

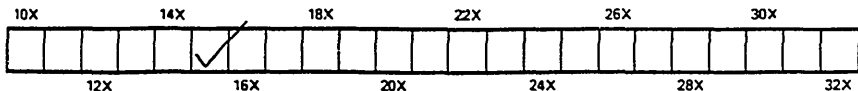
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THE CANADIAN DAY-STAR.

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

MARCH, 1862.

THE FIRST RECORDED WORDS OF THE HOLY CHILD JESUS.

What were they? To whom were they addressed? Where was he when he uttered them? What do they imply, and what lessons do they teach? These are important questions, and if we turn to Luke, the second chapter and forty-ninth verse, we shall find an answer: “How is it that ye sought me? Wist ye not that I should be about my Father’s business?” Very little is known of the infancy and childhood of the Divine man. Much that we would like to know is wrapt up in obscurity. It seems never to have been a part of God’s plan to gratify the mere curiosity of any of his creatures. Enough, however, is revealed to satisfy our moral wants, and increase our desire for more of that knowledge which is fitted and designed to edify and ennoble, as well as interest and instruct.

Joseph and Mary went up from the town of Nazareth every year at the feast of the Passover to the city of the Great King to worship the God of their fathers. And when the Child Jesus was twelve years old he went up with them to Jerusalem, after the custom of the feast. The Boy Jesus was beloved by Joseph and Mary. They watched over him with peculiar care, and cherished in their bosoms peculiar feelings, and were doubtless

animated by peculiar hopes. They had seen visions, they had dreamed dreams, they had heard sounds direct from heaven in connection with the birth and infancy of him who was emphatically the Virgin's Son. When he was twelve years old we find the Holy Family in the Holy City. Immediately after the feast of the Passover is ended, Joseph and Mary, along with a numerous circle of relatives and friends, leave the crowded city that they may return to their own happy home in the town of Nazareth. Little, however, did they know when they went out at the city Gate, and as they descended the hill side that he who was their son, their Saviour, the source of all their joy had tarried behind them. They supposed that he was in the company, otherwise they would not have gone one step of their way homewards, far less would they have travelled a whole day's journey. Having learned that he was not among the group returning to Nazareth, nor in the company of his kinsfolk, they, as might be expected, returned back to Jerusalem, seeking him. The Child Jesus, to Joseph and Mary, was a lost child for three long and weary days. We shall not attempt to describe their thoughts, their feelings, their anxiety, their sorrow and anguish, while seeking their lost son. At last they found him whom their souls loved, sitting in the midst of the doctors, both hearing them and asking them questions.

The burden of anxiety which weighed down their drooping spirits was removed when they saw the face of him who was fairer than the the children of men. Their wounded, saddened hearts were gladdened when they heard the sweet voice of him, into whose lips grace was poured, and who spake as never child spake.

We are not informed what questions the Rabbins put to Jesus, neither are we informed what questions he asked in return. Here, as in many other instances, Scripture is perfectly silent; but one thing we know, all who heard this young Teacher of teachers in the Temple were astonished at his understanding and answers.

The question, "Son, why hast thou thus dealt with us?" which

the Virgin put when she found him, drew from his lips the *first recorded words which he uttered*. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" They are certainly very remarkable words, wonderful words, words which contain within them the germ of all that he ever after either said or did. Though they have been rendered by many expositors somewhat different from our authorized version, the meaning after all is substantially the same.* His meat and his drink was to do the will of his Father. He came from his Father's bosom to do his Father's business. He was now in his Father's house, and the purpose and aim and ultimate end of his incarnation and life was to do his Father's will, make known his Father's character, magnify his Father's law, glorify his Father's name, do his Father's work, in one word, be about HIS FATHER'S BUSINESS. The Divine-man could not do any work of so much importance as his Father's; he could not attend to any business so important as his Father's business. It was for this purpose that he veiled his glory, for this end he was born, and for this cause he came into the world.

From the manger to the cross his whole life was devoted to the doing of his Father's business. He came not to do his own will, but the will of him that sent him. Every time that he performed

* "Why did you seek me? Did you not know that I must be in [the courts] of my Father?"—*Sawyer's Translation*.

Dr. Whitley renders it, did ye not know that "I ought to be in my Father's house."

Doddridge. "Did ye not know that I ought to be at my Father's."

Dan Alford, on the passage, says, primarily, "in the house of my Father;" "but," he adds, "we must not exclude the wider sense, which embraces all places and employments of my Father. The best rendering would perhaps be, among my Father's matters."

Dr. S. Clarke paraphrases it as follows: "Why should you be solicitous about me? Where should I rather be than in my Father's Temple, and about the business for which I was sent by him into the world."

a miracle, preached a sermon, delivered a discourse, or engaged in praise or prayer, he was about his Father's business. All his journeys were undertaken for the good of man and the glory of God. He went from village to village, from town to town, from city to city, doing good. And when the time came that he should suffer, and bleed and die on Calvary, as an atoning sacrifice for the sins of a perishing world, we hear him saying, "the cup which my Father hath given me shall I not drink it?" "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." And though he has gone to the many mansions,—though he is now a Priest upon his throne,—he is, and will, for ever and ever, be employed about his Father's business. The Lamb in the midst of the throne will for ever be unveiling the moral perfections of the Divine. It is somewhat remarkable that the first recorded words of the Holy child Jesus, when he was twelve years old, should also be the last till he began to be about thirty, and was pointed out by John the Baptist on the banks of the Jordan as "the Lamb of God which taketh away the sin of the world."

There can be no doubt that the Young Man of Nazareth, who was altogether lovely, spent the seventeen or eighteen years that intervened between his reasoning with the doctors and his "shewing unto Israel," in subjection to his parents. Throughout this long period he doubtless lived in blameless and holy devotion to his heavenly Father; "and increased in wisdom and stature, and in favour with God and man." It is probable that Jesus wrought with his reputed father as a carpenter, and in the town of Nazareth earned his bread with the sweat of his brow. It is also probable that Joseph died sometime before our Lord entered on his public ministry, as no mention is made of Joseph after their return from the feast of the Passover mentioned above. But many events connected with the Holy Family are hid from our view; and who does not know that there is true eloquence sometimes in the very silence of Scripture. We feel moved and more deeply impressed sometimes with what is not expressed than with even much that

is written for our instruction. The very silence of Scripture is pregnant with significance, and its unuttered groanings are fitted to inspire the soul with yearning and longing after a higher life.

For the Day Star.

THE GOSPEL GLASS.

