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THE CANADIAN DAY-STAR.

"I am the light of the world."

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

AUGUST, 1863.

We have devoted this number of the *Day-Star* to a full report of the Second Annual Conference of the American Branch of the Evangelical Union. We trust it will be interesting to our readers. We may simply state here, what the friends of our cause are aware of, that the Evangelical Union has been making rapid progress in Scotland for some years past. Though, it is as yet but feeble in Canada, we must not despise the day of small things. It has a number of friends, who are devotedly attached to it. Had we the means for aggressive work which are possessed by some denominations, we could soon establish a number of churches in the Province, in addition to those already in existence. But the cause in Scotland, though making rapid strides, is young; and it has as yet been unable to do much in the way of supplying sap to branches in other parts of the world. But we are hopeful as regards the future. A minister, the Rev. James Howie, is expected soon to arrive in Canada. Our brethren in Scotland are beginning to feel as though they were strong enough to do something for us. The Theological Academy is sending out a number of devoted and efficient ministerial labourers, some of whom, no doubt, will, by and by, come over and help us. We will therefore labour on, trusting in that God, whose Gospel it is our great aim to proclaim, and, as co-workers with God, bring men to believe.

CONFERENCE OF THE AMERICAN BRANCH OF THE EVANGELICAL UNION.

SESSION FIRST.

Conference met in Zion chapel, Guelph, July 1st. After being opened with praise and prayer led by the Rev. Thomas Pullar of Hamilton, the following address on the important question, DID EVIL ORIGINATE WITH THE INFINITE, OR WITH THE FINITE? was delivered by the retiring President, the Rev. Henry Melville, Toronto.

BELOVED BRETHREN, AND CHRISTIAN FRIENDS,—In opening this meeting of Conference, an address is expected from the President; and as you have conferred upon me the honour of occupying that prominent position throughout the first two years of our existence as a Branch of the E. U., I embrace this opportunity of expressing my heartfelt gratitude for your kindness in conferring this mark of respect. Before, however, retiring from the office which I have occupied from the commencement of our infant Conference, and before giving place to another better fitted to discharge its duties, I wish to express a few thoughts on a very interesting and important question.

The question to which we refer is the following:—*Did Evil Originate with the Infinite, or with the Finite?**

Some of the ancient philosophers, indeed many of them, both theistical and atheistical, believed that there were two supreme, co-eternal, and independent causes, acting in opposition to each other. They conceived one of these uncaused principles to be the author of all good, and the other to be the author of all evil.

They could not see, on the one hand, how the *good* that existed could possibly have its origin with an *evil principle*; and, on the other hand, they could not see how the *evil* that existed, could have its origin with a *good principle*. It seems never to have en-

* We are persuaded that a correct and scriptural answer to this question will go far to show that those grand principles and distinctive doctrines for which we contend, and which we are neither ashamed nor afraid to defend, are in harmony with truth, and make luminous the loving, and lovely character of God,—that God who is light, and in whom there is no darkness at all. Our object in taking up such a subject as this arises more from our love of truth, than from our love of controversy, and we trust that the brethren will not deem it out of place on the present occasion. Every intelligent person is aware that the origin of moral evil is a subject about which a great deal has been said and written. Thinkers of every country and of all past ages in the history of our world, have turned their attention to this profound, and to millions most perplexing question.

tered into their minds, that it was possible for an infinitely good Being to create intelligent beings with whom evil might and actually did originate, and hence they came to the conclusion that there must be *two first causes, co-eternal*, one the author of all good, and the other the author of all evil.

We are informed that this was the principal doctrine held by the Medes and Persians at a very early period of their history. They considered one of the uncaused causes to be *light* from which all the good proceeded, and the other to be *darkness* from which all the evil proceeded; and as these two co-eternal principles were in constant conflict with each other, all things were made by them when engaged in the struggle. The poets as well as philosophers among the heathen seem also to have reasoned after this fashion. Hence, *Homer* represents *Jupiter* as having two hogs-heads set before him, the one filled with *evil*, the other with *good* things, a mixture of which he dispenses amongst mankind, sometimes taking out *evil* and sometimes *good*.

Of course we have no sympathy with, and no faith in the heathenish idea of two co-eternal principles of good and evil, though it is worthy of notice, that many heathen philosophers preferred even this idea, wild though it was, in preference to the wicked and still wilder idea of fathering all the evil that existed on the author of all good.

