

Technical and Bibliographic Notes / Notes techniques et bibliographiques

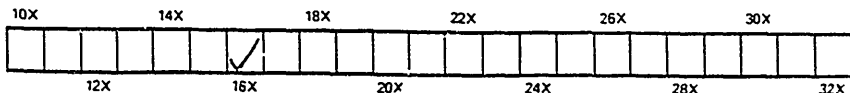
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

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

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

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

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



THE CANADIAN DAY-STAR.

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

MAY, 1864.

THE IMPORTANCE OF MAN.

It is not difficult to find subjects worthy of our consideration and contemplation. They are so numerous, and come so frequently claiming our attention and investigation, that much thought and time and labour is almost lost in the effort to meet the demands of all. Indeed the fields of thought are so vast, and the stores of truth so boundless, and the doctrines of the written revelation so manifold, and the practical duties of man so urgent and various, that it is utterly impossible for any one of us to study perfectly any single subject. We must be contented in the present imperfect state of our existence to learn but a few of the most important truths within the wide range of our investigation; and if we do this as we may, and, as we best can, we may rest assured that we shall in another and higher and better state of being become more perfect in knowledge. In this world we have only entered the gateway of existence. We are just in the boyhood of our being, and if we know, and believe, and feel and love, and live as we ought, here and now, we shall hereafter be raised up to a position more lofty and glorious and God-like than eye hath yet seen, or ear heard or heart conceived.

We purpose in a few articles to call the attention of our readers to the *importance of man in the moral system of the universe.*

A moment's reflection is all that is necessary to convince any one that this is an extensive, attractive and practical subject. It is

extensive, because it naturally and necessarily leads us to contemplate man in his relation to time and to eternity,—in his relation to God, as a creature, a subject, and a prodigal son. It leads us to contemplate man in his relation to all other fallen, or unfallen beings in this world, and in all other parts of the universe to which we are now related, or to which we may in after ages be related, and with whom we may have close and everlasting intimacy. It is an *attractive* as well as extensive subject. The greatest the wisest and the best of men have turned their thoughts in this direction in all past generations. There is something in this grand theme, fitted to interest, expand and fascinate the dullest and most untutored mind. It has a charm in it at once for the meanest and mightiest of the sons of men. It is fitted to attract and ennoble, to enrich and elevate the greatest and most gifted of the sons of men, and overwhelm with admiration and profound interest and awe the strongest intellect. It is also a preeminently *practical* subject. When we study man, his constitution, his dignity, his degradation, his motives, his duties, his future destiny, we are not studying a subject, or contemplating an object far removed from ourselves. We are not watching the movements of some far distant planet with its teeming population. We are not plunging into empty space, and clasping in the arms of our imagination some wild and worthless speculation. We are not discussing some dry abstract proposition in dogmatic theology. But we are considering a subject which has to do with ourselves. We as individuals constitute the subject-matter of our subject. Our own being, our constitution, our consciousness, the acts of our own minds and the characters which we are forming, the influence which we are personally exerting, and the destiny which awaits us, rise up before us as the objects of our contemplation, and the subjects of our study.

On one occasion the psalmist gave utterance to the following beautiful and sublime language, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." The patriarch Job, too, asks the question, "What is man that thou shouldst magnify him? And that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment?" The im-

portance of man is here, and in many other parts of the word of God brought before our attention, and the more we study our own being, the moral character of God, and the plan of salvation, the more clearly shall we see that the infinitely glorious One, in whom we live and move and have our being, has magnified us and set his great heart of love upon us.

As the present article is in a great measure introductory, we shall confine our attention to the *importance of man in his creation*.

We know that the first parent of our race was formed out of the dust of the ground by the hand of God, and that he was placed by that same hand at the head, and constituted lord of the lower creation. Many of the animals have more instinct than man, more physical strength, and are far larger than man. But they are all lower in the scale of being, their nature is quite inferior to his. He is a *complex being*; *spiritual as well as material, moral as well as physical*. Rationality, intelligence, free agency, responsibility and accountability are some of the elements, or characteristics peculiar to man as distinguished from all the visible creation. The true nobility and dignity of man cannot be more forcibly or fully expressed than in the language of Scripture: "And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." Milton, the prince of English poets, has beautifully expressed the dignity of our first parents in the following lines,

"Two of far nobler shape, erect and tall,
God-like erect, with native honour clad,
In naked majesty seem'd lords of all,
And worthy seem'd; for in their looks divine
The image of their glorious Maker shone."

Of course no one conceives for a moment that man was created like God in every respect; for this was in the nature of things impossible. To make a being like himself, possessing infinite intelligence and moral excellency, is what God cannot do. The idea is absurd. But still it is true that man was created in the very image of God. He was endowed with those moral powers and intellectual qualities in a limited degree which are possessed by the

uncreated Creator in an absolutely perfect and absolutely infinite degree.

We know that God is an intelligent being possessing moral attributes, affections, and will; and if our very consciousness does not deceive us, we are quite sure that he has stamped upon the brow of man this very image and superscription.

We know that God is a free agent, that he is free to originate thoughts and to form plans in the unfathomed depths of his own infinite mind,—and that he both can and does execute those plans. He is free to will, to decree, to do, or not to do, just what he chooses to do, or chooses not to do. We have evidence of this from the pages of his word, the pages of the book of Providence, and from our own moral constitution. For it is quite evident, as the Bible expressly declares, that if he made man in his own image after his likeness, then it follows as a necessary consequence that man is in the proper sense of the word a free agent, a moral agent: The fact that we are possessed of a nature the same in kind as his own,—that we are capable of originating thoughts, giving existence to ideas, and to actions, that we are capable of loving our Creator, or of hating him, of obeying his laws, or of trampling upon his authority shews very clearly the dignity, and importance of man, and that our allwise Creator has magnified man and set his heart upon him.

We shall not at present enter into any argument upon the freedom of the human will, or the doctrine of man's moral agency. We purpose to devote a chapter to this important point. We would conclude for the present by simply saying, that when we speak of God creating man a moral agent, and endowing him with power to will, we of course neither say nor insinuate that man's mind is ever for one moment independent of the sustaining power of Jehovah. No, this cannot be, for the very same power necessary to give existence to created mind, is necessary to sustain that mind in existence. None of the powers of our minds can be for a single moment independent of the sustaining energy of Him in whom we live and move and have our being. Neither do we mean that man is free from obligation to do what God bids him, and all that God bids him. No, this cannot be, such freedom is perfect lawlessness, and would, if it were to become universal in the universe, destroy every principle of morality, and dethrone the moral Governor of this and of all other worlds. Man is under obligation to do whatever God commands, and he has been endowed with all the

powers necessary for prompt and permanent obedience to the revealed will of his Creator and righteous ruler. And he can never, go where he may, or do what he may, get away from obligation to love and obey God. No moral being, in all the wide empire of Jehovah, can ever to all eternity be free from obligation to be moral. The destruction or annihilation of the faculties and powers of the agent is the only outlet from moral obligation. But when we say that man was created a free agent, the idea which we wish to convey is simply this—he was endowed with intelligence and a self-determining will—free to originate thoughts, and desires, was free to act,—acted freely when he did act,—might have acted very differently when he did act, and consequently was the cause, the real cause, the conscious cause, the first cause of the volitions of his own mind. Man then is an important being in the moral universe, for he was made in the very image and likeness of God, and thus the Divine Being has magnified man in his creation, and set his heart upon him.