In the second Epistle to the Corinthians, the third chapter and the eighteenth verse we read; "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." From this portion of the holy word of God it is plain how a man is to be changed into the image of Jesus. Reader, have you ever given this subject a careful, prayerful consideration? If not attend to it now, for the prayer of the writer is that before you have finished reading this article you may know that salvation is yours,—that you may see that Christ is yours as plain as you can see your natural face in a mirror. It is important that you should be changed into the image of God for it is only those who are thus changed here, that shall bear the image of God hereafter. As the tree falleth so it must lie: as our characters are formed in this world, so must our destiny be in the future world, so that the change necessary to fit for heaven must take place here, see Eccles. 9. 10. If you are transformed into the image of God, the world may deride and scoff at you as they did at the glorious captain of Salvation; they may shake their heads at you and persecute you as they did Jesus whom you serve, but lift up your heads and rejoice, for you are the sons and daughters of the Lord Almighty. When changed into the image of God the world may deny you, but God loves you and gives his angels charge over you to keep you. O believer, are you like Jesus, holy, harmless, and separate from sinners? Have you the mind of Jesus? Is it your meat and drink to do the will of God? Have you the same love to your fellow-men that you have to yourself? Jesus loves his people, do you? Jesus beholding

the multitude was moved with compassion. Are you moved with compassion for the multitude of unconverted men and women that people our world? Do you love them as Jesus did? Do you tell them of their awful state, and that they are walking in a dangerous path—a path that leads to perdition? Do you tell them that unless they are changed into the image of God they must everlastingly perish? Are you weeping over the diseased state of our earth? If not you are not like Jesus. Jesus wept over those who were about to imbrue their hands in his innocent blood. When he beheld the city he wept over it, and, friends, if you are still impenitent he is weeping over you. His tears were no feigned tears; no, they were tears of real grief; his heart bled, his bowels moved, and all because sinners would not come to God through him and be happy.

If Jesus thus wept over those who hated him, those who could not escape the damnation of hell because they rejected his salvation, do you expect to escape if you despise him and die in unbelief?

He wishes to see of the travail of his soul in your salvation and sanctification. He wishes you to use the means which God has put in your power for the salvation of those who are perishing around you for lack of knowledge. The gospel must be known and believed in order that sinners may be saved, and God is anxious that all should know it, and that you should make it known to others if you know it yourself. Dear reader, have you experienced the great change? If you have not, look at the verse at the head of this article and you will see the way in which you are to be changed into the image of God. It is by beholding, that is by seeing an object, that we are changed into the image of God. The serpent-bitten Israelites, however deadly their wounds, and however near to death they might be, were healed whenever they beheld the serpent of brass; so when God's character as revealed in the gospel glass is beheld the soul is changed into the image of Christ. Just as the Israelite with his poisoned sores looked and

was healed, and knew that he was healed, so the sinner by looking to Christ is healed, and knows that he is healed. When you look into a glass you look away from yourself, away from your heart, and away from your feelings. If you look into your own heart you will see pollution and sin, you will see nothing that can give you peace, but if you look into the gospel glass you will see the love of God to you and the work of Christ for you, and this will bring both peace and purity to your soul. There are many poor people who never had an opportunity of looking into a fine large mirror such as stands in a nobleman's house, but this mirror, this gospel glass is for the use and benefit of all. The gospel is a free gospel, a full gospel, a gospel for each.

Dear reader, you have this glass or it is in your power to have it. It is your duty and your privilege to look into it; and to see in it the glory of the Lord. When you look into a glass you see your own image, but when you look into the glass of God's gospel you see the image of his Son. You see not yourself, but your Saviour. All the persons in the God-head, Father, Son, and Holy Ghost are reflected in, and revealed by, this gospel glass. When you look into a glass you see your eyes looking, so when you look into the gospel and see the glory of God, you will see Jesus looking upon you; looking upon you with compassion. He points you to his hands that were torn with the nails, he points you to his side that was pierced with the spear and his head that was crowned with the thorns; he bids you look, and see how he loves you; he tells you he has made satisfaction for all your sins. Look to Jesus and you will see his love to your soul caused him to die for you. O see his love to you, and all the powers of earth and hell will never be able to rob you of this peace; surely you will now begin to contemplate God as he is revealed in the gospel glass.

H.

THE SAINTS' EXPECTATION.—We should always live in expectation of the Lord Jesus in the clouds, with oil in our lamps, prepared for His coming.—*Archbishop Usher.*

JUSTIFICATION.

To be justified at the bar of an earthly judge is to be declared innocent or righteous as regards the charge in the indictment. A person's conduct is said to be justifiable, when it can be shown to be in conformity to the rule of right. But to be justified in the sight of God is not to be declared righteous. Those who are justified by God through the faith of the gospel are sinners, and deserving of God's wrath on account of their sins. At the time they are justified, they admit that they are sinners. The whole gospel proceeds on the assumption that man is a sinner. The man who will not admit that he is a sinner, can see no beauty in the gospel, no loveliness in Jesus that he should desire him as a Saviour. To be justified in the sight of God is to be treated as righteous with reference to eternity. The person justified at an earthly bar is not only declared righteous, but subsequently treated as righteous. But to be justified before God by faith in Jesus, is simply to be treated as righteous. We are not righteous. We are unrighteous and hell-worthy. O how wonderful that there is a plan of God's devising, whereby we may be treated as if we had never sinned. What wisdom, what love and mercy, must be manifested in that scheme!

It is, however, *with reference to eternity*, that God treats the justified by his grace as righteous. *Here* God's children are not treated as perfectly righteous, for they endure trials and afflictions and disappointments and bereavements, while they sojourn in this wilderness-world, which are the discipline by which their Father trains them for their heavenly home. It is with reference to their everlasting state that they are treated, as if they had never sinned. The believer in Jesus, provided he endures unto the end, shall not be hurt of the second death, but shall be raised to enjoy the felicities and sanctities and honours of the celestial state.

On what ground can God thus justify sinners? Not on the ground of anything done by them—not by the deeds of the law. Man is a sinner and can never give to the law what it requires—a perfect obedience. O sinner, look away from your own fancied

merit. You can never atone for your sin. "By the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. iii. 20.

The ground on which it pleases God to justify sinners, and to receive them into his favour, is the infinitely meritorious righteousness of Jesus Christ. God freely gave Christ that he might assume our nature, and in our room, magnify the law which we have broken, and make it honourable. Christ did this by his "obedience unto death." Christ finished his work. The propitiation of Christ declares God's hatred to sin, his righteousness, as a moral governor, to the universe of moral beings, so that he can be just and the justifier of him who believeth in Jesus. O the love of God in not sparing his own Son, but in freely delivering him up to agonies and a bitter, shameful death, for us all. O the love of Jesus, in submitting to suffer and die for us all. "Thanks be unto God for his unspeakable gift."

