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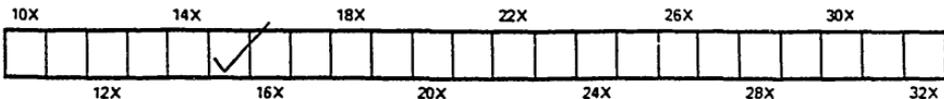
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THE CANADIAN DAY-STAR.

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

FEBRUARY, 1862.

THE PROPITIATION AND THE DIVINE PURPOSE.

It would not do in human law to pardon a criminal, a murderer for instance, simply on the ground of his profession of penitence. Justice must be satisfied. And as satisfaction, it demands some display of the evil of the crime with which the criminal is charged, and of which he has been found guilty. In human law it may be impossible to give this satisfaction in any other way than by the punishment of the criminal. In the moral government of God, justice demands, for the good of the moral universe, a display of the evil of sin. Hence the punishment of the “angels that kept not their first estate.” It did not please God to shew to the universe the evil of *their* sin in any other way than by their punishment. But in the case of human sinners, God has found out “a witty invention,” the wittiest of all his witty inventions, whereby they may escape the punishment due to their sins. He has, in the sufferings and death of his Son, who assumed our nature and stood in our room, exhibited, to the onlooking universe of intelligences, the evil of sin, as committed by man, so that, without injury to any moral being, he might restore man to his favour, and that too in such a way as is fitted to impress man himself with the evil of his sin and deliver him from sinning. When the sinner

sees the cross of Jesus, not only as the evidence of God's love to him, sinner as he is, but also as branding sin, as the object of his greatest detestation, while he is drawn to God by the cords of his love, he is led to abandon sin, and to love and to practise holiness.

The propitiation of Jesus is for all. Jesus died in the same sense for all. He did not die in one sense for one man, and in another sense for another man. What he did for one man, he did for every man. He is the propitiation for the sins of all men, without distinction and without exception. The Bible nowhere declares that Jesus died in one sense for one class of men, and in another sense for another class of men. The unerring book does indeed say that Jesus is "the Saviour of all men, specially of those that believe." 1 Tim. iv. 10. But this does not mark any distinction in the death of Christ, as being more for one class than for another, but the condition on which actual salvation is enjoyed, believing. Jesus is specially the Saviour of them that believe, because by believing they enjoy actual salvation, whereas those who refuse to believe in Jesus, cut themselves off from the enjoyment of spiritual blessings.

But it is said that God has a purpose in connection with the atonement, that the atonement secures the special irresistible influence of the Spirit for a certain number, and not for the rest. Now this assumes that the Spirit exerts two kinds of influence on men, a special, irresistible, faith-necessitating influence on the elect (using the term improperly in the Calvinistic sense) and the common influences which are bestowed on "the rest of mankind." Now as the Bible does not teach that Jesus died in one sense for some men, and in another sense for other men, so it does not appear to us to teach that the Spirit exerts on one class of men one kind of influence, and on another class, another kind. The influence of the Spirit, as exerted on different persons, may differ in degree; one person may be favoured with a greater amount of influence than another. We who live in gospel times have a greater amount of influence exerted on us, than those who lived anterior to the coming

of Jesus. The child brought up in a godly household has greater influences of the Spirit, than those brought up in households where God's praise is never heard, but where his holy name is blasphemed. And it is quite possible that the greater degree of influence may be resisted, while the less degree is yielded to. And every one is responsible, according to the amount of holy influence which is brought to bear upon his mind by the Spirit of love. Hence Jesus said that it would be more tolerable in the day of judgment for Tyre and Sidon, than for Chorazin and Bethsaida, and for Sodom than for Capernaum, because these cities had resisted greater influences than Tyre and Sidon, or Sodom. But different kinds of the influence of the Spirit, one common and not intended by God to be converting, and the other infallibly securing the conversion of all on whom it is bestowed, the Bible does not speak of. But it may be said, does not the Bible say, "Thy people shall be willing in the day of thy power"? Yes. But observe 1st, That these words are predictive, as will be evident to any one who will patiently examine the cxth Psalm. They are a prediction of what would be the grand characteristic of the people of the Messiah, immediately after his ascension; for the Psalm opens with the entrance of Christ into Heaven, and the welcome which he received from the Divine Father, because he had successfully accomplished the propitiation for sin. Observe 2nd, That the Divine Father speaks of the *people* of the Messiah in this prediction. He does not speak of sinners, but of persons viewed as believers in Jesus. To say that by the people of the Messiah is meant the elect in the Calvinistic sense, i. e. as those whom God has determined to save, but who are not yet actually gathered into the fold, is to use the term "elect" in an improper and unwarranted sense, and thus to beg the whole question. Paul says that none can lay anything to the charge of God's elect, because God has justified them, Rom viii. 33. None of the elect are unjustified. Only those who are actually justified by actual faith in Christ are elect. It is therefore plain that the "people" of Jesus in this passage is not equivalent to the

elect in the Calvinistic sense. But observe 3rd, That this passage simply predicts that the Messiah's people, believers, after the day of Pentecost, would be volunteers, free-will offerings remarkable for devotedness to God, which was actually fulfilled. It is therefore no proof of the Calvinistic notion of irresistible grace. Moreover the Bible speaks of the converting influence of the Spirit being resisted, vexed, grieved, quenched, and ascribes the ruin of the impenitent to their resistance of the Spirit.

Has God then no purpose in connection with the atonement of Jesus? Yes he has a purpose, and his purpose is stated by Jesus, when he says, 'God sent not his Son into the world to condemn the world, but that the world through him might be saved,' John III. 17. The propitiation is for men, and God's plan is that men may be saved on the ground of it; but as men are moral agents God has established a condition to which they must submit in order to enjoy actual salvation. Hence in another passage Jesus says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John III. 16. Hence says Paul, "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. 21. God is said to purpose or plan a thing, when he acts towards, or with a view to, its accomplishment. God formed Christ from the womb, *to bring Jacob again to him*. This was his purpose, and his forming Christ from the womb, was his acting with a view to its fulfilment. Yet there was a possibility that Jacob might not be brought again to him; for says Christ, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength," Isa XLIX. 5. In order that Israel might be gathered it was necessary for them to fulfil the conditions of God's plan or purpose. Failing this, Israel was cast off. Though they were the descendants of Abraham, and Isaac, and Jacob, and beloved for the sake of these fathers, they were rejected by God, because they rejected Christ. This teaches that the actual result

which God purposes to accomplish in moral agents, may not be accomplished, because moral agents may resist his plans. God purposes to save men on the ground of the propitiation. But he does not purpose to save any irrespective of faith. By believing in Christ as their Saviour, men comply with the conditions of God's plan of saving sinners.