Heaven, earth, and sea, and fire, and air
 Proclaim thy wondrous skill,
 But I survey myself, and find
 Diviner wonders still.

M.

LESSONS FROM PAUL.

No. 2.

Gal. ii. 19.—“For I through the law, died to the law, so that I might live unto God.”

This passage is very closely related to those which precede, as well as to those which follow it; but since space is limited, I shall not endeavor to trace out its relation to the preceding passages. This, indeed, is not necessary in order that we may understand its meaning, and be profited by the instruction which it gives.

In our authorised version the above passage reads thus: “For I through the law am dead to the law,” etc. But the term rendered, “am dead,” is more accurately translated, “died” in Ro. vii. 9, where Paul says: “For I was alive without the law once; but when the commandments came, sin revived, and I died.” The rendering “am dead,” is liable to objection, simply because it indicates present time; and the apostle does not make reference to the present, but to a past time. He refers as shall be seen here—

after to the day in which he was justified by faith in the Son of God.

In examining this passage, we must, first of all, understand the meaning of the Pauline expression—"I died." The meaning of the apostle's expression may be found out by simply considering what takes place when a man dies. As we all know, a dissolution takes place; the complex being man is broken up; there is a separation between the spirit and the body—a liberation of the spirit from the body. Then the silver cord is loosed, and the golden bowl is broken, the pitcher is broken at the fountain, and the wheel is broken at the cistern. Then the body returns to the earth as it was; and the spirit unto God who gave it. (1st Cor. xii. 6, 7.) Such is evidently the view which Paul took of death. Hence he says—"To be carnally minded is death." (Ro. viii. 6.) To be carnally minded is to mind the things of the flesh, and be forgetful of God; to be, in one's thoughts, and feelings, and desires, far from God, and far from righteousness. Hence, also, those who are described by him as "dead in trespasses and sins" are in a state of separation from God, and we are also in a state of liberation, to a certain extent, from the restraining and constraining influences of righteousness. The awful bathos of this state shall be fully realized by those to whom Jesus as judge, at last shall say: "Depart ye cursed," etc. Thus finally separated from God and goodness, they shall bid farewell to happiness and bliss, and be banished to the abode of the lost, which is "the second death." Those, on the contrary, who are "dead to sin," are separated from the abominable thing which God hates, and liberated to a greater or lesser extent, from its enchanting and ensnaring power (Comp. Ro. vi. 2, 18, 22.) It is plain, therefore, when the apostle says: "I died to the law," we must understand him to mean that he was separated or liberated from the law.—Comp. Ro. vii. 6.

Let us now consider what "law" it is to which Paul refers, when he says: "I died to the law." It cannot be reasonably disputed that the law, so often spoken of in the epistle to the Galatians is the "whole law," moral and ceremonial.—Comp. ch. v. 3. It is the law from under whose curse "Christ redeemed," iii. 13, which was promulgated "from the Mount Sinai" iv. 24, "four hundred and thirty years after God made the Covenant of Promise with Abraham" iii. 17. It is the law which says: The man that doeth them (the works prescribed in it) shall live in them,"—iii. 12. This law demands perfect and unbroken obedience

from those who would be justified by the works of the law; and says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them," iii. 10 To every transgressor, therefore, justification by works is an impossibility; for how can the man who has already broken the law render to it an unbroken and perfect obedience? Hence the law, which when viewed in itself, is holy, just and good, becomes to the transgressor a very "yoke of bondage," v. 1; for its precepts are still binding upon him as a moral and responsible being; its claim of unbroken obedience cannot be satisfied by him; therefore its reward of eternal life is forfeited forever, and its curse hangs threateningly over him. When, therefore, the apostle says, "I died to the law," he evidently means that he was liberated at once from its curse, and from its claim.

We must now consider the expression "through the law," by which Paul indicates one means through which his liberation from the law was effected. The same expression occurs in two passages of the epistle to the Romans; in the one it is said, "by, (or through) the law is the knowledge of sin;" and in the other, "I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." Ro. iii. 20. vii. 7. In both passages of the epistle to the Romans the law of works, the moral law chiefly, is referred to. But in the passage under consideration, in which the term "law" occurs twice, "I, through the law, died to the law" etc., the question does the term in both cases refer to the same law? has been answered by some in the affirmative, by others in the negative. Those who give the negative answer suppose that the apostle's meaning if fully expressed, would, to use Pauline language, run somewhat thus: "I through the law of the spirit of life in Christ Jesus died to the law of sin and death, so that I might live to God." But this interpretation is liable to serious objection. Does it not impute a certain laxity of diction to the apostle? How were the Galatians to know that the same term occurring twice in one brief passage or sentence, meant in the one case the law of grace, which ministers life; and, in the other case, the law of works, which ministers death; when there is no qualifying phrase conjoined to either term to signalize the distinction? Certainly, if the apostle had intended to make such an important distinction, he would have signalized it by conjoining to one of the terms some such qualifying expression as that in chap. vi. 2, where he speaks of "the law of Christ, or that in Ro. viii. 2 where he speaks of "the law

of the spirit of life." This interpretation, therefore, we cannot accept. In favour of the other interpretation, namely that the law of works is referred to by the term "law" in both cases, the following considerations may be brought forward :

In the first place, as in the case of every justified sinner, so in the case of Paul, the law of works was one means through which he died to the law. To die to the law is to be liberated from its curse and claim, in other words to be justified. Hence the apostle says, "he that is dead is justified, (marginal rendering is alone correct) from sin," Ro. vi. 7. Now just as the man who does not know that he is sick will not seek a physician to cure him, so the man who does not know that he is a sinner, and consequently condemned, will not seek a Saviour, that he may be justified. But by what means does a man learn that he is a sinner? "By the law," says Paul, "is the knowledge of sin." Therefore the law is one means through which a man dies to, or is liberated from the law; in other words, it performs an essential part in effecting one's justification. But if so, why should not the apostle so speak of it in this passage?

In the second place, of the several means of which justification is the end or result, the law of works stands first in the order of nature. It has now been shown that the law is one means through which justification is effected. But it is not the only means which must operate in order to that end. In order to be justified, man must know that he is a sinner, condemned, and utterly unable to satisfy the claim of the law; but he must know more than this. He must also know that there is a Saviour who has borne the curse, satisfied the claim, and thus redeemed him from under the curse of the law. And still further, he must believe in that Saviour, and be thus united by faith to him, so that he may die to the law "by the body of Christ," (Ro. vii. 4. Hence we are not to suppose that in this passage Paul gives a complete view of his lofty theme; he completes the view, though it is a miniature one, in the following verse in which he says: "I am (lit. I have been) crucified with Christ." etc. Now since man will not seek a Saviour and believe in him, until he knows that he is a condemned sinner, as has been shown above, it is plain that of the several means of which justification is the end or result, the law stands first. And if so, what is more natural than to expect that the apostle will put the law into its natural place? And this he has done.