To be justified, O sinner, you must believe in Jesus. Sinners are justified by faith, without the law, without obedience to the law. Rom. iii. 28. Jesus, in his propitiatory righteousness, has done what was needed to exhibit the evil of your sin to the universe; and, on the footing of that glorious work, by your faith therein, God can treat you with reference to your eternal condition, as if you had never sinned. God caused to fall on the devoted head of Jesus the storm of his hatred to your sin, so that you, by faith in Christ, might be delivered from its penal consequences and exalted to the bliss of the celestial state. Justification is thus free—no price from you is required. "The Lord is well-pleased for his righteousness' sake." Believe, then, in Jesus. Look to him as having died for thee, honoured the broken law for thee, and as having revealed God's ineffable love to thee. Thus will you be enabled to say, "My beloved is mine, and I am his;" and to sing:

"Jesus, thy robe of righteousness,
My beauty is, my glorious dress,
Midst flaming worlds in this arrayed,
With joy shall I lift up my head."

ELECTION.

The subject of election is one respecting which there has been much dispute in the church and out of the church. It has occasioned great perplexity to enquirers after the way of salvation. False views of it have confirmed men in carelessness as to religion, and led some to resile from Christianity altogether. That there is election in the Bible there can be no doubt; and that, when men's views of it perplex them in their enquiries after the way to God, confirm them in carelessness, or lead them into infidelity, they have false and erroneous conceptions of it, there can be as little doubt. "The light that comes from heaven never leads astray." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16. It is our purpose in this article to exhibit what appears to us to be the teaching of Scripture with respect to this much-contested doctrine. To do so is perfectly proper, seeing that, as election is revealed, it is among the things that belong to us, and to our children, and not among the secret things which belong unto God. It is certainly right to endeavour to remove those false views of election, which give people distorted conceptions of the character of him whose nature and name are Love.

Notice, then, first of all, the import of the term "election." It means the act of electing or selecting, or choosing out of. The verb "to elect" means to select or choose out of, or separate for oneself.

Notice, secondly, that, in Scripture, *men* are represented as choosing or electing as well as God. Paul chose Silas as his travelling companion, (Acts xv. 40). The multitude of believers after the day of Pentecost chose Stephen and the other deacons, (Acts vi. 5). Mary chose the good part, (Luke x. 42). The Israelites chose the Lord in preference to the gods worshipped by surrounding heathen nations, as the great object of worship and adoration, (Josh. xxiv. 22). Sinners are commanded to choose whom they will serve.

Thirdly, consider that in the Bible various kinds of election are spoken of. 1. There is *Messianic* election. Christ is said to be God's elect, in whom he is delighted, (Isa. xlii. 1). He is said to be a living stone, "chosen of God and precious," (1 Pet. ii. 4). No created intelligence possessed the qualifications necessary to atone for the sin of man. 2. There is *national* election, the election of the Jews as the Messianic people. The descendants of Abraham, through Jacob, were chosen by God as the people among whom the Messiah should come, and among whom should be preserved the truth and worship of God, for the benefit of surrounding nations and distant generations. 3. There is *sacerdotal* election. The priests under the old economy were chosen by God. 4. There is *regal* election. Saul was chosen by God as King of Israel, and so was David. 5. There is *apostolic* election. Our Lord Jesus Christ chose twelve Apostles to be witnesses of his resurrection. 6. There is *evangelical* election—election to everlasting life. This election is spoken of in various parts of the New Testament. It is of the last of these that we treat in this article. Evangelical election is God's separation of men from the world lying in wickedness for the enjoyment of blessed privileges, and the performance of important duties. God separates or selects men from the world to enjoy his complacential regard. Hence his elect are his "beloved," (Col. iii. 12). The elect are chosen to salvation, (2 Thess. ii. 13), and to blamelessness before God in love, (Eph. i. 4), and also to the sprinkling of the blood of Jesus Christ, (1 Pet. i. 2). God elects men "unto obedience," (1 Pet. i. 2); the elect, as holy, are exhorted to "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," (Col. iii. 12). The elected person is actually separated from the world, in the enjoyment of God's favour, and living in obedience to his will. The person who lives in unbelief and sin is among the non-elect, because he is of the world.

Fourthly, consider the *time* of Evangelical Election. Election

is choosing. The other apostles were chosen before Paul. Jesus was seen of Paul last as of one born out of due time. The Apostles were chosen *in time*. It may enable us to understand the time of evangelical election, if we consider that none of the elect are unjustified. Paul says "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Rom. viii. 33). None can lay anything to the charge of God's elect, because God has justified them. Now the time when persons are elected, or set apart for God, is the time when they are justified. When then are men justified? They are not justified from eternity. Justified persons can look to a time when they were unpardoned, and "children of wrath even as others." At that time they were not elected or separated for God. The date of their justification is the date of their election. Sinners are justified when they believe the gospel, and they are elected when they believe the gospel. Men are "chosen in Christ." But they are not in Christ from eternity, for Paul speaks of persons who were in Christ before him. (Rom. xvi. 7). It was God's plan from eternity to elect those who in time are united to Christ by faith. His purpose to elect all who believe in Christ is an eternal purpose. But actual election takes place, and can take place, only in time, for it is in time that men are united to Christ by believing.

This leads us to notice, fifthly, the *conditionality* of evangelical election. Now we do not deny that there is an unconditional election taught in the Bible. Unconditional election is taught in Romans 9th. The descendants of Jacob were unconditionally chosen, as the Messianic people. But this election was not evangelical election; it was not election to everlasting life. The descendants of Esau were just as welcome to everlasting life as the descendants of Jacob, seeing that God is no respecter of persons. And if greater privileges were conferred on Jacob's descendants, in consequence of their having been chosen the Messianic race, they had greater responsibilities; for unto whomsoever much is given, of them also much shall be required.

Election to salvation is conditional. Men are chosen *in* Christ. There is no choice of sinners to salvation *out of* Christ. It is not said anywhere in the Bible that men are chosen *to faith*. But it is said that they are "chosen to salvation *through* sanctification of the Spirit and *belief of the truth*." 2 Thess. ii. 13. Not a single sinner can enjoy the blessings of election, who refuses to believe in Christ. And not a single sinner, who comes to Christ and submits to the Spirit's holy and holiness-imparting influence, so as to be united to Christ by faith, shall fail to enjoy them; for it is God's eternal purpose to elect all those and only those, who believe in Christ. God's counsel shall stand, and he will do all his pleasure. O sinner, if you will not believe, you cannot be established.