It is well known that *Augustine*, Bishop of Hippo, in the early part of his life believed in a principle of absolute evil; he was led however to renounce it; and soon after, he became a firm believer in, and advocate of, *unconditional predestination*. This, in our humble opinion, was only making bad worse; for to believe the doctrine that God has absolutely and unchangeably decreed from eternity all the evil in the universe, is to believe a monstrosity much more inexcusable in a Christian, than it is for a heathen to believe the other.

I do not need to inform you that there are many theologians who hold principles which make God the author of all the sin in the universe. They look upon sin as a divinely decreed thing. They consider it to be something which God in his mysterious providence was pleased to plan;—something which he in his sovereignty desired and determined should be, and which he actually brings to pass for his own glory.*

* See Calvin's Institutes, Book III, ch. 23, and the Westminster Confession of Faith, ch. III.

As Dr. John Dick in his Lectures on Theology expresses it,—

“The whole series of events was planned by his infinite understanding, the ends as well as the means; and he foresees the ends, not through the medium of the means, but through the medium of his own decree, in which they have a certain future existence. They will not take place without the means; but the proper cause of them is not the means, but his almighty will.”*

So that if we are to believe Dr. Dick, or any other consistent Calvinist, the *proper cause of all our sins is God's almighty will!* In his work on Nature and the Supernatural, Dr. Bushnell, though a moderate Calvinist, very gravely tells us that,

“If there be any truth which every Christian ought to assume, as evident beyond all question, it is that God has some eternal plan that includes every thing, and puts every thing in its place. That He ‘foreordains whatsoever comes to pass’ is only another version of the same truth.”†

But we believe that the very reverse of this is the case, for if there be any truth which every Christian ought to assume, as evident beyond all question, it is surely that the all-wise and infinitely good One never would or could desire, decree, or put into His perfect plan that evil which he hates. We have no faith in the divine origin of sin,—it never was, and from its very nature, never can be in God's plan, or a part of his plan; and we are bold to say that if we were shut up by a kind of moral necessity to believe either in the heathenish and absurd idea of an eternal uncaused evil principle in antagonism to the good, or, to believe the wicked and monstrous idea that the God of creation and of revelation is the author of all evil as well as all good, we would choose the first alternative as an article of our creed in preference to the second. It is not however necessary to believe in the doctrine of absolute, eternal uncaused evil, on the one hand, or that God decreed it, desired it, and was the efficient cause of its existence, on the other. We are quite confident that the subject can be explained on principles much more satisfactory.

That moral evil exists is admitted on all hands, and that it has existed for many ages every one believes. It is also indisputable that many physical evils, sufferings and woes to which we are subjected can be satisfactorily accounted for only on the principle that moral evil has entered the universe. It is not a necessary thing, and, not being necessary, it must in the very nature of things

* Vol. I, page 397.

† See page 105.

have had a beginning. Where did it originate? Did it take its rise in created or in uncreated mind? It must have originated either with the moral governor of the universe, or with some subject of his kingdom. There is no alternative, as it seems to us, for it had its commencement either with the Creator or the creature. We feel utterly at a loss to conceive of any other source out of which moral evil could arise. Where then did it originate? Where? Was it with the creature or with the Creator? Was it with the governor or with the governed? Was it with the Father of lights, who dwells in light, and with whom there is no darkness at all? Or, was it with some member of his great family that sin originated?

What answer shall we give to this question? O I feel for one, when I look this great subject in the face, that I cannot and dare not equivocate, vacillate, or hesitate for a moment. Evil cannot dwell with God, and it could not come from him. The infinitely holy One had no part or lot in this matter. We must come boldly out with our views on this subject and fearlessly maintain that the origin of sin must be found anywhere but with that all-wise and infinitely good and glorious Being in whom there is no darkness at all. In the very nature of things he could not decree the existence of what he hates with a perfect hatred; and it seems to us nothing short of blasphemy and the very climax of impiety for any man or body of men to say that "God has decreed whatsoever comes to pass."

The fact that God created all the dependent universe, and instituted a moral system, does not in the slightest degree alter or affect the soundness of our conclusion. For the question before us is not, Did God give being to all the intelligent creation? The question is not, Did a moral system originate with God? for in the nature of things a moral system could no more have its beginning with the subjects of God's moral government than their creation could originate with themselves. The moral universe, with all the numberless subjects of that vast kingdom over which Jehovah rules and reigns in righteousness, came from his hand. This is a settled point, but the question is, Did the evil thoughts, desires, and purposes which spring up in the minds of many of the subjects of His dominion come into being in virtue of a Divine purpose? In other words, is moral evil the product of the infinite mind or of finite and fallible minds?