THE THEOLOGY OF THE REV. C. H. SPURGEON.

We made a few remarks in our last number of the *Day Star* on one or two points of Mr. Spurgeon's views of theology. In the present article we wish very briefly to notice his views on *election* and the *nature of the atonement*.

Mr. Spurgeon as might be expected, is thoroughly Calvinistic in his views of the doctrine of election. He holds it to be absolute, unconditional, and eternal; and denounces in the most unreserved and sweeping terms all who dare to differ from him, or question the soundness of his views on this important doctrine. Indeed he seems to think that the word of God, and his views of that word are one and the same thing. Hence we frequently find him using such language as the following, "Do not shut your ears and say at once 'it is high doctrine.' Who has authorized you to call it high or low? Why should you oppose yourself to God's doctrine? Remember what became of the children who found fault with God's prophet, and exclaimed, 'go up, thou bald head; go up thou bald head;' say nothing against God's doctrines, lest happily some evil beast should come out of the forest and devour you also." *Sermons, second Series, p. 67.*

For our part we have not the slightest disposition to find fault with any of the truths which God has condescended to reveal. We have no desire to lift either tongue or pen against the doctrine of election as taught in the Scriptures. But we are quite sure that there is a very great difference between Bible election and election as held by Mr. Spurgeon. He makes no distinction between God's purpose to elect and the execution of that purpose. Actual election

from its very nature, must be a thing of time and not of a bygone eternity. The actual birth and life, and sufferings, and atonement of Christ, though purposed in eternity, could not in the very nature of things actually take place in a past eternity. They could only take place in time. So with *actual election*; it must be a thing of time and not of a bygone eternity. Hence believers are said to be chosen *in Christ*. Eph. I. 4. And "elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter I. 2. They are also said to be "chosen to salvation *through* sanctification of the Spirit, and *belief of the truth*." 2 Thess. II. 13." Since then believers are chosen *in Christ*, chosen *through* sanctification of the Spirit, and *through* the belief of the truth, it follows as a natural and a necessary consequence that though the purpose to elect, like all God's other purposes, is eternal, the execution of the purpose, or the actual election is, and in the very nature of things must be, a thing of time.

But Mr. Spurgeon denies all this, and contradicts as it seems to us, the plain teachings of the word of God. He says, "Election, we are sure is absolute, and altogether apart from the virtues which the saints have afterward." Page 77. Of course Mr. Spurgeon in the sermon from which we make this quotation does not attempt, or even profess to prove that election is absolute, and eternal; he says it, and that he thinks is enough to satisfy all his hearers and readers that it is and must be true. The substance of all he says is, "our election, then, is eternal. I will not stop to prove it; I only just run over these thoughts for the benefit of young beginners, that they may understand what we mean by eternal absolute election." Page 79.

According to Mr. Spurgeon we are to believe that all who shall ever be saved, were absolutely and unconditionally elected millions of millions of years before they had any existence. They were as much elected then as they never could be in time; and not only elected, they were virtually justified, adopted, reconciled, regen-

erated, saved, sanctified, and glorified before chaos itself was created, and millions of ages before the first man was made or the first sin committed. They were elected, says Mr. Spurgeon "when the un navigated ether was yet unfanned by the wing of a single angel, when space was shoreless, or else unborn; when universal silence reigned, and not a voice or whisper shocked the solemnity of silence; when there was no being, and no motion, no time, and naught but God himself, alone in his eternity." Page 79. In another sermon he says, "*election* is one of those things which were done absolutely in eternity: all who were elect, were elect as much in eternity as they are in time." See Sermon on *Adoption* in the New Park Street Pulpit, page 551. Mr. Spurgeon never forgets to carry his absolutism with him when speaking on his darling doctrine of eternal and unconditional election; and in order to be consistent with himself he should carry his absolutism into every other part of redemption as well as election. If the elect are elect as much in a past eternity as they are, or can be in time, were they not, we ask, on the same principle, as much justified, and adopted and sanctified and glorified in a past eternity as they are in time or ever can be? Why not? Were they not as much raised from the grave, judged, received into heaven in a past eternity as they ever can be? Why not? Mr. Spurgeon to be consistent with his absolutism would require to believe and defend all this nonsense. We must give him credit for the effort which he makes to be consistent with himself. He honestly tries to carry out his principle. He does not shrink from avowing that he is all but a convert to the virtual, absolute completion of redemption in all its parts, countless ages before there was any sin from which men needed to be redeemed.

Perhaps Mr. Spurgeon will by and by favour us with a few sermons vindicating the doctrine of absolute eternal justification, absolute eternal adoption, regeneration, sanctification, &c. Such sermons would just be as scriptural and as consistent as his views of election. But here we must give his own views in his own

words. Having affirmed that "*election* is one of those things which were done absolutely in eternity" and that "all who were elect were elect as much in eternity as they are in time" he proceeds as follows, "But you may say, does the like affirmation apply to *adoption* or *justification*? My late eminent and now glorified predecessor Dr. Gill, diligently studying these doctrines, said that adoption was the act of God in eternity, and that as all believers were elect in eternity so beyond a doubt they were adopted in eternity. He went further than that to include the doctrine of justification, and he said that inasmuch as Jesus Christ was before all worlds justified by his Father, and accepted by him as our representative, therefore all the elect must have been justified in Christ from before all worlds. Now, I believe there is a great deal of truth in what he said, though there was a considerable outcry raised against him at the time he first uttered it. However, that being a high and mysterious point, we would have you accept the doctrine that all those who are saved at least were elect in eternity when the means as well as the ends were determined." Page 552.