It may be objected, how is election by faith consistent with election by grace? To this it is sufficient to reply, in the words of Paul, "Therefore, it is of faith that it might be by grace." Rom. iv. 16. Believing is a condition that is entirely *immeritorious*.

Hence it is possible for every gospel hearer to be elected unto salvation. God is ready, O man, to choose you to life and set you apart for himself. Whenever you believe the gospel of God's love to you, in Christ's having atoned for all your sins, you are among the elect of God. It is your duty to be elected, seeing you are commanded to believe in the name of the only-begotten Son of God.

OUR CRITIC.

In the second number of the Day Star we made a few remarks on the subject of *Infant reprobation*. In that Article we quoted from John Calvin and from others to shew that he and his successors believed in the doctrine of infant reprobation. We also stated that unconditional reprobation is one of the foundation stones upon which the Calvinistic system of theology rests. We were also satisfied in our own mind that no one acquainted with John Calvin's Calvinism would ever for a moment dispute the above statements.

There appeared however in the January number of the *Presbyterian* an article of considerable length vindicating Calvinism from what our Critic supposes to be charges founded in our ignorance of the doctrines taught by the great divine of Geneva.

The greater part of our Critic's article is taken up proving that Calvin and Calvinistic Christians have believed and do believe in infant salvation. It is quite unnecessary to spend time proving this, for no one doubts it. Had we made the statement that Calvin believed, and that all Calvinistic Christians believe in the *unconditional reprobation of all infants* who die in infancy, then his proofs to the contrary from Calvin, and others, would have been of some service. We never however made any such statement; what we said was, and what we are prepared to prove, is, that *John Calvin held, and that all who deserve the name of being his followers, must hold infant reprobation and damnation.* To prove that John Calvin held that *some* infants dying in infancy are saved is to prove what no one calls in question. The question at issue is, did he believe and does every consistent Calvinist believe in the reprobation of some infants, as well as in the salvation of others? This we say is the question at issue.

That John Calvin believed in the reprobation and damnation of infants for no other reason than that it so pleased God, is so clear and evident from his writings, that we wonder that any man professing to be acquainted with them, as our critic does, should for a moment deny the fact. We are glad to learn that our Presbyterian brother has no sympathy with the cruel dogma of infant reprobation; he instinctively recoils from it, and justly calls it a "most cruel and inhuman doctrine;" he should not however be angry at us for saying that just in proportion as he recoils from this doctrine and turns away from it as a monstrosity, he is turning away from unadulterated and consistent Calvinism.

Our critic tells us that he is "a Calvinist—he knows what the Calvinistic faith is—and to some extent he is acquainted with Calvinistic literature; and he feels warranted to assert that the final reprobation of those who die in infancy has no place in Calvinistic Theology at all." We are astonished at such a statement as this, coming as it does from one who professes to be *acquainted with Calvinistic literature*, and who charges us with having "no right conception of what Calvinism is." If our critic will only turn to Calvin's Commentary on Rom. ix and II, "For the children being not yet born, neither having done any good or evil," &c., he will there find the following language. "I confess indeed that it is true that the near cause of reprobation, is our being all cursed in Adam; but Paul withdraws us in the mean time from this consideration, that we may learn to rest in the naked and simple good pleasure of God, until he shall have established this doctrine, that the infinite Sovereign has a sufficiently just cause for election and reprobation in

his own will." A little farther on he adds, "The opinion, therefore, that God elects or reprobates every one according as he foresees good or evil in us, is false, and contrary to the word of eternal truth."* In his Institutes Calvin again, and again fearlessly and plainly teaches the fearful doctrine of infant reprobation and damnation. So that when our critic says, "Calvinists everywhere hold the doctrine of infant salvation" he utters a very rash and reckless statement founded upon his ignorance of what Calvinism really is. We fearlessly assert, for we are prepared to prove, that no man can be a consistent Calvinist without believing in infant reprobation.

A man may be a consistent Christian and a consistent believer in all the revealed truths of Scripture, while he believes in the salvation of *all* infants who die in infancy, but if he is a *consistent* believer in Calvinism, and Calvinism too, as taught in our critic's *Confession of faith*, he must as it seems to us, believe in the salvation of *elect* infants, and *elect infants only*.† Does not the idea of *elect* infants suppose the idea of *non-elect* infants? If all infants dying in infancy are saved, why did the Westminster divines coin a word which is thoroughly anti-scriptural, and thoroughly Calvinistic? Does the expression *elect* infants not imply the idea of *reprobate infants*? If we are to believe Calvinists themselves in their definition of terms this *unavoidably follows*. Take the following for example from Augustus Toplady. In his work on absolute predestination he begins his fourth chapter with this sentence. "From what has been said, in the preceding chapter, concerning the *election* of *some*, it would unavoidably follow, even supposing the Scriptures had been silent about it, that there must be a *rejection* of others; as every *choice* does, most evidently and necessarily, imply a *refusal*; for, where there is no *leaving out*, there can be no *choice*."

We wish also to make the following quotation from Calvin's Institutes Book iii ch. 23. sec. 1st. We hope our critic will turn his attention particularly to it, for though he tells us that he is *acquainted with Calvinistic literature*, it seems to us that the following must have escaped his notice. Here it is; "Many indeed, as though they would drive away the malice from God, do so grant election, that they deny that any man is reprobated: but they do so ignorantly and childishly; for as much as election

* Haldane in his exposition of the Romans, and many other consistent Calvinists whom we might quote take the same view of infant reprobation.