It is reasonable, therefore, to conclude that Paul makes reference only to one law, the law of works in this passage. And his mean-

ing may be thus expressed: "I through the law which taught me that I was a condemned sinner, and unable to satisfy its claim, died to the law, that is, became liberated from its curse and claim, so that I might live to God." In other words, "the law was my schoolmaster to bring me unto Christ so that I might be justified by faith, without which it was impossible for me to please God." (Chap. iii. 24. Heb. xi. 6.

Dear reader, the apostle has been telling us that he could not live to God until he was liberated from the law. He tried it for many years, but tried in vain. Have you then learned a lesson from him? Has the sentence of condemnation pronounced by the law against you as a transgressor led you to flee unto Christ? Have you found peace of mind by believing in what he has done for you? Or instead of believing in Christ, are you vainly seeking peace by "doing your best?" O! be warned by the weighty utterance of Paul—"as many as are of the works of the law, are under the curse," iii.10.
J. G.

A WORD OF EXHORTATION.

TO THE READERS OF THE CANADIAN DAY-STAR AND THE FRIENDS OF A FREE UNFETTERED GOSPEL, SCATTERED THROUGHOUT CANADA.

Beloved Brethren and Friends :

"Grace unto you and peace be multiplied." Such was the apostolic benediction of Peter "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In our day, and in relation to you who deeply love, and warmly cherish, and patiently and perseveringly and prayerfully, amid obloquy, excisions, and discouragements, witness for the gospel in its glorious fulness and unfettered freeness, there is a striking analogy, if not in experience, at least in circumstances, to those whom Peter addressed in his first epistle with words both of lively benediction and faithful exhortation. We do not mean to say, much less to insinuate, that all who differ from us in reference to the precious universalities of the Gospel, and who consequently cling to limitarian views of God's love—Christ's death, and the Spirit's influence, are of the same spirit, and in precisely the same spiritual condition, as were those amongst whom "the strangers" Peter addressed were scattered. Far from it. On the contrary we delight to think and rejoice to know, that many of those who do not see eye to eye, and who consequently have no fellow feeling, with us, in our aspirations

after, and in our efforts for the dissemination of, the simple Gospel pure and entire, that is, free from every Calvinistic taint, have nevertheless, in personal piety and attainments, towered far above the altitudes of their creed, and who despite its black repulsive features and dogmas, walk with God, enjoying, if not an unbroken fellowship with the Father and the Son, at least a much higher elevation of spirituality than those, the unbelieving compeers of the scattered strangers so kindly addressed and so appropriately exhorted by the Apostle. Granting then and gladly the favourable contrast, in some instances and respects, between our days and those of the primitive Christian strangers scattered throughout many parts of the earth, we are still deeply impressed with the thought, that the circumstances, if not also the experiences, of very many in Canada are somewhat analogous, especially the circumstances and experiences of you who have embraced and prize dearly the world-embracing views of the love of the Divine Father, the world-embracing love and propitiation of the Divine Saviour, and the world-embracing love and work of the Divine Spirit; hence, while we bear toward you feelings of peculiar interest, we also feel *for* you, feelings of the deepest sympathy. And why? The reasons are many indeed, but we adduce the following: Your isolation, because of your stand for the truth of an *honest gospel* is one. The scarcity of churches and ministers where fellowships and preaching might be enjoyed in harmony with your aspirations and convictions, is another. And then, amid the fellowships at hand, and under the influence of a Calvinistic ministry, few can understand the peculiarity of your experience, and of course are utterly incompetent to pour into your ears, or to drop into your hearts, cheering, stimulating words of consolation and encouragement suited to your need. In such circumstances then, sympathy surely—true because heartfelt—if it is not everything, is at least something. It is a power. It acts, and unless the heart or hearts on whom it is expended are petrified like stones, it reacts, and fuses into oneness of spirit, of aim and aspiration the multiplicity of hearts exercised therewith. This fact itself is a sufficient apology both for the liberty I have taken, and the frankness of my fraternal feelings of love and interest. Besides, the peculiarity both of your position and experience, make you the objects and the subjects of peculiar temptations, which, in circumstances more favorable, could have no existence. Many of you, doubtless, like the "scattered strangers" whom Peter addressed, "are in heavi-

ness through manifold temptations." You may be tempted perhaps to hold in abeyance, if not altogether to surrender the glorious universalities of the Gospel, for the maintenance and defence of which the Evangelical Union was called into existence; or you may be tempted by the prevalent contradictory and soulless Calvinistic preaching, to give way to feelings of irritation, to the detriment, if not to the death, of your own high-toned spirituality of mind, and by reason of this irritation, which often produces a captious cavilling spirit, you may be tempted to desist frequenting the house of God altogether. Realizing then the difficulties and temptations and dangers peculiar to your comparative isolation, and want of congenial Christian fellowships and instruction, we would tender in all Christian sympathy and love "A word of exhortation"

First.—"Gird up the loins of your mind, be sober, and hope to the end." Such was the apostolic exhortation Peter addressed to the "scattered strangers." And doubtless it was appropriate and stimulating and strengthening. They were comparatively isolated. Many of them, besides, were strangers scattered throughout strange countries. And not only were they comparatively isolated and strangers, some of them in strange places; their thoughts and aspirations and activities in their religious outgoings and manifestations, would seem strange also. The prevailing customs, the idolatrous superstitions, and the various forms of error rampant amidst those amongst whom they were scattered, would not only be unpalatable to the pure habits, the higher, clearer thoughts, and enlightened reasons of the "scattered strangers," but they would doubtless also come into close and formidable and perchance sometimes deadly contact and opposition. And how could it otherwise be? "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" They had engaged themselves as God's own "elect" in the great moral warfare between good and evil, between right and wrong, and unless they were prepared both to leave their first love and to crush to the death their "lively hope begotten by the resurrection of Jesus Christ from the dead," there was no alternative but to "stand fast in the faith," and to "be strong." And could this be done without a struggle, or a difficulty? Methinks not. Mankind generally do not like to be odd, especially in matters pertaining to religion. It is comparatively easy to go with the multitude. But to swim and make way against the tide is much more difficult, and requires an effort. "The strangers," in fact, whom Peter addressed were in