Comment here is quite unnecessary. We shall just make another quotation from the same page and for the present leave Mr. Spurgeon's views on this subject in the hands of the reader. Having stated his belief "that adoption and justification have a very great alliance with eternity and were virtually done then," he proceeds to say, "but nevertheless, while I find the majority of sound divines holding that the works of justification and adoption are done in our lives, I see, on the other hand, in Scripture, much to lead me to believe that both of them were done in eternity, and I think the fairest view of the case, that while they were virtually in eternity yet both adoption and justification are actually passed upon us, in our proper persons, consciences, and experiences in time so that both the Westminster confession and the idea of Dr. Gill can be proved to be scriptural, and we may hold them both without any prejudice the one to the other." After this we need not marvel if Mr.

Spurgeon should write a book to prove that all the elect were glorified, *virtually, absolutely glorified in heaven millions of ages before Adam ate the forbidden fruit!!* It is just as consistent to have the redeemed actually glorified in a past eternity as to have them actually elected. No, no, Mr. Spurgeon this will never do.

HIS VIEWS OF THE ATONEMENT.

Mr. Spurgeon as it seems to us, has very unscriptural and absurd views of the *nature* of the atonement. His false conceptions of the nature of Christ's work have doubtless much to do with his limited and erroneous views of *its extent*. Indeed if Mr. Spurgeon's ideas of the nature of Christ's suffering and the propitiation which he made are correct, the pardon of the sins of the non-elect is not only an utter impossibility, but the pardon of the sins of even the elect themselves is just as impossible. He looks upon the atonement as a strict and literal commercial transaction. Christ paid every farthing which was due from the elect to Divine justice. Now if debts are paid, literally paid, paid to the last farthing, if the crimes of the elect are all punished without the abatement of a solitary jot or tittle, of course they cannot be pardoned. There is no call for it, no room for it, no necessity whatever for the exercise of forgiveness on the part of God, or the reception of it on the part of those whose debts have been fully paid. The atonement according to Mr. Spurgeon is not the ground of pardon, or the divinely provided means of pardon. He does not believe that the atonement of Christ remits a single solitary sin. But we must let him speak for himself lest our readers should think we misunderstand or misrepresent him. He says, "we have heard some preach a gospel, something after this order—that though God is angry with men, yet out of his great mercy, for the sake of something that Christ has done, he does not punish them but remits the penalty. Now, we hold, that this is not of God's gospel; for it is neither just to God, nor safe to man. We believe that God never remitted the penalty, that he did not forgive the sin with-

out punishing it, but that there was blood for blood, and stroke for stroke, and death for death, and punishment for punishment, without the abatement of a solitary jot or tittle; that Jesus Christ the Saviour did drink the veritable cup of our redemption to its very dregs; that he did suffer beneath the awful crushing wheels of divine vengeance the self-same pains and sufferings which we ought to have endured." *Sermons, second series, Page 289.* Of course if what Mr. Spurgeon here says be true, Christ must have suffered remorse of conscience, and everlasting punishment, because the elect for whom he died deserved to suffer thus, and surely Mr. Spurgeon believes that they deserve to suffer thus?

Again he says, "we believe that God is so just, that every sinner must be punished, that every crime must inevitably have its doom. We do not believe that the atonement of Christ remits a single solitary sin; we believe that all the punishment which God's people ought to have endured was laid upon the head of Christ. We look to Christ's cross, and we see God's justice unchanging, unvarying, when we hold the doctrine that all our guilt was laid upon his shoulders, and that the punishment for that guilt was actually and absolutely borne by Christ. God does not absolutely pass over sin, he punishes sin in Christ, and henceforth sin ceases to be punishable in the persons of those for whom Christ died." Page 333. Can sin be *pardonable* if it is not *punishable*? No, it cannot, and Mr. Spurgeon's theology is false, utterly false.

But Mr. Spurgeon is not consistent with himself.

Holding as he does such views of the nature and extent of the atonement as are here expressed, it is not to be wondered at that a man possessing such earnestness, zeal and anxiety to do good as Mr. Spurgeon, should be found frequently to contradict himself, and cast away the Calvinistic cords that bind his otherwise large and liberal soul. We find him in one part of his writings contradicting what he has said in another. At one time he is a redhot Calvinist, at another he is a rank Arminian. At one time he preaches a free salvation, at

another he acts as if he were afraid the non-elect goats, whose doom was fixed before the foundations of the everlasting hills were laid, should take the pasture provided exclusively for the sheep.

At one time he opens the door as wide as it is possible for any man to open it, and gives an earnest urgent invitation to the poor perishing sinner to come to Christ and be saved. He paints in colors, as black as the blackness of darkness itself, the base and soul-damning sin of *unbelief*. At another time he shuts the door in the sinner's face by the stern hand of an atonement for the unconditionally elected number alone, and taking good care meanwhile to shut himself inside. He closes the door with the Calvinistic key of special irresistible grace, bolts it with the iron bolt of unconditional election, then bars it with the fearful and fatal bar of unconditional reprobation. Having done this, he then stands and cries through the keyhole to the poor helpless, hopeless, reprobate outside for whom Jesus did not die, and by whom the exercise of saving faith is an utter impossibility. Yes, he cries to such "unbelief, you see has the Cain-mark upon its forehead. God hates it; God has dealt hard blows upon it; and God will ultimately crush it. Unbelief dishonors God. Every other crime touches God's territory; but unbelief aims a blow at his divinity, impeaches his veracity, denies his goodness, blasphemes his attributes, maligns his character; therefore God, of all things, hates first and chiefly, unbelief, wherever it is." Page 61. But Mr. Spurgeon is not satisfied with merely charging his outside reprobated hearers with the awful sin of unbelief, a sin, by the way, they never could commit if Christ did not die for them. He proceeds to speak as if he really was in earnest, and was really anxious that each one of his hearers who were neglecting a salvation, that never was intended for them, or provided for them, should be saved. Indeed he warms up into real earnestness, and eloquence, and he puts forth an effort to move and melt their hardened minds. To hear him, you would actually be disposed to believe that all his hearers might be saved and come to the knowledge of the truth. Listen, he says;

“ Oh, the hell of hells will be to see our friends in heaven and ourselves lost. I beseech you, my hearers, by the death of Christ—by his agony and bloody sweat—by his cross and passion—by all that is holy—by all that is sacred in heaven and earth—by all that is solemn in time or eternity—by all that is horrible in hell, or glorious in heaven—by that awful thought ‘for ever’—I beseech you lay these things to heart, and remember that if you are damned, it will be unbelief that damns you. If you are lost, it will be because you believed not on Christ; and if you perish, this shall be the bitterest drop of gall—that you did not trust in the Saviour.”