† See Confession of Faith, ch. x. sec. 3.

itself could not stand unless it were set contrary to reprobation. God is said to separate them whom he adopteth unto salvation : it should be more than foolishly said that others do either by chance or by their own endeavour obtain that which only election giveth to a few. Therefore whom God passeth over : he rejecteth, and for no other cause, but for that he will exclude them from the inheritance which he doth predestinate to be his children's.* This is Calvinism ; John Calvin's own Calvinism, and we ask our Presbyterian brother if he is prepared to endorse it? No, he is not, and what convinces us that he is not, and that he is in reality ignorant of what Calvinism is, we learn from the last few sentences of his article. He says, "The statement as to 'unconditional reprobation' being one of the corner stones of Calvinism is a sentiment utterly abhorrent to every man who knows anything of the system at all, and most assuredly has no place therein. And in the mouth of Calvinists, when the word 'reprobation' is employed, which is probably however exceedingly seldom, never, never do they associate the idea with it of its being an arbitrary unconditional decree—this were verily to assail the love and mercy, the truth and justice of Jehovah—but they regard it as significant of that just judgment with which he visits the wicked for their wickedness, a doctrine plainly taught in almost every page of the Oracles of God." The man who can write this we say again gives lamentable evidence that he does not know what *Calvinistic* literature is. Every follower of John Calvin when he employs the word "*reprobation*" always associates the idea with it, of its being an arbitrary unconditional decree. Calvin expressly says that "election," of course, *absolute unconditional election*, "itself could not stand unless it were set contrary to reprobation," of course he means *unconditional reprobation*. They are twins, they were born at a birth, they must live or die, stand or fall together. John Calvin knew what Calvinism is and he looked upon unconditional election as one of the corner stones of the system which goes by his name, and unconditional reprobation as another corner stone of that system ; and he saw clearly that to remove either of these two stones from the building the whole superstructure would tumble about his ears. Now it is because, and just because, this Calvinistic view of reprobation assails "the love and mercy, the truth and justice of Jehovah," and because we regard it as significant of that

* See also the quotations which we made from his Institutes, on page 42 of the Day-Star where he expressly speaks of the reprobation and damnation of infants from their mother's womb, and that too, for *no other reason* than that it so pleased God.

just judgment with which he visits the wicked for their wickedness, a doctrine plainly taught in almost every page of the oracles of God," that we have repudiated, and reprobated, the *unconditionality* of it, as an unholy, unjust, and hateful thing.

We wish to remind our critic that his not believing in *infant reprobation* and at the same time his professing to be a Calvinist, is, to say the least, very inconsistent; for no statement can be more easily substantiated than the unconditional reprobation of infants by Calvinism. It is a part of the system, and the man who believes in the salvation of *all who die in infancy is so far anti-Calvinistic*, and at the same time Scriptural in his belief. We know that there are a great many ministers, elders, and members in the large denominations of Christians who have disavowed in their hearts some of the fundamental and peculiar characteristics of the Calvinistic system, and at the same time call themselves Calvinists, and delight to hear others call them sound, orthodox, moderate Calvinists.

We have no sympathy with this kind of policy and conservatism. We have *renounced the name along with the thing itself*, because we believe it to be in its spirit and in its tendency antagonistic to vital Christianity, and our good brother who writes against us in the *Presbyterian* need not be angry at us because HE has not done the same.

But that which gave our critic the most offence when he read our article, seems to have been the statement, that *unconditional reprobation is one of the foundation stones upon which the Calvinistic system of theology rests*. Indeed, he makes this quotation to prove that the author of the article on *infant reprobation* had, to use our critic's own words, "no right conception of what Calvinism is," and then he adds: "We say respecting this statement that it is totally, utterly false. If there is proof to substantiate this charge let it be produced." Now, we wish to inform our critic that if he will only give us space for our proof in the pages of *The Presbyterian* we pledge ourselves to furnish that proof in abundance. Indeed the quotation which we have just made from the 23rd chapter of the third Book of Calvin's Institutes is itself sufficient to shew that "unconditional reprobation is one of the foundation stones upon which the Calvinistic system of theology rests." And if our critic will only look at the very last page of the preceding chapter of the Institutes he will see the following words: "The ground of reprobation, the will of God to reject, and not men's deserving to be rejected." If reprobation be *unconditional, absolute, and eternal*,—if the will of God be the ground, the only ground of it, as Calvin here expressly says,

why not believe in the reprobation of infants as well as adults? Wicked adults are not reprobated *because they are wicked*, if Calvinism be true; by no means; the ground of reprobation is the mere pleasure, *or will of God to reject, and not men's deserving to be rejected*. This, we again repeat, is the *pure and genuine Calvinism of John Calvin himself*; and no man who has studied the system will, we are sure, ever doubt the statement that unconditional reprobation is one of the foundation stones upon which the Calvinistic system of theology rests. Moreover, it is absurd to speak of bad men being reprobated or punished *for their sins*, if Calvinism be true. But is it true? Can it be true? We trow not.

We shall close with the two following quotations. *John Brown of Wamphray* says: "Though none shall be actually damned, and cast into hell but sinners, and such as deserve the same in justice; and the Lord hath decreed that it should be so; yet it is not the evil deeds of such as perish, either existing or foreseen, which at first moved God to reprobate such, seeing it is his decree which is his will, and so himself, and, therefore, can have no cause preceding: for here, before that Esau had done any evil it was said:—"The elder shall serve the younger", and Esau have I hated." Exposition of the Epistle to the Romans, ch. ix. 13.

Parens, another consistent Calvinist, says: "To affirm that God reprobates any on account of foreseen unbelief is blasphemy against God, a denial of his sovereignty, and a robbing him of his glory." Comment on Rom. ix. 13. Remark is here unnecessary. We leave our critic and gloomy Calvinism, too, in the hands of the reader. We would just suggest to our Presbyterian brother the propriety of becoming a little better acquainted with Calvinism before he aims his shafts at those who have studied it, who know what it is, and who have *rejected it, just because they know what it is*.

Calvinism and Christianity are very different things. Calvinism is partial, hypocritical, and brings free wrath to millions of our race. Christianity is impartial, honest, full of love, and reveals a free present salvation for all mankind.

We shall endeavour to shew in next number of our *Star* that Calvinistic reprobation is *unconditional reprobation* and unscriptural reprobation.

AFFECTION.—All treasures are worthless to him in whose bosom the bright spark of affection is extinguished. Noble feelings beat as coldly there as the sun breaks upon the icy heights of Siberia.

THE PERSEVERANCE OF THE SAINTS.

My sentiments respecting the perseverance of the saints are, that those persons who have been grafted into Christ by true faith, and have thus been made partakers of his life-giving Spirit, possess *sufficient powers* [or strength] to fight against Satan, sin, the world, and their own flesh, and to gain the victory over these enemies—yet not without the assistance of the grace of the same Holy Spirit. Jesus Christ also by his Spirit assists them in all their temptations, and affords them the ready aid of his hand; and, provided they stand prepared for the battle, implore his help, and be not wanting to themselves, Christ preserves them from falling. So that it is not possible for them by any of the cunning craftiness or power of Satan, to be either seduced or dragged out of the hands of Christ. But I think it is useful and will be quite necessary in our first convention [or synod] to institute a diligent enquiry from the Scriptures, whether it is not possible for some individuals through negligence to desert the commencement of their existence in Christ, to cleave again to the present evil world, to decline from the sound doctrine which was once delivered to them, to lose a good conscience, and to cause divine grace to be ineffectual.