league with God, and in arms against sin. They were the Lord's volunteers to defend the right, and in the strength of Jehovah to put down the wrong. Besides, they were scattered and divided in an enemies' country in their campaigning operations, and what more appropriate in the circumstances than the apostolic exhortation, "wherefore gird up the loins of your mind, be sober, and hope to the end." The idea of the Apostle in the phrase, "gird up the loins of your mind," is simply this, be ever on the look out, and ever ready for action; and in the other half of the exhortation, "be sober and hope to the end," he means, be ever serious and unswervingly steadfast, resting in the assured confidence that God reigns, and that his truth and his cause, despite all opposition however determined, will ultimately and most gloriously triumph. And how full and pregnant the exhortation of Peter to Christians in our day and circumstances, and to none more so than to you, who have not only set your face like a flint against every evil custom, and every crude superstition, but who have also, amid abounding theological darkness and error, taken a stand for the truth of the Gospel, in its world-embracing freeness and fulness, and who because of this stand for the sincerity and honesty of God our Father, Jesus our dear Saviour, and the Holy Spirit, the revealer of Jesus, have been brought thereby into full front collision with cherished Calvinistic partiality and limitarianism and unconditionalism. Your position and attitude in reference to all such Calvinistic teaching and preaching is one of antagonism, and you cannot help yourselves. Being true to your convictions, and the infallible teaching of God's own word, your position is inevitable as well as invulnerable. And if this be the case, how befitting and how prized and how precious should the old exhortation of Peter be to your own individual case; "wherefore gird up the loins of your mind, be sober, and hope to the end."

Be ever alert and ever ready when occasion occurs both to speak a word for Jesus and his glorious Gospel, and to aim a loving blow at the dire dogmas of Calvinism. And though the simple Gospel in all its pristine freeness and fulness be despised and rejected, possess your soul in solemn earnestness. Be steadfast and immovable in your high hopes of the ultimate and everlasting triumph of the Gospel of God. Heaven and earth shall pass away, but God's gospel never. Be then ever ready, ever earnest, ever hopeful. The Lord is our defence and stay. He will save us, and cause his truth to triumph gloriously.

J. M. WILSON.

Montreal.

(To be continued.)

THE WORK OF THE HOLY SPIRIT IN REGENERATION.

In our last we replied to an article in the *Presbyterian* for March, in which the false allegation is repeated that E. Unionists deny the work of the Spirit. The *Presbyterian* for April contains the second part of that article. We therefore wish to say something further on the subject.

In this second part of the article the whole argument proceeds on the false assumption that "that system of faith," against which this writer is attempting to argue, denies the work of the Spirit altogether. The first sentence is: "It is unquestionably the doctrine of the Bible that a Divine influence, over and above that the sacred Scriptures are adapted to exert is necessary to the production of a holy and divine life in the soul." Thus he quietly assumes that "that system of faith," which he is opposing, denies "divine influence." The whole of the second part of the article is in the same strain. Now we beg to say that this is most unfair. We have no controversy with this writer, as to the necessity or reality of the Spirit's work. The real points at issue are the nature of the Spirit's work in regeneration and its extent.

But let us see what this writer in the *Presbyterian* really holds, as regards the Spirit's work. We shall quote his own words as proof, that our statements are correct. He holds very strongly *regeneration before faith*. On this point, he says, in that portion of his article which is in the *Presbyterian* for April: "There is need of being created anew in Christ Jesus, so as to understand the truth as it is in Jesus." He says again: "Regeneration is just the beginning of a divine life in the soul, and let that life be once originated, and that very moment will faith, and repentance, and holiness, and all other graces begin to exist." This plainly states that the new creation takes place before the truth is understood and believed, and that life is before faith.

He holds too that the unregenerate man is destitute of the capacity to understand and believe the Gospel. He says: "The gospel is plain enough and easy enough to be understood, were there but a heart to receive it. The evil is, there is no heart to receive it." Again on this point he says:—"The Gospel is the highest wisdom, the best of all philosophies; but, on the part of the natural man, the faculty is not possessed through which he would see it to be so, and which would constrain him to receive it

and prize it and esteem it better than thousands of gold and silver." No statements could be plainer than these. But to set it beyond all doubt that he believes the unregenerate man to be destitute of the faculty of understanding the truth, he says further: "He (the natural man,) lacks the eye to see and the heart to understand and love."

He holds, too, that it is by direct irresistible power that the Spirit regenerates before faith. His language on this point is:—"Let the Spirit of God, who is the generating, producing, cause of all godly principles in the soul, bring his Divine power to bear upon it, and instantaneously will the dispositions necessary to salvation be produced, and the happiest fruits be realized." This statement has the merit of plainness; and the natural and legitimate inference from it is, that, where these "dispositions" are not "produced," and these "fruits" not "realized," the Spirit of God is not working—is not "bringing his Divine power to bear upon" the soul.

This writer deserves our thanks for this plain speaking as regards what he believes. He has just stated in his own words what is taught in the Westminster Confession.

Now it is not the work of the Spirit, as taught in the Bible, which we deny; but, as held by the writer of the above statements. We believe that regeneration is by faith, not before faith; consequently that it is by the truth. We do not hold that there is life in the soul before faith, as does this writer, but that life is the fruit of faith. Peter expressly states that the soul is born again, not before the truth is known, but by the truth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." I Pet. i 23. John says, "Whosoever believeth that Jesus is the Christ is born of God." I John v. i. Jesus teaches that life is by faith, and not before it. He says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," John vi. 53. Eating the flesh and drinking the blood of the Son of Man, are figurative expressions signifying faith. So that Jesus expressly says, that life is the fruit of faith. To say that life is before faith is to reverse the order which God has established. Believe and live, would need to be, Live and believe.

We hold too that the unregenerate man possesses the faculty of believing. We do not hold that man can believe without a Gospel, but we are taught by the Great Teacher, that there is a "Gospel

to every creature." Nor do we hold that man can believe without the Spirit. But we are taught that the Spirit has come to "convince *the world* of sin, and of righteousness and of judgment"—that He has been "poured out on all flesh." John xvi. 8: Acts ii. 17. But certainly man possesses the faculty of believing. Jesus marvelled at men's unbelief, it would be strange that he did so, were men destitute of the capacity to believe. He said to the Jews, "If I say the truth, why do ye not believe me." John viii. 46. This surely implies that whatever was lacking in men, it was not the faculty of understanding and believing the truth. The devil believes that men have minds capable of seeing the truth, for he seeks to blind the minds of those who believe not, "lest the light of the glorious gospel of Christ, who is the image of God should shine into them." 2 Cor. v. 4. If men have not the faculty to understand the gospel, until they are regenerated by irresistible power, and that faculty is bestowed on them, it is strange that Satan should put himself to the unnecessary trouble of blinding their minds. This would be "to slay the slain." But he knows that they have the faculty of believing, that the gospel is made known to them, and that the loving Spirit is seeking to convert their souls by it, and that he will convert them, whenever the gospel is received; and therefore he seeks to keep them in moral blindness and spiritual death.