The question is *not*, did He *foreknow* that moral evil would

exist in the universe, if he instituted a moral system, for it is beyond all question true that whatever is knowable is perfectly known to the absolute and infinite One.

But the question is, was sin in God's plan? Did he contemplate it as something which he wished? Did he desire it? Did he purpose its existence? Did he view it as something necessary to the manifestation and development of his perfections? It is not difficult to see that there is a great difference between a moral system and moral evil; and he must be bold and reckless indeed, who rushes to the conclusion that the former could not exist without the necessary existence of the latter.

Surely, the fact that moral evil exists is no proof that upon the whole it was best that it should be, and that God wisely purposed it, and in his own good time and way brought it to pass? We repeat it, the actuality or reality of the existence of sin is no proof that it could not but be, and must have been purposed. And yet necessitarians generally take for granted the very thing which they can never prove. They tell us that whatsoever comes to pass must have been decreed, because God has decreed whatsoever comes to pass. This is the sum and the substance of all their reasoning on the subject. But such a conclusion is the rankest fatalism. We believe such a doctrine as this to be dishonouring to God, opposed to reason, to scripture, to consciousness, and subversive of all government, all law, and all morality.

Indeed, if the statement that God has decreed whatsoever comes to pass, be correct, then it follows as a natural and a necessary consequence, that no being in the wide universe but God himself could originate sin or by any possibility be guilty of it.

We are well aware that there are many good-hearted Christian people who have been trained in the school of what is called mild and moderate Calvinism, who shrink back with horror from such a conclusion. They tell us that God decreed to *permit* sin; that he decreed not to *hinder* sin. This only proves to us, however, that they are either ignorant of what genuine Calvinism is, or that they are unable to defend it, and heartily ashamed of it. We believe the latter nearest the truth, though we have often met good Christian people in the Province, fully persuaded that they are consistent Calvinists, and at the same time just *as strongly opposed as ourselves to its fundamental principles*. Whenever we see a professed Calvinist contending for the "*decree to permit*," the "*decree not to hinder sin*," we are sure that he has

become Arminian on one of the most vital points in the whole controversy, and can never afterwards be consistent with himself. This class of Calvinists, though inconsistent with their creed and self-contradictory, are becoming much more numerous than they were even twenty years ago.

But though there are many such, there are some who consistently hold the doctrine taught in the Westminster Confession of faith, and who cling to the "*horrible decree.*" Yes, there are some who plainly and boldly contend that God did will all the wickedness in the world;—that he did decree all the dark deeds that are done under the sun. They are ashamed of that milk-and-water Calvinism to which we have just referred.

They repudiate the words *decreed to permit sin, decreed to allow sin.* They look upon the expression *decreed not to hinder sin,* as a very tame and lame expression. They consider it unworthy to be employed when speaking of the divine purposes in reference to the existence of evil.

We could easily furnish quotations in abundance from the writings of necessitarian authors to show that the statement which we have just made is correct, and that we are by no means misunderstanding, or misrepresenting them. The following are quite sufficient for our purpose.

JOHN CALVIN *says* :

"Wicked men are justly condemned for the evil which they do, although God have appointed it to be done." "The wicked do sin and perish not by God's permission only, but by his will and appointment."—"And now I have shewed plainly enough that God is the author of all those things which these judges would have to happen only by his ille permission."* "Whatsoever comes to pass, comes to pass by virtue of the absolute, omnipotent will of God which is the primary and supreme cause of all things."†

TOPLADY *says* :

"Surely if God had not willed the fall, he *could*, and no doubt would have prevented it; but he did *not* prevent it; ergo, he willed it. And if he *willed* it, he certainly *decreed* it; for the *decree* of God is nothing else but the seal and ratification of his will."‡

"It is certain then (says Tucker), that the existence of sin was the ordination of the divine will; sin could not have existed without or contrary to the divine will; its being must be a consequent of the divine purpose. Sin is a wise and holy ordinance of God."§

* Institutes by John Calvin, Book I, ch. 18, sect. 3, 4. †Book III, ch. 23, sect. 8.

‡ Toplady on Absolute Predestination, pp. 43, 87.

§ See Doctrine of the Divine Ordination of Sin, by Benson, page 37.