Though I here openly and ingenuously affirm that I never taught that a true believer can either totally or finally fall away from the faith and perish, yet I will not conceal that there are passages of Scripture which seem to me to wear this aspect; and those answers to them which I have been permitted to see, are not of such a kind as to approve themselves on all points to my understanding.

On the other hand, certain passages are produced for the contrary doctrine (of unconditional perseverance) which are worthy of much consideration.

JAMES ARMINIUS.

THE CEDAR.

PSALM XCII. 12. “*The righteous shall grow like a cedar in Lebanon.*”

Frequent mention is made of the cedar of Lebanon by the inspired writers. No tree in the vegetable kingdom is so often made use of in the sublime poetry of Scripture as the cedar. In Psalm lx. 13, it is called “the glory of Lebanon.” It is a most magnificent evergreen, remarkable for its height and the horizontal extent of its branches. By Linnæus it is classed among the junipers. The cedars of Lebanon were two hundred feet in height, and nearly forty feet in girth; thus the diameter of the stock or body of the tree exceeded ten feet. Cedars spread their

roots to an amazing extent, and strike deep into the earth, which is essentially necessary for the security of a tree of such size, when assailed by the raging tempest. A figure is taken from this circumstance illustrative of the security, as well as the spiritual growth of the saints (Hoseah 14. 5) "Israel shall cast forth his roots as Lebanon."

The wood of this tree is of a beautiful brownish colour, the grain is fine, and the odour delightfully fragrant. The taste is peculiarly bitter, by which it is preserved from the ravages of worms, which, though insignificant in size often completely destroy trees of the greatest magnitude. *There is no tree so durable. It may be almost pronounced incorruptible.* Some cedar-wood was found perfectly fresh in a temple in Utica in Barbary, where it had remained at least two thousand years. On this account cedar was employed by the ancients in building their most noble and sacred edifices. It was much used in rearing the Temple of Solomon. There was first three rows of stones, and then one of cedar-wood. Compared with the days of Solomon, there are now few cedars on Lebanon: then that mountain was clad with immense forests, consisting of cedars, and with justice it deserved to be called "the wonder of the world."

Jesus is compared to a *cedar* (Song V. 15) "His countenance is as Lebanon, excellent as the *cedar*." This intimates his strength, height, comeliness, duration, influence, and the refreshing shadow which he affords to his saints. The people of God are likened to cedars, because they are rooted in Christ, shall grow up to the lofty stature of Divine perfection, and flourish as eternal evergreens in the paradise of the blessed.

FLETCHER.

THE DYING CHRISTIAN'S SOLILOQUY.

Come, my soul, and spread thy pinions,

For a swift and glorious flight;

Upwards to yon bright dominions!

Where, 'tis said, there is no night:

By to-morrow

Faith shall be exchanged for sight.

Warfare, pain, and grief are ended;

Wayfaring and watch are o'er;

And thy life, for Christ expended,

Shall be blest for evermore,

In yon mansions!

Shining from the sinless shore.

By the brink of Jordan's river,
 Lay the worn-out body down ;
 That is dust, but thou for ever,
 Set in the Redeemer's crown,
 Shalt be radiant
 With his glory and renown !

Welcome death to what is mortal ;
 Grave ! thy short-lived power attest ;
 But, my soul, through yonder portal
 Pass into celestial rest !
 Rest unbroken,
 On the "Elder Brother's" breast.

G. S. L.

 EXPOSITION.

AN ANTIDOTE FOR DESPENDENCY.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. xii. 3.

In the first verse of this chapter the author of the epistle exhorts the Christians to whom he writes, to lay aside every weight, and every besetting sin, and to run, patiently and perseveringly, the race of their duty to God and man, set before them, animated by the examples of the ancient worthies, of whom mention is made in the preceding chapter. Christians in all times and lands should imitate those, who through faith and patience, are inheriting the promises.

But not only does he exhort them to imitate the examples of ancient saints, he also urges them to look unto Jesus, "the witness nobler still." Jesus pursued a glorious career. The mad and unholy rage of wicked men and devils could not stop him in his course. He braved all the opposition that was brought against him, and rolled aside the hugest mountains of difficulty that were placed in his path, and successfully accomplished the propitiation, which is the basis of every spiritual triumph by his followers in all ages of the world's history.

A consideration of Jesus, as having endured the contradiction of sinners against himself, is fitted to arm Christians with patience, and to nerve them with determination to overcome all the enemies of their souls, terrestrial and infernal, in pursuing the upward way to glory.

"The contradiction of sinners." Jesus was bitterly opposed by ungodly men. This is seen in the manner in which they treated his teaching, seeking to entangle him in his talk, and refusing, with the greatest

obstinacy to admit into their minds the high and heavenly truths, which he made known respecting the way of salvation and human duty. It is seen also in the way in which they treated his miracles, ascribing them to the power of the devil, and determinedly shutting their eyes to the truth which they were wrought to confirm. It is seen also in their unwearied endeavours to put him to death. They tried frequently to take away his life and were unsuccessful. When they did succeed they were aided by the treachery of Judas, and to make a show of justice in condemning him they sought false witnesses against him, and found only two, who could say nothing to his discredit. Though the greatest benefactor the world ever saw, he was treated as the greatest malefactor the world ever saw.

Jesus *patiently* endured the contradiction of sinners against himself, and persevered in his benevolent undertaking in spite of it. He did not murmur. He did not complain. He did not cherish a bitter spirit toward his enemies. He loved them and returned blessings for curses. "When he was reviled, he reviled not again, when he was reproached he threatened not, but committed himself to him who judgeth righteously." 1 Pet. ii. 23.

It is the duty of the Christian to consider Jesus. O sinner, you should consider Jesus, and learn from his dreadful sufferings and woful death what God thinks of your sins, what you deserve as a sinner, and what will be your doom if you turn not away from sin, but rush into eternity with unforgiven iniquity upon your soul. You should consider Jesus, O sinner, also as your Saviour, who atoned for your sins, so that you by him might come back to God. Consider him as having died for you and thus attain to peace and comfort.

Believer, you need to consider Jesus: your life indeed must be a life of "faith on the Son of God." Consider him as the Apostle and High Priest of your profession. You have wants which none but Jesus can satisfy. This passage teaches you to look unto Jesus as your pattern, so to look to him as to have the mind that was in him, and which he manifested in the midst of all his trials and discouragements. You may expect to be treated, in this world, which is yet, alas! full of opposition to Jesus, somewhat as your Master was treated. If the world persecuted the Master it will, in some way, persecute the disciple. O, then consider him that you may have the patience that he had, that you may endure as he endured. Study Jesus.