Besides, if the unregenerate man has not the faculty of understanding the gospel, the converted man, who does understand it, must have a faculty that he did not possess when he was unconverted. Is not this contrary to experience? The converted man can say, "Whereas I was blind, now I see." He loves God and holiness, while formerly he was destitute of such love. But he is not conscious of possessing a faculty, that he did not possess when he was unconverted. This too, would represent the Spirit as giving us new faculties. We are astonished that any man, who occupies the position of a religious teacher, should, in this nineteenth century, aver that man as unconverted has not the faculty to understand God's gospel.

We hold also that it is by *moral* influence, poured on the soul, through the gospel, that the Spirit regenerates; moral, and therefore resistible. Man is a free agent. And surely God deals with him according to the nature which he has given him. Hence the various passages, which represent the Spirit, as being vexed, resisted, quenched, grieved. The passage already cited from Peter,

(I Pet. i. 23) states that it is by the word of God which liveth and abideth for ever, that the soul is born again. The Saviour uses the illustration of the wind which bloweth where it listeth, and whose sound we hear, to set forth to the mind of Nicodemus the truth respecting the Spirit's work in the production of the new birth. There is much that is mysterious about the wind. We "cannot tell whence it cometh and whether it goeth." Says Jesus, "SO is every one that is born of the Spirit." John iii. 8. There is much connected with the Spirit's influence which we do not understand. But as we *hear the sound* of the wind, so the Spirit makes his influence to be evident in the "glad sound" of the Gospel, which must be taken into the soul by faith, in order that the new birth may be realized. We do not say that there is no direct influence of the Spirit on the soul, to prepare the mind, for the reception of the gospel of grace, for the Spirit doubtless has modes of operating, which we do not understand, but that his influence *in regenerating* is not direct, but mediate, or through the truth.

It seems to us that if anything is clear in the Bible, it is that the influence of the Spirit in regenerating is mediate, or through the truth, not direct and irresistible. Under whatever aspect the great change which man must undergo to be meetened for heaven, is represented, it is ascribed to the truth as well as to the Spirit. The truth of the Gospel is the instrument which the Spirit uses in regenerating and sanctifying—it is his sword. The word of the truth of the gospel "liveth and abideth for ever." I Pet. i. 23. The words of Jesus "are spirit and life." John vi. 63. The gospel "is the power of God unto salvation to every one that believeth." Rom. i. 16. Hence the importance of the gospel being proclaimed in all its fulness and freeness. Hence also the responsibility of sinners in connection with the preaching of the gospel. Paul represents himself as having begotten the Corinthians, through the Gospel. Peter, at Pentecost, testified and exhorted, saying, "Save yourselves from this untoward generation."

The great reason which this writer gives for the necessity of the direct, irresistible influence in which he believes to regenerate and give life to the soul before faith, is "the corruption that prevails in man." He says:—"There is no eye in them (men as unregenerate) to perceive its (the truth's) importance and its glory. There is no ear in them to listen to the things of the Spirit, profoundly

important as these things are." He is "persuaded" that our views of man's depravity and inability must be "sadly defective." Certainly we believe in human depravity. But it is proper to inquire, Does man's depravity necessarily imply inability to believe God's gospel? This writer holds that man is destitute of the faculty of understanding the gospel, because of sin. To our mind depravity does not imply inability. Sin is the transgression of God's law. To say that man is a sinner is to say that he has used his faculties and powers contrary to God's will, not that he is destitute of these faculties and powers. Man before the fall was perfectly holy. He possessed *then* the faculty of understanding and believing what God said to him. We know too that he possessed the faculty of understanding and believing the devil's lie. But let this writer and the reader mark, that man's power to believe God or Satan, which he undoubtedly possessed before the fall, was no part of his holiness. He lost the snow-white robe of purity, when he sinned. But, as ability to believe was not a part of his holiness before the fall, it was not lost by the fall. If he possessed faculties or capacities before he fell, of which he is now destitute, then, either before the fall, he was more than a man, or now, he is less than man. Besides, our first parents believed the devil's lie and fell; did Satan need to change their hearts before they could believe it? Or was it by means of his lie that their hearts were alienated from God and goodness? Surely it was Satan's lie that was the instrument employed by him to change the hearts of our first parents from purity to sin. Their ability to believe Satan was no part of their badness, else they were bad before they fell, and God must have made them bad, for he made them capable of believing truth or falsehood; but a faculty with which God in wisdom and love endowed them, which they were under obligation rightly to use. Man's ability to believe God's gospel is no part of his holiness or goodness. In holding, then, that man has the faculty to believe the gospel of God, we do not deny human depravity, nor do we ascribe to him any moral goodness. Man does not lose his faculties by sinning; he uses them contrary to God's will.

Having shown what this writer really holds, and argued against his main position, that man, as unregenerate, is without the faculty of understanding the gospel, and proved it to be absurd, in our next, we shall consider the passages of Scripture which he quotes in support of his doctrine. It will be easy to show that, like the

passages quoted in proof of many of the statements of the Confession of Faith, though they teach important truth, they are entirely unsuitable for his purpose. A.

REMINISCENCES OF BOYHOOD.

Many will have felt the bright hopes inspired in a youth at the prospect of a rural trip, and more especially if that trip be the first on his own account. How many resolves are made. How he strives to appear other and better than he is. How to get the full benefit of the scenery through which he passes. How to enjoy to the fullest every circumstance. What magnificent pleasure-giving events the young verdant mind pictures. What thrilling scenes the fancy paints. How every hill will inspire joy; every brook will pour forth soft enchanting music; and every tree will chorus the sweet melody touched by balmy winds, and every shrub and flower will shed sweet incense round. In short, how all nature will conspire to make earth a very heaven for us. With some such thoughts, youth takes the pleasure-seeking journey, only to find his pleasure comes mostly in anticipation; for instead of such ethereal hills, and brooks, and trees, and shrubs, he sees only upheaved earth, covered with grass, with a little stream running down its side, ordinary trees, the little prickly briar, and the common, yellow dandelion—things to be seen everywhere. Youth wonders that things are not as he expected, and, in his heart of hearts, sighs and says, is this all? With some such high romantic thoughts, I with my sister started early one August morning on a trip to the Highlands of Scotland; whence we had been invited to spend a short season with friends living on the borders of that lovely lake, Loch Awe. We wended our way to the quay of Glasgow, where we found waiting the good steamer, "Loch-goil," in which we were soon seated, and gliding down the Clyde. This river, although not famous for its pellucid waters, as the great commercial emporium of Scotland pours its refuse into it, yet the effluvia exhaled did not damp my ardour. In two hours we found ourselves far from the city's din, bounding over the rippling blue waters of the Frith, and, as the freshening breeze blew gently from the sea, its electric influence acted like a lever, sending our spirits to the highest.