"In fine, (says Piscator) it must be confessed that God has from eternity so absolutely and efficaciously decreed all things, that no man can do any more good than he actually does, or omit more evil than he actually omits." "Evil exists," (says Dr. Vaughan) "but the question is, how not as to the particular process, for that is revealed, but how, as to the origination and authorship of the plan. Was it by *surprise* upon God, or was it with his *permission*, with his *concurrence*, by his *appointment*? I venture to affirm BY HIS APPOINTMENT. To say God *permitted* the fall is a foolish term; he ordained the fall, that he might get himself glory out of it."*

Such statements as these coming as they do from such sources, we are bold to say, are fitted to make more infidels than the writings of Voltaire, Rousseau and all other sceptics put together. In his work on the human will, JONATHAN EDWARDS says :

There is no inconsistency in supposing that God may hate a thing as it is in itself, and considered simply as evil, and yet that it may be his will it should come to pass considering all consequences. I believe, there is no person of good understanding, who will venture to say, he is certain that it is impossible it should be best, taking in the whole compass and extent of existence, and all consequences in the endless series of events, that there should be such a thing as moral evil in the world. And, if so, it will certainly follow, that an infinitely wise Being, who always chooses what is best, must choose that there should be such a thing; and, if so, then such a choice is not an evil but a wise and holy choice; and if so, then that providence which is agreeable to such a choice, is a wise and holy providence."†

Turnbull, quoted by Edwards, says :

"If the author and Governor of all things be infinitely *perfect*, then whatever is, is right; of all possible systems he hath chosen the *best*: and consequently, there is no *absolute evil* in the universe.—This being the case all the seeming *imperfections* or *evils* in it are only in a *partial* view; and, with respect to the *whole* system, they are *goods*."

If such statements as these are correct, then it follows as a necessary consequence that all the views of infidels, and deists, and atheists, and fatalists, and Calvinists, and socialists are upon the whole not wrong but right. All the slavery, and Sabbath breaking, and war, and wickedness of every degree and description, perpetrated in our world, are *upon the whole* best, they are upon the whole *just what God wishes them to be*. Evil is upon the whole *not evil but good*. In one word, *whatever is, is right*; and there can be nothing wrong in any part of the universe. But surely

* See Evangelical witness, page 190.

† Part. IV. section 9.

no man has a right to assume that because sin is, therefore it could not but be. The doctrine that whatever comes to pass was decreed, that the disobedience of men is itself a *species of obedience*, that it is a *wise and holy ordinance of God*, that Jehovah willed it, is a most pernicious doctrine, and receives no countenance from reason, or scripture, but, on the contrary, is condemned by both. Men who can give utterance to such statements as these which we have just quoted, seem to us to utter language which borders on blasphemy though they know it not.

We shall only trouble you here with one other quotation on the doctrine of necessity. It is from Dr. John P. Smith, in Book III of his first lines to Christian Theology. In answer to the objection that *necessity* makes God the author of sin, he says:

The utmost that can be justly advanced in the objection is this,—that in the vastly and to us incomprehensibly extensive system of created existence and moral agency which the Deity has established, the existence of moral and natural evil to a certain extent was, all things considered and in reference to their final results, a necessary part of the Divine plan,—that plan which is necessarily the *wisest and best*. But this does not represent God as approving evil, or choosing it for its own sake.*

Very true, we reply, it does not represent God as approving evil, or choosing evil for *its own sake*, but it most assuredly does represent God as *approving evil, and choosing evil* for the sake of something else. This theory, though sustained by great and learned divines, is, we apprehend, radically defective. It is a theory which indorses the principle that the end sanctifies the means,—the principle that it is right to do evil that good may come,—a principle which is condemned by reason, and by every enlightened conscience,—a principle with which the infinitely perfect Jehovah never had, and never can have any sympathy whatsoever.†

Sin then is no part of God's plan, it never could be in God's plan, it is no *species of obedience*, it is no *offspring of his decree*. We believe it to be just what the highest authority designates it, "a transgression of the law of God." It is that abominable thing which he hates. It never was and never can be any thing else or

* Page 317.

† Dr. Wardlaw very justly and truly says, "Pollution cannot flow from a spring of purity. A principle that generates evil cannot have its origin in the blessed source of all good." Lectures on the Epistle to the Romans. Vol. II, page 50.

less than this; for the principles of morality, like the Infinite Principle of all principles, are unchangeable and eternal. Evil therefore cannot be of God, or in any sense of the word, from God. He hates sin; his nature is against it. It is opposed to his desire, his government, his holy law, the interests of his mighty empire, and the holy happiness of his subjects. It has been often asked could the Divine Being not have prevented evil from ever entering the universe?

