future sins of the reprobate the *cause* of their being *past by*; but both the choice of the former, and the decretive mission of the latter were owing merely and entirely, to the sovereign will and determinate pleasure of God."‡

Yet once more. He says "If it be not unjust in God, *actually to forbear* saving those persons *after* they are born, it could not be unjust in him to *determine* as much, *before* they were born."§

DR. JOHN DICK, *late professor of theology to the United Secession Church*, says:—"I do not see how we can suppose nothing more than a sort of inactive preterition, as there was undoubtedly an act of the will of God with respect to the reprobate as well as to the elect." Again:—"There seems to be no reason therefore, for denying that what is called reprobation was a positive decree as well as election." Again:—"Election

* Art xvii. Page 212, 224. New York. ed.

† Absolute Predestination P. 109.

‡ Page 111.

§ Page 117.

and rejection are correlative terms, and men impose upon themselves, and imagine that they conceive what it is impossible to conceive, when they admit election and deny reprobation.*

Unconditional of course, for on page 199 he says, "It may be supposed indeed, that we need not resolve the decree of reprobation into the sovereignty of God, as a sufficient reason, for it may be found in the moral character of its objects, who, being considered as fallen and guilty creatures, may be presumed to have been rejected on this account. But although this may seem at first sight to have been the cause of their reprobation, yet upon closer attention we shall see reason to change our opinion." And a little further on in the same page he expressly says, "If it (sin) was the reason why some were passed by, it would have been a reason why all should be passed by."

The above extracts are quite sufficient for our purpose. They shew what the Calvinistic doctrine of reprobation is; and the more we look at it, and contemplate it, the more odious, and revolting does it appear. *Unconditional* election represents God as *partial*; but *unconditional* reprobation when seen in its true light does much more than this. It represents God as unjust, cruel, malevolent, and nothing short of an Almighty tyrant. We know however from the blessed Bible, the best of all books, that God is no respecter of persons—that he is impartial—that he is just, and benevolent. We know that the Lord is good, essentially good in himself, that he is good to all, and that his tender mercies are over all his works. He has no pleasure in the death of the wicked. He has no pleasure in the death of him that dieth.

We must for the present close; it is our intention to make a few remarks on the Scripture doctrine of reprobation in our next issue.†

Looking at the natural sun weakeneth the eye. The more you look at the Sun of Righteousness, the stronger and clearer will the eye of faith be. Look but at him, you will love him, and live on him. Think on him continually; keep the eye constantly upon his blood, or every blast of temptation will shake you.

* Lectures on Theology, vol. ii. P. 197. ed. 1838.

† It is well known that PHILIP MELANCTHON, like ZWINGLIUS, rejected the stern dogma of absolute predestination, in which he has been followed by the Lutheran body, leaving it to become in after ages, the distinction of the followers of Calvin, and still more of his successor Beza.

The word Calvinist now denotes all who, in any Protestant communion, embrace the doctrine of absolute predestination. See Sir J. Mackintosh's *History of England*, Vol. ii, p. 343, 344.

JESUS, THE WONDERFUL ONE.

Prominent among the primary desires of the human mind is the desire of knowledge. The principle of curiosity impels men to seek after knowledge. Those inventions and discoveries which have immensely increased our stores of information, have given mind power over matter, and many of which have contributed to augment the comforts of human life, are to be ascribed to the promptings of the desire of knowledge, perhaps as much as to anything else. There is much in the world of matter without us, and in the world of mind within us, and in the glorious God above us, to stir the desire of knowledge in its very depths and to fill the soul with wonderment. The Psalmist contemplating God's works, was constrained to exclaim: "O Lord, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches." Ps. civ. 24. With respect to the mechanism of his physical frame, he said, "I am fearfully and wonderfully made," Ps. cxxxix. 14; and if the body, the tenement, the casket, is so wonderful, much more must the soul, the tenant, the precious gem, be wonderful. And if the *works* of God be wonderful, much more must God himself be wonderful. We cannot by searching find out God, we cannot find out the Almighty unto perfection. There are depths and heights and lengths and breadths of glory and moral *beauty* in the Divine nature and character, to understand which will require from finitude an eternity of study. God as revealed in Christ is wonderful. This indeed is one of the names given to Jesus by an Old Testament prophet. "His name shall be called Wonderful." Isa. ix. 6.

Jesus is doubtless called "wonderful" because there is something in him and about him fitted to fill the soul with wonder, and love, and adoration.