We soon veered round into Loch Long, passing on the one side the pretty watering places of Kilcreggan, and Cove, and on the other

Strone Point, which, like a giant sentinel of adamant, guards the entrance of the Loch. Strone is the Gaelic word for nose, and seems aptly named. After having got over that feeling of disappointment at not seeing the unnatural scenery my unbridled imagination had pictured, I was prepared to look upon the truly grand natural panorama stretched before me, and rightly appreciate. Away up, slumbering at the foot of high hills, lay the Loch, which, as we viewed it from the deck of our steamer, looked like a silvery thread, sparkling in the sunshine, and joining, as with nuptial ring, the opposing hills. Onward as we glided, we were ever passing some spot of exquisite beauty. Here, a tiny promontory with hanging clusters of unpretending shrubs; there, a little bay with sandy beach; yonder, rocky steeps, with here and there some trailing coppice. Anon, we pass some solitary highland cot, with its old thatched roof, and from it the blue smoke curling cheerily up amongst the heathery nooks; and now are seen the fresh green slopes, fretted with craggy cliffs, on which the gentle lambs are bleating. At length, in the lap of a beautiful vale, we see a few cosy-looking hamlets with their well stocked kail-yards, This is the "Arranteenie" of the poet, but more generally known as Ardentenny. About half a century ago, Tannahill landed here, and becoming enamoured of a lovely blooming, Highland maid, gave vent to his affections in this sweet lay :

"THE LASS O' ARRANTEENIE."

"Far lone among the Highland hills,
Midst nature's wildest grandeur,
By rocky dens and woody glens,
With weary steps I wander,
The langsome way, the darksome day,
The mountain mist so rainy
Are nought to me, when gaun to thee,
Sweet lass o' Arranteenie.

"Yon mossy rose-bud down the howe,
Just opening fresh and bonny,
Blinks sweetly 'neath the hazel-bough,
And's scarcely seen by ony;
Sae sweet amidst her native hills,
Obscurely blooms my Jeanie,
Mair fair and gay than rosy May,
The flow'r o' Arranteenie."

" Now from the mountain's lofty brow
 I view the distant ocean,
 There av'rice guides the bounding prow,
 Ambition courts promotion :
 Let fortune from her golden store,
 Her laurell'd furrows many !
 Give me but this, my souls *fond* wish,
 The lass o' Arranteenie."

I have substituted the word *fond* italicised above, for the poets word " first " In the original the second last line reads thus :

" Give me but this my soul's *first* wish."

Now, with all due respect to a poet's license our soul's *first* wish should be God.

But to proceed : Loch Long waxes more romantic as on we move ; and the ever-changing scenery becomes even more picturesque as we enter Loch-goil, a branch of Loch-long. The entire length of the lovely little Loch of Goil, from the points of Corran and Tynlshan, to its termination where the rivulet of the Goil falls into it, is only six miles ; but the mountains on both sides are much more stupendous—more truly grand, than those of the parent loch. As we enter Loch-goil, a spot is pointed out on the left, where a dreary tragedy occurred many years ago. One wild and stormy night came thither a small weather-worn boat, with worn-out crew, for shelter from the blast ; they fastened their boat to a willow, which even yet may be seen, and went to sleep—that proved to be, alas ! the sleep of death. The tide at the time was full, and as it occasionally rises to the height of ten feet, its receding waves must have capsized the fragile craft. Unseen, unheard, and in the midnight hour, they perished, none remaining to tell the awful tale. The suspended boat was found some days afterwards by a fisherman. Such is only one of the many tales of woe of which this stilly-looking lake has been the scene. All will be familiar with the fate of Lord Ullin's daughter, as described in a famous poem of that name. A brave young knight had wooed and won the heart of the fair daughter of Lord Ullin, a Highland chief, who most strongly opposed the claims of the knight. However, with love's light wing every barrier was o'erperched, and the lover and his bride were found to have fled from the castle. No sooner did the gallant chieftain discover this, than he mounted his steed, and gave hot chase, just to overtake the fu-

gitives crossing Loch Goil, and in the dead of night, with a fierce storm raging. In vain did the injured parent urge the return of the boat; onward they flew, driven by the furious wind and tide, until one wild wave engulfed the little bark, and her human freight, while upon the shore stood the distracted father, writhing in the agonies of despair, beholding his only and beloved, but erring daughter, sink beneath the foaming billows, and he powerless to save her.

Still further up the loch, on the right is seen a vast rampart of cliffs and rugged peaks, which has been named with characteristic Celtic humour, "the Duke of Argyle's Bowling Green." This place, so fantastically wild, is certainly a strange freak of nature. Doubtless upheaved by some violent volcanic motion, it looks as if pent up nature, had been erupted in an embodied form. Passing this, on the left we come to the moss-overgrown and ivy-covered ruin of Carrick Castle, once a great stronghold, being built upon a rock, which at one period was surrounded by water. Its length was 66 feet, its breadth 38 feet, and its height 64 feet. The walls are even to this day 7 to 8 feet in thickness. It was the ancient seat of the Dunmore family, but according to one tradition it was erected by the Danes, and according to another by Robert the Bruce, when he was earl of Carrick; the latter is the more likely. The word Carrick or Craig, in Celtic, signifies a rock.

(To be continued.)

THE TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespeare knew—all that Watt knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my

stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; for they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that can irradiate the face of death—commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steep of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win, through faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

THE SHIPWRECK OF THE SOUL.—The shipwreck of the soul, there is no language for the expressing such catastrophe; seeing that "to lose the soul" is not to be deprived of the soul—this might comparatively be happiness: it is to retain possession of the soul, but the soul labouring under some awful denunciation: and to lose whilst we keep—there is something terrible in the very consideration. It is total shipwreck; and yet the stately vessel rides the waters in place of having foundered; holds fast her gallant trim, in place of being broken into shivers; lost through being incapable of sinking; doomed to wander for ever on a shoreless sea, driven by a storm which knows no pause, through a night which has no morning.—HENRY MELVILLE, *London.*

THE NAME OF JESUS.

Hail! glorious name, which he the God man bore.
 While erst on earth he dwelt in power and might,
 And contrast strange! the garb of lowness wore;
 He, God, Creator Lord of life and light,
 The Sun which rose to radiate the night
 Of moral darkness, never to descend
 Till time shall be no more; the flight
 Of rolling years will but new lustre lend
 To that most holy name at which mankind shall bend.

Transcendent and incomparable name !
 Theme for angelic song in that high sphere
 Where love divine is kindled into flame
 In seraph breast let worlds and systems hear.
 And rolling in their heaven ordained career,
 Tune forth sweet music at the joyful sound !
 To angels wonderful ! to men how dear !
 Oh, can there one of all the race be found
 Whose heart impassioned doth not at that name rebound.

All powerful name ! the grave resisted not,
 But gave up its possession at the sound,
 And death and sickness were alike forgot ;
 The heart that knew but sorrow did rebound,
 And for the griefs of mortals joy was found ;
 The blind, who lived in night profound, did see ;
 The lame, who walked not lightly, trod the ground ;
 At thy command and name all ills did flee,
 Thou who didst come to time from thy eternity !