Page 65. Not even contented with this earnest kind of preaching, he becomes quite an Arminian in his style. He cries, “ Have I got a lost man here? Lost man! lost woman! where are you? Do you feel yourself to be lost? I am so glad of it; for there is remission by the blood shedding. ‘ O but’ you say, ‘ I am such a sinner.’ ‘ Ah,’ says Christ, ‘ that is just why I died for you, because you are a sinner.’” See tract called, “ *the Redemption.*”

Page 8. And to shew that a full, free, and unfettered gospel is at least preached occasionally by Mr. Spurgeon in the very language which we employ, and for which we have been branded as heretics, we shall conclude with the following extract from his tract called ‘ *the Hope of Heaven.*’ It is thoroughly Anti-Calvinistic in its nature as well as expression. “ And now to close up. Let me tell you what to do to be saved. He that believeth and is baptized shall be saved. Faith is this, to cast yourself on Christ. As the negro said, most curiously, when asked what he did to be saved: ‘ Massa,’ said he, ‘ I fling myself down on Jesus, and dere I lay; I fling myself flat on de promise, and dere I lay.’”

“ And to every penitent *sinner* Jesus says, I am able to save to the uttermost. Throw thyself flat on the promise, and say, ‘ Thou, Lord, thou art able to save *me.*’ ‘ Ah’ says one, I am afraid I am not one of God’s people; I cannot read my name in the book of life.’ A very good thing you can’t, for if the Bible had everybody’s name in it, it would be a pretty large book; and if your

name is John Smith, and you saw that name in the Bible, if you do not believe God's promise now, you would be sure to believe that it was some other John Smith. Suppose the Emperor of Russia should issue a decree to all the Polish refugees to return to their own country; you see a Polish refugee looking at the great placards hanging on the wall, he looks with pleasure, and says, 'well I shall go back to my country.' But some one says to him. 'It does not say Walewski.' 'Yes' he would reply; 'but it says Polish refugees: Polish is my Christian name, and refugee my surname, and that is me.' And so, though it does not say your name in the Scriptures, it says 'lost sinner.' Sinner is your Christian name, and lost is your surname; therefore why not come? It says 'lost sinner;'—is not that enough? 'This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.' "

For the Canadian Day Star.

"HE IS THE GOVERNOR."

There are three departments of government. 1st. The department of government over matter. Take two pieces of matter of the same kind, heat them to the same degree, there will be a uniformity in results. Place them in the same circumstances and the effect will be alike always. This uniformity is the basis of experience, and gives to experience its value.

In God's government we find stability and order. 2nd. Over animals. Different from matter. There is an internal force—a cause of movement within the animals. Place two animals in similar circumstances, they will not act alike. Animals do not seem to be governed merely by instinct: but seem to have an apprehension of what, on the whole, will be for their good. This will depend on the degree of their experience. Example of fishes. They may refuse to take the bait for this reason. Still in animals there is a degree of uniformity, so that man

can control them. Though they are agents, they are not moral agents.

3rd. *Over Man.* Here we find a being of great diversity, an agent, a free moral agent, diverse from matter or animals. God governs each department by appropriate means. Mere matter, God seems to govern by volition, we must refer it ultimately to the volition of God. Animals are governed by susceptibilities. Man is governed by his will through reason.

By government we mean "*control directed to an end.*" What is a moral government? Some think it a government administered through motives; but it seems that the government of animals is this. A moral government respects moral actions of moral beings.

1st. It implies a governor. Accordingly those who believe in a supreme power, that is unconscious and not personal—pantheism destroy the possibility of a moral governor. So far as persons deny the existence of a personal God, they deny the existence of a moral government.

2nd. It implies *necessarily* freedom on the part of the person controlled. Those persons who have held most strongly the doctrine of Divine sovereignty have held it always, in their own minds at least, in connection with human freedom. God governs men undoubtedly in other ways than through free agency, e. g. births, diseases, circumstances of life under which election and choice is often made. But in these his government is not a moral government. The point at which the free agency of man begins, *there* moral government begins.

3rd. The influence of a moral government must be *authoritative*. A father commands his son, and at the same time gives the reasons for the command; and his son obeys solely on account of the reasons, not from the government. But if he *solely does it* on account of the command of his father that is *government*. It may be questioned whether civil government is a fair example of moral government. Civil government deals with actions in reference to

the good of the community and not in respect to whether they be good or bad. There is a law against blasphemy, but if a man goes into the forest and swears the law knows nothing of it. Parental government is moral government, but generally partial and always limited. So it is an imperfect example.

A perfect government must, 1st. Be *perfectly impartial*.

2nd. It must reach to all moral actions, i. e. it must be *universal*.

Here we may see in what sense it is, that God is not a respecter of persons. Many think that God cannot do more for one man than for another. He has a right to do more, but he treats all from the highest to the lowest according to character, and it is *impartial*. "Who will render to every man according to his deeds." This is the principle of God's judgment. Is there then such a moral governor? This is the great question for man. What we are to be turns on this question. I suppose we may see that there is such a government already begun, but not completed.

It don't appear imperfect. It is perfect in this respect, as giving every man an opportunity to do as he pleases. God has so far withdrawn himself from the world, that He gives man this opportunity; and this is a test of his character.

If a profane man could see God would he swear? It is perfect as trying men, and has in it an evidence of full completion.

If there is not such a government there is no God. One argument for it is, that the conception of it is necessary to our own conception of the universe. What is the highest use of the universe? Moral government. A universe upheld, sustained, governed, with reference to *moral rules*. The day of judgment will be nothing but the carrying out of this moral government in its completeness. The judgment is at the end of the world. It belongs there. It will be there, and we will be there and meet it.

Most men disregard the moral government of God. Difference between a man and a brute, a brute knows nothing of it, but man does.

GEORGE WHITE.

Auburn, N. Y.

HONESTY VERSUS LIMITED ATONEMENT.