1. The Saviour is wonderful *in his person*. He is God and man in one person—the God-man—the Theanthropos. That he is divine is expressly stated in the Bible. He is said to be "over all, God blessed for ever." Rom. ix. 5. He is said to be the Creator and Preserver of all things, John i. 3; Heb. i. 3. He must therefore be divine. That he is human, no believer in the Bible can call in question; for the ancient heresy that the body of Christ was a phantom body—a body only in appearance, must be considered as exploded, seeing the doctrine on which it was founded is absurd, that matter is the seat of evil. Moral evil or sin is wrong action, action in violation of God's law, so that the notion of the essential pravity of matter is an absurdity. Jesus is truly human; and his humanity consists of a human body and a human soul. *How the*

material body and human soul of Jesus are united we can no more tell, than we can tell how our souls and our bodies are united. Neither can we understand how humanity and divinity are united in the person of the adorable Immanuel. The Bible reveals the truth that Christ is divine and human, and therefore we should believe it. But as the Bible is silent as to the *how* of this union, we are not called on to believe anything respecting it, but only to wonder and adore. This dignity of the Redeemer's person is most important in connection with his propitiation, as it gives value to his sufferings and death, and highly honours the law.

2. Jesus is wonderful *in his condescension*. His condescension is seen in his assumption of humanity. "Though in the form of God, he thought it not an object to be caught at, to be equal with God, but made himself of no reputation, took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The eternal God, became an infant of days, the infinite became finite. This was an amazing stoop. The distance between Divinity and humanity, the infinite and the finite, we cannot understand, of it we cannot form a conception. The Prince of Wales, when he visited Canada, came as the son of Victoria, and the heir apparent to the throne of Britain, and he received the honours that are due to royalty. Had he come as a beggar with some benevolent intention, he would have been lauded as the very embodiment of condescension. But Jesus, the King of kings, came to earth as one of the poorest of men: he was born in a stable; he was poorer than foxes, for they had holes; and birds of the air for they had nests: the Son of man had not where to lay his head. He came too, not simply to visit us, but to tabernacle among us. Even as a man he humbled himself. "Though he was rich, yet for our sakes, he became poor, that we, through his poverty, might be rich." 2 Cor. viii. 9.

3. He was wonderful *in his teaching*. He came to earth, as the great prophet of humanity. When he was on earth he taught. He preached his own everlasting gospel. He inculcated a pure and lofty morality. His teaching filled the people with astonishment. After he had delivered his sermon on the Mount it is said, that the people were astonished at his doctrine, "for he taught as one having authority, and not as the Scribes." Matt. vii. 29. On one occasion when officers were sent by the Pharisees to take him, his holy eloquence paralyzed them, and when interrogated by the Pharisees, as to why they had not brought him, they said, "never man spake like this man." John vii. 46. In the teachings of Jesus, which have been preserved by the writers of the gos-

pels, there is a depth and a sublimity, a breadth and a far-reachingness of view, and at the same time a marvellous simplicity, which no writer has ever successfully imitated. We may well sit at Jesus' feet, and listen to those gracious words, which proceed out of his mouth.

4. Jesus is wonderful *in his miracles*. He wrought miracles. He healed all manner of sickness and disease. He caused the dumb to speak, the deaf to hear, the blind to see, and he even raised the dead. So great was the love of his heart to sinful men, that he had recourse to miracles, that it might be manifested. And the fact that he cured the diseases of the body, was evidence of his power and readiness to cure the more dreadful moral maladies of the soul, for he, on one occasion, cured a man sick of the palsy for the express purpose of proving to some cavillers that he could forgive sins. His miracles were wonderful and filled those who witnessed the performance of them with wonder. Indeed his miracles, and those of his apostles before and after his ascension, constrained multitudes to own him as the true Messiah, and to follow him. Even the Pharisees had to admit that the miracles of Christ were marvellous, and fitted to produce in minds the conviction that he was the Christ; for, after Lazarus was raised from the dead by the power of Jesus, they said, "what do we? for this man doeth many miracles. If we let him thus alone all men will believe in him." John xii. 47, 48. When Jesus called back to life the son of the widow of Nain, it is said that great fear came upon all, and that they glorified God, saying, that a great prophet had risen up among them. Luke vii. 16. When he cured the man sick of the palsy, "all were amazed, and they glorified God, and were filled with fear, saying we have seen strange things to day." Luke v. 26. These wonderful works were wrought by Jesus to fix attention on himself as the great Teacher. They surely evidenced that he was a teacher come from God.

5. Jesus is wonderful *in his holiness*. When on earth "he was holy, harmless, undefiled and separate from sinners." Heb. vii. 26. "He did no sin, neither was guile found in his mouth." 1 Pet. ii. 22. He is holy as God, he is holy as man. He "knew no sin." He is the only human being come to the years of moral agency, of whom it can be said, that he never sinned, but ever perfectly obeyed God's holy law. He is human, though not merely human. No one could convict him of sin. The evil one could find nothing in him on which as on a prop, he could rest the lever of his temptations. Even Judas, who was intimately acquainted with the most private life of Jesus, could discover in him no defect. When he rushed to the chief priests, with the money which they

gave him as a reward for his base betrayal of his Master, he said, ' I have sinned in that I have betrayed the innocent blood.' Matt. xxvii. 4. The holiness of Jesus was necessary in order to the validity of the atonement for the sins of men, which he came to accomplish. It is surely necessary that he who magnifies and honours the holy law of God in the room of guilty men, should be free from any stain of sin. Such an High Priest as the holy Jesus became us.