Without doubt we reply God could have prevented sin had it so pleased him. For he who doeth according to his will in the army of heaven and among the inhabitants of the earth was under no obligation to create any beings in his own image after his likeness; and he might in his adorable sovereignty have remained for ever alone had it so pleased him, and thus he would effectually have prevented the existence of moral evil. It is however sufficient for us to know that the all-wise and infinitely benevolent One did not please to remain for ever in the solitude of his own society. He did not choose to remain the only intelligent being in the universe. He chose to create moral beings, or powers,—powers, that would be free to act, and act freely,—powers, that would originate as really and as truly as himself. In one word, the infinite, uncaused mind made finite minds who were to be as truly first causes as himself. It should never be forgotten that all the accountable subjects of God's moral government are first causes, as well as effects of the uncaused first cause. That we are effects, or creatures, no one but an Atheist will question; we are however real causes, first causes as well as effects. We are as truly the originating cause of our own moral acts, as God is the originating cause of our existence. Indeed, we may with all safety venture the assertion that if the subjects of God's moral government are not as really and as truly the first causes of their own moral actions as God is of his, there can be no such thing as virtue or vice, moral excellency or moral evil among the ranks of created beings. The foundation of responsibility, praise, or blame, lies in the creature's power to act *from himself*.

This is the view which we have been led to entertain, and it is when we view the subject which we are now considering from this standpoint, that we see not only how it was possible for sin to enter the universe in direct opposition to the will of God, but also how it actually did enter.

If the remarks which have just been made are correct then it

follows as a necessary consequence that sin not only might originate with some finite mind among the ranks of will-endowed and responsible subjects, *but that in point of fact, some created finite mind must have been its first, its originating cause.* No being but a sinner could originate moral evil, and moral evil must be the product of a sinner.

He who is represented by the prince of English poets as saying,

"To reign is worth ambition, though in hell:
Better to reign in hell than serve in heaven,"

was probably the first sinner in the great empire of the King of kings. We know that he is called a liar, and the Father of lies, a murderer from the beginning, and that he abode not in the truth. (John viii. 44.) And John in his first epistle tells us: "He that committeth sin is of the devil; for the devil sinneth from the beginning." (1 John iii. 8.) And the great teacher, when looking at the tares growing among the wheat, said "*an enemy hath done this.*" Let us suppose for a moment that the infinite and allwise Jehovah, before he created free agents to be governed by motive, or by moral law, looked through the entire history of their being, their future and never ending being. We say, let us suppose this, and what did he see? He saw race after race of intelligent beings, from the highest to the lowest of them, take their position on the staircase of existence, at his bidding. He saw millions upon millions of them begin to use, and continue to use their powers and faculties in honouring, adoring, and glorifying their Creator, Preserver, and Potentate. He saw dominions, principalities, and powers without number, enjoying holy happiness in each other's society, and he heard with pleasure and delight their songs of gratitude, adoration and praise. He sees his own infinite moral perfections gloriously revealed to an admiring and adoring and happy universe. But at the same time he saw with the first glance of his omniscient eye, that moral evil would originate in the bosoms of some of his will-endowed subjects; but this knowledge of the origin of evil did not deter him from constructing and putting in motion the wheels of a moral system. He saw that it was better, all things considered, to have a moral system, even though some of the subjects of his moral empire should rebel, and introduce anarchy and discord and spiritual death into one or two provinces of his dominions.

It would, we presume, be very difficult for any one to prove that a moral government could exist, with subjects governed by motives, which of course all free and accountable agents must be, without

the possibility of failure in duty ; and on the other hand no one can prove that moral evil was necessary to the successful working of the moral system ; for necessitated evil can no more be called evil and worthy of punishment, than necessitated virtue can be called virtue and rewarded as such.

That the all-powerful Jehovah could have prevented evil from ever existing, as we have already said, is beyond all question ; but for any thing we can tell, or prove to the contrary, the only way by which even he could keep it out of the universe was to remain the only free agent in existence. He however willed to create beings in his own image after his likeness. Intelligent creatures, will-endowed beings, come into being at his bidding, and from that moment transgression of law became a possibility and to the all perfect One, who sees the end from the beginning, a certainty.