A strong, clear, and effective consideration in favour of universal provision for the salvation of mankind is found in the fact, that the *offers* and *invitations* of the gospel are plainly of a universal character ; and these we are bound to believe as of entirely HONEST intention. This plain, *unanswerable* argument may well bear to be often repeated, and deserves to be kept in view, being well calculated perfectly to obviate all doubt in the enquiring mind. The idea of a limited atonement must distinctly involve a charge of *insincerity* against divine declarations, as gospel candour secures to all to whom its offers and invitations are addressed—that the *reality* is quite consistent with the *representations*—

“ Thus the gospel we find, is essentially kind,
 And invites all sincere ;
 Life is offered to all, who will come at the call,
 Human-kind may draw near.
 Does the Spirit unite, with the bride to invite
 The poor reprobate race ?
 'Tis all folly and worse, if there be only curse,
 And no hope in their case.

There is however glorious relief from any such danger or apprehension. Supreme sincerity stamps universality on the provisions for the salvation of mankind ; and thus is the strict HONESTY of the gospel fully vindicated.

While such fundamental facts substantiate distinctly the all-important doctrine, there may be incidental bearings, also, which strike some minds from special points, calculated to lead to examination of the great principles involved and confirm the conviction. Under this head may be introduced yet another view of the HONESTY of the doctrine of universal gospel grace, proper to be vindicated as involved in the great commission, “ preach the gospel to every creature.”

There are gospel COMMANDS as well as offers, invitations, &c., and vengeance is threatened upon those who obey not. (2 Thes. i. 8.) Obedience to the gospel includes repentance and faith. (Acts xx. 21.) Appropriation of gospel provision. (Rev. xxii. 17. Luke xiv. 17.) Do these commands and invitations, then, direct any man to appropriate the property *strictly made over* to his neighbour on the ground of the doctrine of atonement for only a part, and as said to be ratified in the eternal covenant? Surely if those for whom salvation is not provide,

attempt to appropriate that which the original right-owner has made the property of "*the elect only*," the serious charge of attempted plunder would be fully sustained against any of the non-elect who might so attempt to comply with the gospel command. The enormity of the offence, too, must appear when the enormous value attempted to be appropriated is taken into consideration. The involved crime of robbery in such case would be truly on the highest imaginable scale. Is not the unfortunate reprobate so placed in fearful perplexity, with only the equally ruinous alternatives before him. Transgress the highest law of honesty, or disregard the highest demands of the blessed gospel; truly would the gospel thus in a singular sense destroy the law and the prophets more effectually than has ever yet been attempted by ordinary vile Antinomian notion.

According to the doctrine of partial decree, the title deeds were all arranged and transactions closed, and the whole property fixed in favour of a "*fixed number*," long before any offers could be made to the other certain "*fixed numbers*" left out. To the *former* clearly it is declared belong all the good things provided for the fortunate favorites, as clearly as acquired ownership can demonstrate. To this point then comes the inquiry, Can it be that the glorious gospel of the grace of God would teach that all sinners ought to claim the blessing of salvation if no true ground of such claim in reality exist in the great plan! Would the gospel command addressed to the passed by ones, direct them to attempt a palpable transgression of right law, and moreover, under *threat of eternal damnation in event of non-compliance*? Can it be that obedience to the gospel in this case would involve a breach of the eighth commandment?

JACOB SPENCE.

FAITH.

A PAPER FOR THE ANXIOUS.

BELoved READER, have you ever anxiously inquired, What must I do to be saved? You need to be saved. You are a sinner. As a sinner you are in danger of the place of punishment, for God must shew his detestation of sin in the punishment of those who repent not. As a sinner you are unfit for the holy employments and felicities of heaven; for into that pure and blessed region there shall in no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie. You thus need pardon and purity—deliverance from punishment and meetness for heaven. We purpose in this article to shew you how you may be saved and sanctified. Consider, then,

1. That the Scriptures teach that salvation is by *faith alone*—simple faith in Jesus. The Saviour represents freedom from sin as the result of the knowledge of the truth. "Ye shall *know the truth*, and *the truth shall make you free*," John viii. 32. In his address to the anxious Jewish Ruler, Nicodemus, Jesus teaches that whosoever *believes* in himself as God's gift of love to the world, as a Saviour—a sin-atoning Saviour—shall not perish, but have everlasting life. John iii. 16. In his prayer to his Father, after he had delivered his valedictory discourse, and before he endured his Gethsemane agony, Jesus said, "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent." John xvii. 3. Paul, in answer to the Philippian jailor's question, "What must I do to be saved?" replied, "*Believe* on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 32, 33. It is noteworthy that Paul, who certainly was competent to guide an anxious sinner, did not tell the jailor to work or to pray, or to work and pray; but at once to BELIEVE on the Lord Jesus Christ. Addressing the Romans, Paul says, The gospel "is the power of God unto salvation to every one that *believeth*." Rom. i. 16. This passage teaches that not only is salvation by faith, but also that a person cannot believe the gospel and continue unsaved. If the gospel is "the power of God unto salvation TO EVERY ONE THAT BELIEVETH," no one can believe it, and fail to experience it to be "the power of God unto salvation." To be saved, then, dear reader, you have not a great work to do. You simply need to believe on him that justifieth the ungodly. Jesus has finished the work on the ground of which your soul is to be saved, and the Father has accepted that finished work. Look not to your own doings; look not to your own prayers; look not to your tears, as if you needed to move Jehovah to look on you with favour, for God has so loved you that he has given Jesus to atone for your sins. Look not into your own heart to find peace and comfort. Look away from every other object to Jesus, who so loved you that he died for you, and thus find acceptance with God. Consider

2. That faith is belief. There is not one way of believing common things, and another way of believing the gospel. When you come to see that you are to be saved by believing in Jesus, your attention is prone to be occupied with believing as an act of mind, and not with the glorious object of faith—Jesus as your atoning Saviour. Now as in seeing or hearing, it is the object seen or heard that produces the peculiarity of emotion which is experienced, and not the mere act of seeing or hearing, so in believing in Jesus, it is the truth about Jesus which

reveals his love and his work to your soul, which produces the effect on the heart, and not the mere act of believing. Consequently your attention should be fixed not on faith as an exercise of mind, for thus you will fail to see Christ; but on Christ as loving you, and as having died for you. This was clearly seen by Pollock; for he says in his *Course of Time*:

“ Faith was bewildered much by men, who meant
To make it clear—so simple in itself;
A thought so rudimental and so plain
That none by comment could it plainer make.
All faith was one: in object, not in kind,
The difference lay. The faith that saved a soul
And that which in the common truth believed,
In essence were the same.”