6. Jesus is wonderful *in his sufferings and death*. It is truly marvellous that a holy being under the government of a holy God should endure dreadful sufferings, and a bitter and shameful death. But Jesus suffered and died not for his own sins, for he had none. He suffered and died for the sins of men. We see sufferings among men. And the sufferings endured by man give us the conviction that he is in a sinful and lapsed condition. But when we see Jesus suffering we are not to infer that he is a sinner. Suffering is connected with sin. But the sufferer may not be a sinner. Infants, who have not sinned, suffer and die. Jesus, who never sinned—who ever fulfilled all the requirements of the just and good and holy law of God—Jesus suffered. Infants suffer and die because of the sins of others. Jesus, when he suffered, suffered for our sins. He stood the just one in the room of the unjust many, and suffered that he might bring us to God. The sufferings of Jesus are a perfect atonement for sin. They honour the law, they satisfy the Law-maker: they exhibit his purity to all intelligent beings placed under moral law. Joy comes to us out of the Saviour's sorrow, ease out of his sufferings, healing from his stripes, a crown of joy from his crown of thorns, and life from his death. Truly this is wonderful. It attracts the admiration of the angels of God. Sinner, has it ever fixed your eye? Have you ever seen anything marvellous in the agonies of Jesus?

7. Jesus is wonderful *in his exhibition of the love of God to men*. He is the image of the invisible God. We learn from Jesus that " God is love." And truly it is a marvel that God should love men as fallen. God so loved the world that he gave his Son to die for sinners: therefore his love to men must be love to them as sinful. The only explanation we can give of this marvel is that God's ways are not as our ways, and his thoughts not as our thoughts, that as the heavens are higher than the earth, so his ways are above our ways and his thoughts above our thoughts. That God should love the saint, who in some degree resembles himself, or the unfallen angel in bliss, is no wonder, as he can delight in saints and in angels. But that he should love man, who has insulted him by his sins, and who, in his moral character, bears the image

of the devil, is a wonder and yet it is true. Glory be to God! While God hates sin, and has expressed his hatred to man's sins in the marvelous sufferings and death of Jesus, which for this very reason, are an atonement for sin, or a ground on which God can forgive the sinner; he pities the wretched sinner, has revealed in the atonement his mercy towards him, and longs to fold him in his merciful embrace. Wondrous too is the effect, which the belief of the love of God to sinners in the gift of Jesus, produces on the human soul. The love of God to sinners, believed in by man begets in him love to God. The heir of wrath becomes an heir of heaven, the child of Satan, a child of God, the lion becomes a lamb, the prayerless, prayerful, by the potent influence of the truth, that God is love. Sinner, God loves you so much that he gave Christ to die for you. O believe in his love as thus displayed, and rest on the finished sacrifice of Calvary for salvation, and you will love God and delight in God, in his people, his day, his service and become an expectant of immortal bliss.

But there are other wonders. It is a wonder, O believer, that you are so cold in your love to God, and in your zeal for God. The reason must be you do not realize your indebtedness to God for Christ the wonderful one. O draw near to the wonderful Jesus and learn of him about yourself, your fellow-men, your God, and the way of salvation, and the spark of love to God in your soul fanned by the gentle breath of the loving Spirit who takes of the things of Jesus and shews them unto us, will become a holy and bright flame of devotedness in his service.

And ah! sinner, it is a wonder that you should reject him a Saviour, whom God has graciously provided for you. Your guilt in doing so is wonderful; your infatuation in doing so is wonderful. Wonderful also is God's forbearance and long suffering in his dealings with you as a gospel-rejecter. When Christ was on earth he marvelled at men's unbelief. Your privileges are so great, that your unbelief is a matter to be wondered at. O sinner, consider your ways, turn, come to Jesus. Gaze unbeliever, on the wondrous love of God to you in the gift of Christ, who died for all your sins, and enter in peace, and into covenant with God.

For the Canadian Day Star.