Exalted name ! which towers o'er each and all
 The names they magnify on earth, all hail !
 Kings, rulers, statesmen, conquerors, poets fall,
 And men perchance pour forth a transient wail ;
 But thou shall live, and o'er thy foes prevail,
 Till time and all its evils cease to be.
 And when thy impious foes no more assail,
 Thy ransomed flock thy glorious face shall see,
 And shout and sing thy praise throughout eternity.

S. H. McK.

BOOK NOTICES.

The Pentateuch ; its genuineness and authenticity proved and defended by facts and arguments, against the Hypothetical Theories and the conjectural criticisms, Historical and Literary, of Bishop Colenso. By Charles Freshman, late Rabbi of the Jewish Synagogue at Quebec, and graduate of the Jewish Theological Seminary at Prague, Bohemia. At present Wesleyan minister at Hamilton, Canada West. Published by Anson Green, King Street, Toronto.

Bishop Colenso's inhdel speculations, and bold denial of the inspiration of the Pentateuch, and indeed the whole Bible, has, as every one knows, called forth a great many replies, some of which would perhaps have given the world more light on the subject in dispute had they been committed to the flames. We presume however that Dr. Freshman is well qualified to speak and write on the genuineness and authenticity of the Books of Moses. Being of the stock of Israel, and trained in the Jewish religion from his earliest years, and converted to the Christian

faith, and having extensive knowledge of the Hebrew Scriptures, he is, we are persuaded, much better qualified to defend the Pentateuch than many who have written on the subject. We have read his interesting and instructive book with great pleasure; and though we are not prepared to endorse everything which he advances, it is certainly a very reasonable and in many respects satisfactory reply to the sceptical speculations, bold assertions, and mere assumptions of the late Bishop of Natal.

The life of Jesus, by Earnest Renan, translated from the original French by Charles Edwin Willbour. Carleton: New York.

This is a well written, and in some respects a fascinating, book. It is not such a volume as Voltaire, or Hobbes, or Thomas Paine could or would have written, but it is, we believe, more dangerous than even their writings, being packed full of more refined infidelity. M. Renan professes profound respect for Jesus in many parts of the volume, and at the same time just as frequently puts the spear of his scepticism into the very heart of the Divine Man of Nazareth. Instead of being properly speaking a *life of Jesus*, it is rather a Judas betraying the Son of Man with a kiss. The life, character, and mission of Jesus are about as ill understood by M. Renan as they were by those who cried "away with him, away with him, crucify him, crucify him."

INTELLIGENCE.

ANNIVERSARY SERVICES.

The Albert Street Evangelical Union Church, Toronto, held their anniversary services on Sabbath, the 17th of April. The pastor of the church preached in the morning from Zachariah vi. 12-13. In the afternoon the Rev. James Howie from Guelph preached from Ps. xx. 5, and again in the evening from Heb. xii. 16,17. The meetings were very good all day. On the following Tuesday a soiree was held in the basement of the church, which has been newly fitted up. After tea addresses were delivered by the Revs. Mr. McClure, Howie, and Boyle, on very interesting and important practical subjects. There was an excellent choir in attendance, and the music was very superior and stirred the souls of all who listened to it. The church was quite filled, and all seemed to be delighted with the meeting. We earnestly hope and pray that this infant church will go on with the good work in which they are engaged, and increase in numbers and influence. There was also a bazaar held in connection with the tea meeting got up by the ladies of the congregation, and the useful and ornamental articles which their deep interest in the prosperity of the church prompted them to furnish, reflect great credit upon them, and materially aided in increasing the funds of the little church.

CONTROVERSY AT HUNTINGDON, C. E.—A Series of Lectures on doctrines disputed between Calvinists and Anti-Calvinists has been commenced in St. Andrew's Church of this place. This series is to embrace such subjects as the Decrees of God, the Creation and Fall of man, Atonement, Justification, Imputation, Regeneration, Election, and Perseverance. The first of the series was delivered by the Rev. Daniel Anderson of Durham, C. E., (Canada Presbyterian,) on the evening of Sabbath the 10th ult. His subject was the purposes or decrees of God. After a number of preliminary remarks, by way of introducing the subject and clearing the ground, the lecturer proceeded to consider, first, that God has purposes or decrees. Under this head he adduced the passages usually quoted to prove that God has decrees. His second head of discourse was: when were God's purposes formed, what is their character, and to what have they reference? Under the first of these particulars, when were God's purposes formed, he showed that they are and must be from eternity. Under the second he showed they must be in accordance with the Divine goodness, holiness and wisdom, and that he believed the doctrine of decrees as taught in the *Westminster Confession* to be consistent with the love, purity, and wisdom of God, and on that ground was prepared to defend them. Under the third, To what have God's decrees reference? he stated that he believed them to have reference to "whatsoever comes to pass." He read the statements of the Catechisms Larger and Shorter, and of the *Westminster Confession* on the point. He avowed it as his belief that God has foreordained unchangeably and infallibly whatsoever comes to pass, inclusive of the most atrocious crimes of men or devils. He thought that this doctrine of universal foreordination was proved by the universality of Divine foreknowledge, that Socinus and Dr. Adam Clarke were driven, by the force of it, to deny *universal* foreknowledge. His text was one proof of this doctrine, Eph. i. 11., God "worketh all things after the counsel of his own will." Rom. ix. 36 another, and some other passages. He, in the third place, proceeded to notice some objections to this doctrine. Among others he noticed the objection that it makes God the author of sin. He asserted that it did not, and proved that it did not from the *Westminster Confession of faith*, and, of course, all who acknowledge that formulary of doctrine as an infallible authority will regard his argument as conclusive. He also introduced the statement in 2 Sam. xxiv., 1, as a proof that God cooperating with the devil, makes men to sin. But he asserted strongly that notwithstanding this God is not its author. He stuck to the words of the confession that God has "unchangeably foreordained whatsoever comes to pass," and that "in relation to the foreknowledge and decree of God all things come to pass immutably and infallibly." Another objection he noticed was that it destroys the free-agency of man. He proved this objection to be nugatory as well as the former from the *Confession of Faith*. He was careful to say that he believed in the free-agency of man, and that this agency consisted in freedom to *do as he wills*, which, he thought, was the highest freedom which could be conceived of. He closed with some practical remarks which we need not particularize.

We must give the lecturer credit for the admirable spirit which he

displayed towards those who differed from him, and for his honesty in stating his own opinions. The only thing that was wanting, in our opinion, to make his lecture a complete exposition of Calvinism, was the statement, to be met with in many Calvinistic works, that foreknowledge must be based on foreordination—that God cannot foreknow any thing that shall happen unless he has first fixed it.