Faith is so simple that you do not need to be taught *how* to believe. You need, however, to be taught *what* to believe. The Lord has made to meet on Jesus all your iniquities; and Jesus has “borne the huge burden and borne it away.” God is well pleased with his work. Look to that work as all-sufficient for you. Depend upon it. Believe in God as satisfied with it; thus will you enjoy peace, and the Spirit by this truth will commence the process of sanctification in your soul.

3. But notice that men must be mistaken when they say that they are believing the gospel, and yet do not profess to have experienced its saving and sanctifying power. In countries where Christianity is taught and professed, there are multitudes who say they believe the gospel, and yet make no pretensions to piety. These persons will not admit that there is anything wrong with their faith, and hence they maintain that it is not by faith alone that the soul is to attain to peace. Many triumphantly ask, Does not the experience of such persons prove that something more than faith is necessary to salvation? To this we reply, Yes, if we are to credit the saying of these multitudes rather than the Word of God. But if we regard the Word of the Lord, as to its truthfulness, as enduring for ever, then we must say, let God be true, even though it be at the expense of making every man a liar. Men may be mistaken when they say they believe the gospel, and yet do not experience its saving power. But God cannot be mistaken, when he says, in his unerring Word, that the truth when known makes free—that the gospel is the power of God unto salvation to every one that believeth. When men say that they are believing God's gospel, and yet are unsaved, they *must* be mistaken. We should be guided by what the Bible says. And

we should not give the slightest credence to the sayings of men, when they contradict the truths of God's Word. Men may believe something very like the gospel, and yet remain unchanged in heart; but they cannot believe God's gospel, and continue without peace and safety.

4. If you maintain that you know "the truth," and yet are not made free from the condemning power of sin by it—that you believe the gospel, and yet are not saved by it, you are mistaken in supposing that it is "the truth"—"the truth as it is in Jesus,"—that you know and believe. You may believe in the divinity and humanity of Jesus, in his miracles, in his death for sin, his resurrection and ascension into heaven, and yet not believe the soul-saving gospel in its relation to, and in its bearing on, your own state and character. The fact that you are unsaved is evidence that whatever else you believe, you are not believing *the gospel*. It may be that your attention has been so occupied with the outer form of the saving truth, in the mere word-symbol that makes it known, that you have never looked to its inner essence—its real import. When you apprehend the word of the truth of the gospel in its real meaning, you understand it as revealing the mind and heart of God, as a God of love to you a sinner, as having so loved you that he gave Jesus to die for all your sins, and then you rejoice in God as your Father. You see God revealed in the Gospel as loving you, notwithstanding, and in spite of, all your sins, and Jesus, the unspeakable gift as the expression of his love, and you cry, Abba, Father, when you truly understand it. Alas! it is to be feared that multitudes mistake a familiarity with expressions and phrases for a knowledge and belief of the gospel. This may be your mistake, when you say that you believe the gospel, and yet are unsaved. And if you persist in maintaining that you are a believer, though unsaved, you are resisting the Spirit. The Spirit has come and is convincing men of sin, because they believe not in Jesus. But if you maintain that you are a believer in Jesus how can the Spirit lodge the conviction that you are a sinner within you? If you are yet unsaved, you ought to admit that you are an unbeliever, that you do not understand the gospel. So long as you regard yourself as a believer, you are fighting against God. O let not an unwillingness to admit your ignorance come between you and salvation. Receive the Kingdom of God as a little child. One of the first lessons which the student requires to learn is that he is ignorant. So one of the first lessons you need to learn in order to come to the knowledge of the truth is that you do not know it. Then are you teachable, ready to admit the truth into your mind, and submit your heart to its holy power. Behold your God in Christ—

a God of love to you, and you will be drawn to him by the cords of love, even as by the bands of a man.

POETRY.

WELCOME TO THE "DAY-STAR."

Oft when at night their lonely vigils keeping,
 Guarding the flocks that gathered round them, lay,
 Secure in fold and safe from danger, sleeping,
 Judea's shepherds hailed the dawn of day.
 As in the east the beaming light appearing,
 Tinged the far hills the darkness sped away,
 And the glad herald of the morn so cheering,
 Was the fair DAY-STAR's bright and silvery ray.
 Star of the morning, hail! The beam that lighted
 Judea's mountains, is an omen fair;
 For lo! a world 'neath error's shade benighted,
 Waits the swift coming of a day more fair
 Than ever yet Judea's hills have known,
 Than ever yet upon the world hath shone.
 By faith we soon shall see the opening day,
 Millennium's dawn—reign of the Prince of Peace—
 The Day-Star from on high, whose heavenly ray
 Shall usher in the Sun of Righteousness.

Day-Star of Canada, gladly we hail thee!
 Bright may the era thou heraldest be;
 When the light of God's truth shall beam forth in beauty,
 And the word of salvation *for ever be free!*

Auburn, N. Y.

H.

A HYMN FROM THE LAND OF LUTHER.

GOD WITH ME.

"When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Is. 43, 2.

My God with me in every place!
 Firmly does the promise stand,
 On land or sea, with present grace
 Still to aid us near at hand.

If you ask, "Who is with thee?"
God is here—My God with me!

No depth, nor prison, nor the grave,
Can exclude Him from his own;
His cheering presence still I have,
If in crowds or all alone.
In whatever state I be,
Every where is God with me!

My God for me! I dare to say—
God the portion of my soul!
Nor need I tremble in dismay
When around me troubles roll.
If you ask, "what comforts thee?"
It is this—God is for me!

Ah! faith has seen Him cradled lie,
Here on earth a weeping child;
Has seen him for my vileness die—
He the sinless, undefiled!
And thus I know it true to be,
God, my Saviour, is for me!

In life, in death, with God so near,
Every battle I shall win,
Shall boldly press through dangers here,
Triumph over every sin!
"What" you say, "a victor be?"
No, not I, but God in me!

C. F. Zeller.

EXPOSITION.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8.