Thus shall you be preserved from weariness and faint-heartedness, and just as Jesus overcame and sat down on His Father's throne, so

shall you, through his strength and grace, overcome, and sit down with him on his throne. You can never outgrow the necessity for "looking unto Jesus."

THE FOLLY OF OPPOSITION TO JESUS.

Into an humble dwelling in Bethany the messenger of death, with muffled tread, has entered. Lazarus lies cold in death, and the sisters Martha and Mary are weeping. Lazarus was a lovely character, for he enjoyed the complacential regard of the pure and "altogether lovely Jesus." But at this time of sorrow to this interesting family, Jesus is absent. And, O, how the bereaved sisters long for his presence. They are sure that if he had been with them, their brother would not have died, and if he were only present, they are sure he would open up to them some source of consolation. But he is absent, and the body of Lazarus is consigned to the grave.

Jesus was residing at Bethabara beyond Jordan, and the sisters had sent to inform him of the sickness of his friend Lazarus. Jesus came to Bethany, and Martha, when she knew that he was approaching, went to meet him. Jesus asked to be conducted to the grave. He commanded the stone to be rolled away from the mouth of the grave; for he never does for us what we can do for ourselves. Jesus, after prayer to his Father, commanded Lazarus to come forth, and he came forth. Thus was he restored to life and to the affections of his sisters.

The chief priests of the Jews and Pharisees were filled with rage at this additional most striking evidence of the Divinity and Messiahship of Jesus. They met in solemn conclave, and consulted what they should do in the circumstances. They said, "What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him, and the Romans will come and take away both our place and our nation." John xi. 47, 48. They could not deny the miracles of Christ, and they were constrained to admit that they were evidence fitted to lead many to believe in him as the Christ.

Herein is an important difference between ancient infidelity and modern infidelity. Ancient infidelity admitted that Christ and his apostles wrought miracles, but would not admit the claims of Jesus to be the Christ, which these miracles were wrought to establish. Modern infidelity, as represented by David Hume, denies that miracles can be proved to have been wrought, but admits that if they could be proved, the truth of Christianity would be established.

The chief priests and Pharisees imagined that if they let Jesus alone

the greatest calamities would befall them. They deemed it absolutely necessary to inaugurate some scheme by which to put Jesus out of the way, lest the Romans should come and destroy both their place and their nation. How patriotic were these gentlemen! And all who espoused the cause of Jesus would be branded by them as unpatriotic, and as the enemies of their country.

How blinded by prejudice they must have been! They should have considered that it was their duty to accept the truth, whatever might be the consequences, and that no evil results could, in the long run, flow from its reception.

By opposing the claims of Jesus to be the Messiah, which were so strikingly proved by all his wonderful works, and by seeking to put him to death, which they actually did, they were pursuing a course which resulted in the very thing that they feared—the destruction of their place and their nation. Indeed it was because of their disobedience to God that judgments were sent upon the Jews by God during their entire national history. The lightning of divine judgments was attracted by their sins. It was their rejection of their own Messiah that led to their destruction by the Romans. And at the present day the Jews, scattered abroad among all nations, and having no national existence, are a monument of God's displeasure with unbelievers.

The Divine Father in the exaltation of Jesus has made known to us the value which he puts on Christ and his glorious propitiatory work. And surely unbelief, which is a rejection of Jesus and of his blood-bought salvation, must be a crime, the magnitude of which is beyond our conception. Unbelief impugns the divine veracity—makes God a liar; it is a refusal of "the riches of his goodness," of the cream of his favour. The temporal calamities which befel the Jews, because of their unbelief, are only a faint foreshadowing of the woes which shall descend on the unbeliever, after he crosses the boundary line between time and eternity. O, unbeliever, do you reject Christ and Christianity, because of some evils which you imagine will come on you if you embrace them? Do you fear the loss of friends and the scorn of companions, and being thought singular if you become a Christian? Ah! ponder the words of Jesus, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." John xii. 25. If you reject Jesus until the last, whatever you may gain here by doing so, you will lose everything hereafter, and if you embrace him as your Saviour, whatever you may lose here, you will gain everything hereafter. Unbelief is utter folly. Faith is true wisdom. Christ promises no immunity from

persecution to any who believe in him. But the possession of Jesus as your soul's treasure and the hope of eternal life through his blood, may well compensate for all that you need to endure, because of your attachment to his cross. Indeed it is an honour to be reproached for righteousness' sake. Cast then away your unbelief. Let your opposition to Jesus die. Lay down your rebellious weapons, and look to him as your Saviour, your Prophet, Priest, and King.

For the Canadian Day-Star.

A GRACIOUS INVITATION.

"Come, for all things are now ready."—Luke xiv, 17.

These words were uttered by the blessed Saviour. They occur in his beautiful parable of the great supper. A nobleman made a great feast and bade many. He sent out his servants to say to them that were bidden, "Come, for all things are now ready." But they all with one consent began to make excuse. How great was their ingratitude!

The spiritual meaning of this parable is very plain and easily understood. The gospel is a feast provided by God for fallen man. He gave his Son to die for us, and thus to become the bread of life and the water of life to our famishing, thirsty souls. In amazing love and mercy he looked on man, and provided the wine and milk of gospel grace for his spiritual necessities. The design of Christ in the parable is to give us a view of Divine benevolence in providing, and of human ingratitude, in rejecting the "feast of fat things." The generous nobleman represents Christ who has provided a great gospel supper, and invites sinners to come and partake of it. The gospel feast is sufficient for the whole human family. All that is required in order to man's salvation, is that he come to the feast—to Jesus in whom is salvation for him. The nobleman showed his generosity in providing the supper entirely at his own expense. The tables were spread, the dainties were placed thereon, and the servants were sent into the streets and lanes of the city to gather together the poor, the maimed, the halt, and the blind. They were also commanded to go into the highways and hedges, and compel them to come in that the house might be filled. And yet there was room. So great was the supper. Christ has provided an atonement for the human race. Christ finished the great work of atonement for sinners, and now he invites men to come and partake of its benefits. He has sent out his servants, and commanded them to say, "Come, for all things are now ready."

The gospel is thus a great display of God's love to mankind. It contains ample provision for all. Sinner, Jesus died for you; because he

tasted death for every man. As all are invited, provision there must be for all.