Sabbath evening the 17th ult., the Rev. G. Anderson, of the E. U. Church, delivered a lecture on the same subject, taking for his text the same passage as the lecturer of the Sabbath evening preceding. He introduced his subject by stating that God has purposes, that there is an obvious distinction between the purpose and the execution of the purpose that one way of knowing what God has purposed to do, is by finding out what he has done—another way by searching the Bible, that God purposes and executes his purposes as a Sovereign, that God's purposes must be good, holy, and wise, as he is loving and holy, and wise, that his purposes are self-originated, that they are immutable, that they are manifold, and varied, and that they do not and cannot clash. He showed, first, that God purposed to create, and created. Secondly he said, that God had purposed to make man a free agent, and had made him so. Here he stated, that liberty, in the sense of liberty to do as we will, is not worthy of the name, and that it is not always the case that man has such freedom: that freedom of will is freedom to will, to choose how we shall act. Consciousness he regarded as evidence that man possesses freedom to choose or refuse, and also the Bible, which addresses man as possessed of the power of choice. As God has made man free, he has established a moral system, which, in the nature of things involves the possibility of moral failure or sin, and that God judged that it was best to establish a system of moral government—that most glory would redound to himself and most good accrue to the universe, from doing so, even though some creatures should abuse their free-agency in committing sin. Thirdly, he said, that God had decreed to send a Saviour to die for sinners, and had sent him. This he stated implied sin as foreseen, and entered on a train of argumentation to prove that God cannot have foreordained sin. The idea that foreknowledge is based on foreordination—that God could not foreknow what would happen, without having first fixed it—he showed to lead to a denial of foreknowledge, for, according to this notion, God's foreknowledge is not an open eye, looking into the future, but a looking in on what has been preordained by himself. He believed that God could foreknow the actions of free agents, and that this was the perfection of knowledge. He shewed too that the passages usually cited to prove universal foreordination, all sins included, proved no such thing. The text, he said, simply means that God works all things that he does work after the counsel of his own will. His fourth head of discourse was that God had decreed to overrule for good even the wicked actions of men, and does so in his government of the world. Here he showed how the sin of man has been overruled for the manifestation of God as a God of boundless mercy, unsullied purity, and matchless wisdom in the plan of salvation by Jesus, which not only opens up a way for man's recovery

to God, but has confirmed, in allegiance to the Eternal King, all the un-fallen and pure intelligences in the universe. He stated too that all the examples which are adduced as proof that God has foreordained sin, such as the sin of Joseph's brethren in selling him, the sins of the Jews and Romans in connection with the crucifixion of Christ, only prove the consolatory truth that God overrules even the wicked actions of men for his glory, and the good of his vast and magnificent universe. His fifth remark was that God purposed to send the Spirit, and sent him, that his influence is moral and resistible, and universal, and that we should yield to his strivings, and not vex, quench, grieve, or resist him. Lastly he showed that God's purpose, as to the means of salvation, is that those who believe and persevere in the faith until the termination of their probationary career, shall be saved, everlasting saved, while those who reject the Gospel and neglect the great salvation until the last, shall, by God's decree, everlastingly perish. "He that believeth on the Son hath everlasting life, and he that believeth not shall not see life, but the wrath of God abideth on him."

MONTREAL.—CALL.—The Rev. James Strachan of Tillicoultry, Scotland, has been called to labour in this city by the Evangelical Union brethren residing here.

CALL.—Mr. Gladstone, an E. U. student of great promise, has received a unanimous call from the E. U. church, North Dundas St., Glasgow, to become assistant to the Rev. James Morison.

INDUCTION.—The Rev. W. J. Craig has been inducted as pastor of the E. U. church, Dalry, Scotland.

NEW E. U. CHURCH IN GLASGOW, SCOTLAND.—We observe in the *Christian Times* a notice of the formation of a new E. U. Church in the above populous city on Sabbath the 27th March. Rev. D. Hislop of Leith, preached on that day, and the Rev. F. Ferguson took part in the formation services.

GREENOCK.—EVANGELICAL UNION CHURCH.—We understand that this chapel has been sold by private bargain to Messrs A. & R. Jamieson, builders, for the sum of £508. The congregation, a short time ago, resolving to erect a new place of worship, put their old one in the market and having got it now disposed of, they will at once proceed in the building of a new one. The congregation has been in a very satisfactory state since the settlement of the Rev. Mr. Davidson.—*Christian Times*.

GLASGOW—NORTH DUNDAS STREET CHURCH SOIREE.—The annual soiree of the North Dundas Street E. U. Church, Glasgow, was held Tuesday evening, March 15th—the pastor of the church, Dr. Morison, in the chair. On the platform we observed Messrs Hamilton, Wilson, Ridley, and Stewart. After an excellent tea, served up by Mr. James Smith, Dr. Morison made a few opening remarks on "Brotherly Love." The treasurer, Mr. John Wilson, read the annual report on the state of the church's finances. We gathered, in the course of the evening, that the revenue of the church during the past year has amounted to upwards of

£826. A lengthened report was read from the Sabbath Schools from which it appeared that there are six schools in active operation—two of these being mission schools. The average attendance of scholars at all the schools amounted to 556, with a staff of 77 teachers. It was stated that in connection with the mission schools there is an educational scheme, through whose agency well-behaved children are sent to a day or evening school at a merely nominal charge. During last year there had been an average attendance of 9 at the former, and 17 at the latter—the general progress of the scholars' being of a very gratifying character. The Dorcas Society in connection with the mission schools, reported that upwards of 100 articles of clothing had been given to the most necessitous of the children during the last four or five years. With the mission schools there has been also in operation a Band of Hope for the last two years, the attendance varying from 60 to 100, and 34 have taken the pledge. In connection with the latter there was opened during the last year a Penny Savings' Bank, there are upwards of 60 depositors, whose accumulated deposits amounted to £11 9s 1d. We believe that there were revival meetings held in the Brunswick Street Mission School on Sabbath evenings during the past winter months, which it is believed, resulted in much good. Reports were also read from the deacons, and from the young men's class. Excellent addresses were given by Messrs Hamilton and Stewart. During the course of the evening anthems were sung in a highly-finished manner by a choir, under the very able leadership of Mr. John Hamilton. Votes of thanks to the chairman, &c., concluded the evening's proceedings.—*Christian Times*.

PERTH, SCOTLAND.—The theological class, in connection with the Evangelical Union Church, held its annual soiree in the High Street Chapel, on the evening of Friday, March 23rd. There was a good attendance of the members and their friends. The chair was occupied by the Rev. W. Adamson. After tea, the chairman introduced the speakers in a short address, in which he surveyed the subjects studied during the meetings of the class. These subjects were the nature, origin, pre-existence, antiquity, immortality, and moral condition of man. Conversations had been held on these topics which he hoped were not only interesting but also profitable. The end of knowledge was not found in itself. As knowing was higher than being so doing was higher than both, and to an active life of godliness he trusted they would all devote themselves. The meeting was then addressed in a suitable and effective manner by Messrs. Wm. Lindsay on "Imagination," Thos. Todd, "Decay," D. Stewart, "The Class," James Adams, "Catholicity," and John Moncrieff on "An Ideal Man." Between the speeches there were recitations, readings, and music, which tended both to enliven and elevate all present. After the usual votes of thanks, the meeting was brought to a close by prayer led by the chairman.