There is something peculiarly interesting and impressive in these words. They were first uttered by a man who knew somewhat of their import and importance. They flowed fresh and warm from the inner soul of a sinner saved by grace. Paul was a good man, a holy man, a humble man, a heavenly-minded man. He had been apprehended by Christ, and he

clearly apprehended Christ. He was imbued with the spirit of his loving Lord; and to do the will and work of his Divine Master was the settled purpose of his mind. He was not only a Christian man, a man of prayer, of piety, and great christian knowledge and experience, he was a self-denying, and truly noble missionary of the Cross. He was called and qualified, and commanded to preach the Gospel by its glorified author and finisher; and to do it was his delight. It is true he met with opposition, he was subjected to persecution, to bonds and imprisonment, but these things did not turn him away from his work; the language of his life and his lips was, "God forbid that I should glory save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

This passage lets us see the heart and character of Paul. It lets us see what he thought of himself, and what he thought of Christ. It tells us that Paul knew the wants of men and the adaptation of the glorious gospel to meet and satisfy those wants.

In reading this passage one would almost be disposed to think that the Apostle had great difficulty in finding words by which to express the thoughts and feelings of his heart. The word translated "*less than the least*," is not to be found in any other part of the New Testament.

Paul was not "*less than the least of all saints*," strictly speaking, for this would make him no saint at all. We know that he was a saint, an eminent saint, at the very time he was writing the Epistle to the Christians at Ephesus. But he was a very humble man; and having, as he doubtless had, a fresh and vivid recollection of the time when he was an enemy of Christ, and a bold and bitter persecutor of his followers, he felt in his innermost soul that he did not deserve either to be, or to be called, a saint. He seems to have coined a very peculiar expression to express the very low opinion which he had of himself.

When writing to Timothy he calls himself the chief of sinners. 1. Tim. i.15. And when writing to the Corinthians he says, "For *I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the Church of God.*" 1 Cor. xv. 9. He seems to have looked upon himself as the chief of sinners, as the least of all saints, and as the least of the apostles because he had been a persecutor, an injurious person, a blasphemer, and for many years a despiser of the Messiah.

Is this grace given? He had long been a sinner, and it was grace

that made him a saint. He was a monument of grace, an heir of grace, and consequently he felt that he did not deserve to be a saint. The grace of which he here speaks however, seems to have a specific reference to the office which he sustained. A great favor was conferred upon Paul when he was made a preacher. He looked upon it as an honour of which he was utterly unworthy. Unto *me* is this grace given; *me* who once had such a hatred in my heart to him whom I now see to be the Divine Redeemer.

I was once in my element when I was persecuting the poor saints, yet upon *me*, *unworthy me*, is this high, this holy, this heavenly favour of being a fellow-worker with God conferred. As if he had said, O I may well call it grace, I may well speak of it as a free undeserved favour, I may well call it a gift, for I *deserved*, and still deserve, and feel that I deserve nothing at the hand of God but destruction and wrath.

The apostle adds: "*That I should preach among the Gentiles the unsearchable riches of Christ.*" Here Paul states the design which God had in view in calling him to the holy ministry and apostleship.

"*The unsearchable riches of Christ.*" This is the subject matter of the gospel. This was Paul's text; he preached all his sermons from this text. A sermon without Christ in it is a body without a soul; a well without water, utterly unfit to accomplish the grand ends for which the gospel ministry has been instituted. Christ is the sun in the firmament of the Scriptures. He is the pearl of great price; the treasure hid in the gospel field. Paul delighted to preach Christ; hence we hear him on one occasion saying, "I determined not to know anything among you save Jesus Christ and him crucified," and on another occasion he says "If Christ is preached I therein do rejoice, yea and will rejoice."

The expression *riches* is a word frequently used by the apostle in his epistles. See for example Rom. ii. 4; ix. 23; xi. 12, 33. Phil. iv. 19. Col. 22. *Riches* convey the idea of *abundance*. There are in Christ abundant precious benefits, and spiritual blessings. All the treasures of wisdom and knowledge, and grace and glory, are to be found in him. There is abundance of merit in his death and love in his heart. Every blessing which we require is at his disposal.

You will notice too, that the riches of Christ are *unsearchable* riches. There is much about the Divine man that is mysterious, inscrutable, and incomprehensible. We may search into these mysteries, and get our minds filled with knowledge and satisfaction, but still the treasures of knowledge are inexhaustible treasures, the riches of Divine love and mercy

and wisdom and goodness and grace are unsearchable riches. And we are constrained to cry out with a kind of dissatisfied satisfaction, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

It was *among the Gentiles*, i. e., to the Gentiles as well as to the Jews that Paul preached the unsearchable riches of Christ.

He was God's chosen vessel to carry far hence among the Gentiles the treasures of Divine grace. He was the apostle of the Gentiles, and we know that he obeyed the command of his Lord and master: he earnestly, faithfully and successfully preached the Gospel to those who were living in heathen darkness, and planted churches in almost every place where he preached the unsearchable riches of Christ. He did not stint the gospel; he preached Christ as the only Saviour, as an all sufficient Saviour, as a Saviour who died for all, and who was able to save to the very uttermost all that come unto God by him. O reader, if you wish to become rich, truly rich, both for time and eternity, live by faith in Christ, be rich in faith and abound in every good work.

For the Canadian Day-Star.

EATING THE FLESH AND DRINKING THE BLOOD OF THE SON OF MAN.

Reader, in order to be made alive unto God, you must eat the flesh and drink the blood of the Son of Man. This we tell you on the authority of Christ, who came to restore spiritual life to men, for he says, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." John vi. 53. These words of the gracious Jesus contain the lesson you must learn in order to be made alive from the dead.

The death implied in the Saviour's words is a condemned state on account of sin, and unless, O sinner, you are delivered from this state you must go down to eternal woe. Everlasting ill-being will be the issue of this condemned state, if you are not delivered from it, just as everlasting well-being will be the issue of a justified state to believers who endure to the end. Your works cannot be acceptable to God so long as you are in a state of condemnation.