There are many who recklessly rush to the conclusion that because God did not prevent sin, therefore he must have desired it, and positively purposed its existence. A moment's reflection, however, is all that is necessary to see that there is a great difference between non-intervention on the part of God to prevent the existence of sin and his positively purposing, or decreeing its existence, and disposing all the means thereunto. The fact of his non-intervention to prevent sin is evident from its actual existence. The fact that he never desired it, or decreed it is also evident from its nature,—His own holy nature, his written word, and our own consciousness of guilt.

But even this is not all. God not only resolved in his own infinite mind to bring a moral system into being ; though he foresaw that at least two provinces of his vast empire would raise the puny arm of rebellion against his righteous authority, he at the same time saw that he could overrule that very evil for the ultimate good of the great universe. He saw, or foresaw, that he could take advantage of that evil which had its origin with the *governed*, not with the *governor*, with the *subjects*, not with the *sovereign*, for the display and exhibition of his own moral perfections, and ultimately overrule that very evil for the permanent and everlasting good of all holy beings in all worlds. Did time permit we might enter upon this attractive and inviting part of our subject, for we have recorded in the sacred volume many striking illustrations of this important principle, but we must not tax your patience longer.

Beloved brethren, let us never forget that God is infinitely wise and infinitely good. Let us remember that he both can, and fre-

quently does, bring good out of evil. O it would be a pity, if he who sitteth upon the throne of glory, and who holds in his hands the reins of government, could not overrule evil for good. O it would be a pity, if that God before whom the happiest, the holiest, and the highest created intelligences wonder and adore, could not overrule for good the evil thoughts and wicked actions of a few lawless subjects in some insignificant province of his vast domain. O it would be a pity, if the mighty monarch of the universe, who rules and reigns in righteousness, with all his knowledge, benevolence, and manifold wisdom, could be outwitted by a few lawless pests and prodigals, who have torn themselves away from allegiance to his throne. But this cannot be.

We are perfectly sure that the infinitely wise God will bring good out of evil, and make even the wrath of men to praise him, whatever the spiritual wickedness in high places, or in low places, may think or say, or do to the contrary. "He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered?" "He is wonderful in counsel and excellent in working." "He is the rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity; just and right is he." Evil cannot dwell with, or proceed from that glorious being who is light, and in whom there is no darkness at all. He whose name is love cannot be tempted with evil, neither tempteth he any man. The infinite is opposed to all moral evil; and therefore our conclusion is, that it must, in the very nature of things, have had its origin with the subjects of his kingdom, who are justly held responsible for its existence: and the doctrine that God decreed whatsoever comes to pass, is wild and wicked in the extreme.

There was a period in the history of the Protestant Church when almost no distinction was made between the opinions of fallible men and the infallible truth of God. The creeds and confessions of faith which erring men formed were stereotyped, and made the only infallible rule of faith and test of orthodoxy.

To dare to call in question the Genevan doctrine of absolute predestination, or even to give the slightest countenance to the doctrine of *man's free will*, or *God's universal love*, was as sure to call forth the Anathema of Calvin and Knox, as Luther and Melancthon, by calling in question the infallibility of the Romish Church, drew down upon their heads the anathema of Leo X. But we have reason to thank God that we live in better times.

Mind is in motion. Light is shining. The word of God is not bound. The wings of thought are at liberty. We have the privilege of private judgment; and having freedom of speech, we can, from the pulpit, the platform, and the press, express our sentiments to the world without let or hindrance. The voice which says *correct the creeds* is now being uttered in authoritative tones, and that voice will and must prevail.

Let us not forget, brethren, that our privileges are great, and that God in his good providence has given us a work to do. We are to be fellow workers with him in advancing his own cause, in making known his character, in waking up the Church, and in saving a lost world. We are *an agency* in the hand of God. I like the expression *agency*, for we are to be co-workers with God. We are powers: and O if we remember that He loves all men, that Jesus gave himself a ransom for all, and that the love of the Spirit is a divine love which rests upon all, we will be constrained to spend and be spent in making known the glorious gospel of the blessed God. We are to let our light shine, we are to work while it is called day, we are to love Christ, live Christ, preach Christ, and practice every Christian principle. Let us not only devise means for spreading evangelical truth throughout the length and breadth of the country, but give ourselves with all our powers and energies, heartily, practically, personally, and while life lasts, to the noble and the necessary work of spreading the gospel in its simplicity, its purity, its power. It is our earnest desire and prayer to God that our meetings on the present occasion may be seasons of refreshing to each of our souls. May brotherly love, Christian zeal, and unity, characterize all our deliberations, and pervade each of our minds. Let us devise liberal means of usefulness, and thus strengthen each other's hands and encourage each other's hearts in the work of the Lord. And when we leave our present meeting of Conference for our different and distant fields of labour, may we feel that we have been blessed, that we have been revived, and quickened, and stimulated to do more than heretofore to advance the kingdom of Christ and promote the glory of God.