Come now to the gospel-feast. Now is the accepted time. No longer delay. Come now, rich and poor, bond and free, young and old. All are welcome.

Reader, are you neglecting to come to the gospel-feast? Are you folding your hands in utter unconcern about the matter? Bear in mind that the nobleman decreed with respect to those who made excuses and would not come to his feast, that none of them should taste of his supper. So if you reject Jesus and his love now, Jesus at last will reject you. But the sound of the gladsome invitation of his mercy still falls on your ears. Christ's arms of mercy are still open to receive you. Come to the gospel supper; come now.

R. D.

GLORYING IN THE CROSS.

Glorifying is the highest exultation. To glory in the Cross is to rejoice exceedingly in the Cross.

Glorying in the Cross implies faith in the Cross. You cannot glory in a thing in which you do not believe. If you delight in the Cross of the Redeemer, you are a believer—a Christian. If you see no beauty, no attractiveness, in the Cross, it is to be feared you are an unbeliever, and “condemned already.”

If you glory in the Cross you experience gratitude to the God of salvation, because the Cross most wondrously reveals the love of God in providing salvation for us.

If you glory in the Cross, you are holy and growing in holiness, because the Cross most luminously and powerfully unfolds the holiness of God. You cannot glory in that which displays the Divine purity and delight in sin. There is a moral power in the Cross to sanctify the soul that gazes on it believingly, and exults in the love and holiness of God which it displays. The soul that delights in sin cannot dwell within the sacred precincts of Calvary. O, child of God, abidenear the Cross, and a hallowing influence will stream in continually upon your spirit.

If you glory in the Cross, you will see the spirit which you should possess. You should let the same mind be in you, which was also in Christ Jesus—that mind which he manifested in becoming obedient unto death, even the death of the Cross.

You should glory in the Cross, as the way of the reconciliation of your soul with God, as the truth respecting it is the weapon with which you

must fight the Lord's battles. You should glory in the Cross, as therein is beheld the moral glory of God, by which your soul is increasingly transformed into his likeness. You should glory in the Cross as thereby true morality is promoted among men. The doctrine of salvation by grace through the faith of the Cross is not inimical to, but the greatest fosterer of morality.

“Talk they of morals? O thou bleeding Love!
 Thou Maker of new morals to mankind!
 The grand morality is love of Thee.”

“IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.”

Such was the language of the Lord Jesus, and he was in his own person a living proof of the great truth which it teaches. He is the gift of God to us, and he gave himself a ransom for us and a ransom for all. *Archbishop Tillotson* says, “It is more blessed to give than to receive, because to give rather than to receive, is an argument of a more happy spirit and temper; also because it shews a more happy state and condition, and because it will have the happiness of a greater reward.” *Bp. Newton* in speaking on the passage, says: “This saying of our Lord is not recorded in any of the Gospels, but was delivered by tradition, and was at that time well known and remembered among Christians. *Rider* says “The evangelists have assured us, that they neither intended to relate, nor have related all that our blessed Lord did and said. The Apostle, no doubt, received this sentence from the mouths of his brethren who were conversant with him.”

IS REGENERATION BEFORE FAITH?—The words of Jesus in John vi. 53, “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you,” throw important light on this much-debated question. A regenerated soul is a soul spiritually alive. Eating the flesh and drinking the blood of the Son of man are figurative expressions signifying faith in the Redeemer. By believing in Jesus as revealing God's love to us, and as having died for us, the soul feeds on the Saviour. There is no life without feeding on Jesus by believing. Life, therefore, does not precede faith. Life is not needed in order to faith, but faith is necessary to life. The sinner, by refusing to believe on Jesus as his Saviour, and to feed his soul on his truth, refuses life. Hence regeneration is the result of faith in Jesus; hence it is the duty of the sinner to believe in Jesus, so that he may become a child of God and possess the spirit of adoption.

INTELLIGENCE.

CALL.—The Rev. A. Duff, of Cowansville, C. E., has received and accepted a call to the Congregational Church of Sherbrooke, C. E., which was vacant by the death of the venerable father Robertson.

CHURCH FORMED.—An Evangelical Union Church has been formed in Dumfries, Scotland. The Rev. Nisbet Galloway, of Glasgow, officiated on the occasion. Fifty-three members sat down to the Lord's Table, and were appropriately addressed by Mr. Galloway. The cause is in a prosperous condition, notwithstanding the virulence of the opposition to it which exists in the town.—*Christian News*.

REVIVAL MEETINGS.—A series of meetings for the promotion of revival have been held in Kendal, England. The pastor of the E. U. Church there, Rev. W. Taylor, has been assisted in this good work by the Rev. John Kirk. Many sought conversation from the first. To all appearance, much good has been done.—*Ibid*.

ESSAYS AND REVIEWS.—A series of critical and explanatory papers on this famous, or rather infamous, work, is appearing in the *Christian News*, from the pen of the Rev. Wm. Adamson, of the Evangelical Union Church of Perth, Scotland.

CHURCH PURCHASED.—The Evangelical Union Church of Toronto, recently organized, has purchased the Baptist Church in Albert Street, which was erected about eighteen months ago. The opening services will be held on the first Sabbath of the present month. We shall furnish our readers with some account of the meetings in our next issue.

SOIREE AT ZION CHAPEL, GUELPH.—A Tea-meeting was held at Zion Chapel on Tuesday evening, Feb. 18th, for the purpose of giving an opportunity of explaining the tenets of the Evangelical Union denomination. The attendance was large, the Church being well filled throughout.

Tea having been served and the guests supplied with a plentiful portion of the bounties of Providence, Robert Wylie, Esq., of Ayr, was called to the chair and an address was delivered by the Rev. Henry Melville, of Toronto—who gave an account of the Calvinistic controversy and spoke on the doctrine of free-will; maintaining that all men are possessed of freedom of will, and insisting that entire freedom of thought and action lies at the foundation of our moral obligations and accountability. Mr. John Burns, of Clinton, spoke next, on the mission of Christ, and the importance of our possessing clear and simple views of the Gospel.

Mr. Jacob Spence of Toronto was the next speaker, his theme being the inconsistency of the Calvinistic dogmas of unconditional election and reprobation.

The Rev. Mr. Gray of Guelph was the last speaker. He delivered a most effective address on the universal love of the Deity—Father, Son and Holy Ghost,—to mankind without distinction or exception, and showed that while no man can save himself, salvation has been freely and fully provided for each and all; that this universality of the Gospel scheme is a prominent feature of the Evangelical Union, is maintained by all its ministers, and must ultimately prevail.—*Guelph Herald*.