Dear Reader, Do you ask, what is it to eat the flesh and drink the blood of the Son of Man? It does not consist in your prayers, or in your tears, nor in being a member of a professing Church of Christ. You may say prayers and attend to the external ordinances of religion and yet be in a hell-bound state. To eat the flesh and to drink the blood

of the Son of Man is to believe the record that God has given of his Son, "and this is the record that God hath given to us eternal life, and this life is in His Son." O receive God's record or testimony, that Jesus loved you, and gave himself for you, and you will joyously exclaim, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12.

But allow me to tell you that eating the flesh and drinking the blood of the Son of Man does not consist in desiring to do so. The desire to feed on Christ, and actually to feed on him are very different things. Many desire to eat the flesh and drink the blood of Jesus, who never actually do so. O do not think you are safe, because you desire to be a Christian; you are not safe till you actually believe in Jesus.

You see from the passage that life follows faith. You are not to be made alive by an unfelt irresistible influence of the Spirit in order that you may believe. You are to believe or to eat the Saviour's flesh and drink his blood in order to live. Therefore "hear and your soul shall live." The Spirit strives with you before you feed on Christ that you may see your need of him. It is your duty to yield to him. But the power which he exerts on you may be resisted. Ah! beware then of waiting for a secret influence to make you alive that you may believe. Believe and live.

Neither does any one eat the flesh and drink the blood of the Son of Man, without knowing it. You do not eat your food without knowing that you do so. So you must know if your soul is feasting on Jesus and his love, and made alive by faith in him. Come then, O sinner, to the Son of Man, who gave his flesh for the life of the world. He died for thee. What he did on Calvary was done for thee, as truly as if thou wert the only sinner in the universe. Come to him and you shall never hunger; believe on him, and you shall never thirst. H.

DEATH.—"The first step which man makes in life," says Massillon, "is likewise the first towards the grave." We know from Scripture and observation that death has passed upon all men. This king of terrors is no respecter of persons; he sways his sceptre over the rich and the poor, the young and the old, the high and the low, the prince and the peasant. Our beloved Queen has recently, as every one knows, been left a widow. The object of her affection, the companion of her youth, the father of her children, has been cut down in the midst of usefulness and in the prime of life.

The death of Prince Albert will not soon be forgotten by the British

people. But the loss sustained will doubtless be most sensibly and keenly felt by the QUEEN herself. Let us supplicate the throne of Grace in behalf of our beloved Sovereign, that her happy and prosperous reign may be many years prolonged; and that she in her widowhood and solitude may be sustained by that God who has promised to be a Father to the fatherless and a husband to the widow.

BOOK NOTICES.

SUNSETS ON THE HEBREW MOUNTAINS. By the Rev. J. R. Macduff, D.D.
New York: Robert Carter and Brothers. Toronto: W. C. Chewett.
1862.

This is a beautifully written book. SUNSET is taken by the author as the symbol of *Death*. The following sentence in the introduction gives the reader an idea of the nature of the volume: "Every evening as the sun goes down, we have a permanent type and enduring parable of the close of life, as well as a pledge and prophecy of the rising again in the eternal morning." There are long days and short days; clear days and cloudy days. The closing hours of God's people are touchingly described; and the different scenes in the life, but especially in the death of saints are illustrated by the diversity and variety of *sunsets* with which every observer and lover of nature is familiar. There are some fine thoughts in this book, and we shall probably be favoured with another volume of SUNSETS from the pen of this gifted author.

CHURCH DISCIPLINE AND DOCTRINAL DECLARATION OF THE EVANGELICAL UNION CHURCH, TORONTO.

This pamphlet consists of two parts. The first part is for the special use of the Evangelical Church of Toronto, and is simply an outline of the constitution, order, and discipline of a Christian church.

The second part is a reprint of the DOCTRINAL DECLARATION *drawn up by the Evangelical Union Conference of Scotland in 1858*. It embodies the grand leading doctrines of the Evangelical Union denomination. It is carefully written, clear and comprehensive. We should like to see it extensively circulated in the Province. We shall be happy to send one copy for 10 cents, or twelve copies to one address for one dollar, inclusive of postage. Those who wish this excellent compendium of our distinctive views of Divine truth, address *Rev Henry Melville, Toronto*.

NICHOL'S SERIES OF STANDARD DIVINES, PURITAN PERIOD. THOMAS GOODWIN, D.D. VOLS. I, II. 1861.

Nichol of Edinburgh is issuing the works of the divines of the Puritan period. We have received the first two volumes of the works of Dr. Thomas Goodwin. Although we sympathize more with the theological views of his illustrious namesake John Goodwin, author of *Redemption Redeemed*, than with his, we are free to confess that he was a theological giant among the Calvinistic theologians of his age, and that much solid instruction may be gathered from his writings. The books are well got up. Dawson and Son, Montreal, are agents for British North America.

INTELLIGENCE.

A NEW WORK.—A new volume by Dr. James McCosh of Belfast, Ireland, author of "The Method of Divine Government, Physical and Moral," was to be published last month, entitled, "The Supernatural in relation to the Natural, with special reference to existing controversies." Most probably it will soon find an American publisher. We are pleased that thoughtful theologians are directing their attention to this subject. The views we entertain respecting it give complexion to our entire theological system. And it is a good omen that it is attracting the attention of thinking men.

REVIVAL MEETINGS.—The Rev. T. G. Salmon, of the Evangelical Union Home Mission, held, in the month of December, a series of revival meetings in Dalbeattie, Scotland. Some professed to be savingly benefited, and the friends of the cause are greatly encouraged. Also in Dumfries Mr. Salmon has been engaged in revival work. There is decided evidence of good having been done in Dumfries. The Revs. A. Davidson of Glasgow and John Kirk of Edinburgh have also taken part in the meetings. There is good reason for believing that in a short time there will be an influential E. U. Church in this town. A series of meetings for the promotion of revival have also been held in Tillicoultry. The meetings have been conducted by the pastor of the church, Mr. Strachan, Rev. A. Fairbairn of Bathgate and Rev. John Kirk. Some good has resulted from the effort. These particulars we have gleaned from the *Christian News*.

CONCERT OF SACRED MUSIC.—A concert of Sacred Music was held in E. U. Congregational Church, Huntingdon, with Harmonium accompaniment, under the management of Mr. D. Shanks, precentor. The singing was excellent, and reflected great credit on all who took part in it. Between the parts an address on Sacred Song as adapted to the worship of God was delivered by the pastor of the congregation.