O let us count all else but dross,
 And glory only in the Cross;
 No matter though on us some frown,
 Our Saviour promises a Crown.

Beloved Brethren, let us live for God, for Christ, for the benefit

of a world lying in wickedness, for the salvation of souls, and, above all, for the glory of God. May we live and labour in the vineyard till death takes us to the better life, and to the everlasting rest above. O let the sentiment which the poet so sweetly sings be in some measure expressed by our works of faith, and our labours of love.

“ I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming too.

“ For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.”

The following delegates were present at the opening of the Session. From Toronto, Rev. H. Melville, Mr. D. McLeod, Mr. James Robertson and Dr. Howson; from Zion chapel Guelph, Mr. James Watson and Mr. James Morrison. From the church in Ayr, Mr. John Gray, Mr. Wm. Watson, and Mr. Thomas Scott. From Huntingdon, C. E., Rev. G. Anderson. Mr. David Morton, Ratho, and Mr. Robert Steele, Egmondville, and other friends of the cause were present.

On motion of Dr. Howson, seconded by Mr. James Robertson, the Rev. G. Anderson was unanimously chosen President for the current year. Mr. Anderson then took his place as President, and thanked the Conference for appointing him to fill so important an office.

On motion, Mr. James Robertson was elected secretary for the year.

The President appointed the secretary, Mr. Gray and Mr. Melville, to arrange the order of business for the afternoon and evening.

The minutes of last conference were read by the secretary, and approved on motion.

Short but interesting accounts of the progress of the Church in Toronto during the last year were given by Mr. Melville and Dr. Howson. Mr. Gray reported in behalf of the churches in Guelph and Ayr. Mr. Gray also gave a short and interesting account of his recent visit to Scotland. The President gave a report of his labours in the Lower Province and more particularly in connection with the Church in Huntingdon.

The Rev. Mr. Melville moved, seconded by Dr. Howson, that the Rev. Thomas Pullar, Hamilton, and the Rev. Mr. Clarke, Guelph, being present, be requested to sit corresponding members, which was carried unanimously.

Moved by Mr. Melville, seconded by Mr. McLeod, that friends present from churches and preaching stations, though not regular delegates, be admitted members of Conference. Carried.

The President called the Rev. Mr. Clarke, Guelph, to lead the Conference in prayer to the great Head of the Church in behalf of the

churches of the Union, and in behalf of the cause of the Saviour generally.

After praise and prayer by the President, the meeting adjourned for a short recess.

SESSION SECOND.

Conference again met, and was opened by praise and prayer ; minutes read and sustained.

The secretary presented a report of the order of business, which was accepted.

Dr. Howson read the following report of the Provincial Mission Executive Committee :—

At last meeting of Conference, the Executive Committee of the Evangelical Provincial Mission for the current year were appointed to arrange a scheme for carrying out the objects for which the Mission was organized, and present a draft of the same at the present meeting of Conference. Your Committee were also requested meanwhile to do all in their power to further the great aim of the mission.

In reference to the last of these two objects, for which your Committee were appointed, we regret to say that little comparatively has been done. It is true that the friends of our Evangelical movement were requested through the pages of the *Day-Star* to contribute to the funds of the mission, but as almost no funds* are as yet in the hands of the treasurer, and as we knew of no available and efficient Missionary to occupy the field, the mission has, as a matter of necessity, been at a stand still. As however there are various fields of usefulness in the Provinces, and thousands all over the country ignorant of God, and of Jesus Christ whom he hath sent, we hope and earnestly pray that life and energy may soon be given to our mission, and the simple gospel in all its saving and sanctifying power may be extended throughout the length and breadth of the land.

That the Provincial Mission may to some extent be an agency in the hand of God of bringing about this most desirable object, your Committee beg to submit the following scheme :—

1st.—That each of the Churches and preaching stations be earnestly requested to take a practical, hearty, and immediate interest in the mission.

2nd.—That the general Committee, and all other friends of a free gospel in connection with our movement, or who sympathize with us, be urged, through the pages of the *Day-Star*, to send donations and annual subscriptions for the support of the mission.