J. F. is a native of Scotland. Like many others, he neglected the great salvation; tracts were left at his house at different times, and carefully read. While visiting there on one occasion he remarked, I have read all your tracts, and like them well; but, said he, I never felt so

affected and condemned, as when I read the one entitled "a Long Unsettled Account." I felt that I had a long unsettled account with God. After reading it, I determined to live a different life, and to do all I could for my soul's salvation; before reading it, I was in the habit of attending church, once in four or six weeks, but now I will allow nothing to prevent my attending it three times on the Sabbath; and while there is a satisfaction in doing that, because it is right, yet I am not satisfied with myself, nor do I understand clearly the way of salvation; I wish I could have a conversation with you an hour or two upon the subject. With such a request we were glad to comply, and left the appointment to him, of time and place. Accordingly we met at his own house, and in the presence of his wife entered freely, and fully, into the subject for which the appointment was made, and with the *deepest interest* and *attention*, he listened to the plan of salvation while it was being unfolded, and to the necessity of the sufferings and death of Christ, while being explained, as at once vindicating God's law, sustaining his government, and giving expression to his abhorrence of sin, while it also showed, the utter impossibility of sinners being saved, without the fullest satisfaction being made to its preceptive and penal requirements, and which was fully met by the obedience and sufferings unto death of the Lord Jesus. While thus unfolding and illustrating the Gospel by its effects upon the minds of those who have believed it, he exclaimed, "O I see it, I see it, that is fine, that is fine!" We have frequently met with him since, and found him peaceful and happy, resting upon Jesus; said he, "it is like Heaven upon earth with me now." He has established family worship in his house, and is the officiating *priest* at the altar newly erected there, and from which ascends to heaven the sacrifice of a truly grateful heart, to Jesus who loved him and died his soul to save.

J. L.

BOOK NOTICES.

EVANGELICAL REPOSITORY.—The March number of this excellent quarterly magazine is rich and refreshing. Its gifted editor, Professor Morison of Glasgow, is doing a great and a glorious work. We know of no Quarterly so well adapted to meet the wants of our age. The present number is at once doctrinal, expository, critical and practical. Those of our readers in the province who wish this invaluable theological repository will do well to remit us their names, and one dollar for the year, and it will be sent post free.

INTELLIGENCE.

REVIVAL SERVICES.—The Rev. T. G. Salmon of the Evangelical Home Mission, has been holding revival meetings in the village of Fenwick, near Kilmarnock, Scotland. The full and free gospel was occasionally preached in this place by the Rev. James Morison, when he was in Kilmarnock, and ever since his expulsion from the United Secession Church for holding the universality of the atonement there have been in and around the village, a few persons, who sympathized with the truth as taught by the E. U. body. About two years ago a number were converted to God by the presentation of a free and present salvation to every sinner. They laboured to do good. And they have built a hall for the preaching of the truth, the school-rooms having been closed against them. It was opened for worship on the 2nd of March for the preaching of the truth by Mr. Salmon.

CHURCH FORMATION.—An Evangelical Union Church has been formed in Wishaw, Scotland. For some time Wishaw has been a preaching station of the E. U., supplied by the students and laymen from Glasgow and other places. On Sabbath, March 9, a church was formed consisting of 70 persons. The Rev. Mr. Reid of Stane, preached and dispensed the ordinance of the Lord's Supper to the infant Church. Many of those enrolled as members of this church, were brought to the truth by the early labours of the Rev. John Kirk, and others during the revival of 1860-61. Numbers more are seeking to unite with the Church. A site, in a good locality has been purchased for the erection of a place of worship, and it is expected that ere long a chapel will be erected. There is considerable religious interest in the locality, and the brethren earnestly solicit the prayers of God's people.

FAREWELL SOIREE AND PRESENTATION.—The Rev. N. Galloway of the E. U., Bridgeton, Glasgow, having accepted a call to the E. U. Church, Dunfermline, a farewell soiree in honour of him was held, March 14, in Glasgow, in the chapel in which for years he has held forth the word of life—Rev. Professor Morison in the chair. In his address, the chairman says of Mr. Galloway, that he is "a man who thoroughly understands our distinctive theological principles; a man, moreover, who loves them as dearly as he clearly understands them; a man who has suffered for them, and who is quite prepared, if need be, to suffer still, and that, too, more and more; a man, besides, of tried consistency of character, whose walk and conversation have all along adorned the gospel, and who, we believe, will continue to the end of life, under the shadow of the cross, and in consequent nearness to the Crucified." An address was delivered by Rev. H. Riddell, who spoke in terms highly laudatory of Mr. Galloway. Then the chairman in the name of the church presented to Mr. G. a handsome purse of sovereigns, as a token of their affection and esteem. Mr. G. acknowledged the gift in an appropriate address. The Rev. Alex. Davidson then addressed the meeting, speaking highly of Mr. G., urging the church to unity, and concluded with a solemn appeal to the unconverted. After an address from one of the deacons of the church, expressive of regret at Mr. G.'s removal, the meeting closed by Mr. Riddell pronouncing the benediction.