3rd.—That a suitable preacher for the missionary work be secured as speedily as possible.

4th.—That collections be taken up at all the stations where the missionary may preach, for the funds of the mission.

* Since the above Report was adopted by Ex. P. M. Committee, they are glad to say that a good beginning has been made by the friends of the cause. See subscription List attached to this report.

5th.—That the friends of our movement in those localities where favourable openings for Evangelical work present themselves, be requested to correspond with the Secretary of the Society, so that the Executive Committee may, if possible, and as far as practicable, occupy the field as a mission station.

6th.—Your Committee would also recommend the Conference to appoint a collector to be local treasurer in every locality where the friends of our movement reside, so as to secure funds for the Provincial mission.

The Committee beg also to report to the Conference that the following Resolutions were adopted by them and copies transmitted to the various friends throughout the Province.

Resolved,—That a special and direct appeal be made to the brethren throughout the Province, (inasmuch as there is some prospect of soon having a labourer for the vineyard, it is desirable that funds be placed in the hands of the treasurer at an early date so as to report to the Conference at their next meeting, July 1st, that they may take the necessary steps to carry out the object of this mission); the friends of this movement are therefore earnestly solicited to send in their contributions as speedily as possible. If, in answer to our prayers, the Lord sends a labourer into the Vineyard, it is not only our duty but our privilege to maintain the labourer in his work.

Resolved also, That the Secretary be requested to write to as many of the friends as possible, enclosing a copy of the above Resolution.

As the fruit of the action of the Committee, they have to report the following sums as already received by the Treasurer :—

1862.

Nov. 3.—Received Cash..... \$1.00

1863.

June 27.—Mr. Davidson, Dundas..... 5.00

“ 30.—From Gananoque 1.56

Mite meeting at Lansdown..... 4.72

Collected at Lansdown..... 1.36

Mr. Wm. Thompson..... 0.37½

Robert Thompson..... 0.25

Mr. David Morton, Ratho 2.50

Mr. William Bruce..... 1.50

Dr. Howson's annual subscription..... 5.00

July 1.—Mr. McLeod, Toronto..... 2.00

Mr. James Robertson, Toronto 1.00

Mr. Wm. Black..... 3.00

Mr. Robert Steele..... 1.00

Mr. George Templeton..... 1.00

Mr. James Anderson..... 1.00

Total..... \$32.26½

NOTE.—It is hoped that the friends of a free gospel throughout the Province will do what they can to assist us in carrying on the mission. All subscriptions sent to the Treasurer, or either of the Editors of the *Day-Star*, will be acknowledged in future on the cover.

On motion of Mr. Gray, seconded by Mr. Morton, the report was accepted. The various items in the report were taken up in order, discussed, and severally adopted.

On motion of the secretary, seconded by Mr. Morton, the following was carried in connection with the report: that this Conference recommend that a soiree be held at the annual meeting of each Conference, the proceeds to be given to the Mission Fund.

It was then moved, seconded, and carried, that the following brethren be the Executive committee of the mission for the current year, viz., the Rev. Henry Melville, D. McLeod, Dr. Howson, Mr. Alex. Gemmel, and Mr. James Robertson.

Mr. Melville moved, seconded by Mr. Scott, that the general Committee be the same as last year,—the Executive having power to fill up any blanks and add to the number. Carried.

After praise and prayer, the Conference adjourned to meet in the evening.

EVENING SESSION.

The Conference, after being duly opened, proceeded to consider the next item of business. A verbal report was made by some members of "The Theological Institute Committee," to the effect that nothing definite had been done during the last year, but recommending that the committee be reappointed so that the object contemplated by last Conference might not be lost sight of. The recommendation being embodied in a motion, was adopted. Members of committee, Executive, E. P. M. Committee, along with D. Morton, J. Morrison and R. Campbell.

The following memorial was presented by the secretary, from the Grand Division of the Sons of Temperance, C. W., in reference to the drinking usages of society.

To the Conference of the Evangelical Union.

REVEREND FATHERS AND BROTHERS :

THE MEMORIAL OF THE GRAND DIVISION OF THE ORDER OF SONS OF TEMPERANCE OF CANADA WEST.

HUMBLY SHEWETH—That intemperance, arising from the habitual use of intoxicating drinks as beverages, still exists to an alarming extent in this Province, as the fruitful cause of pauperism, disease and crime, alike dishonoring to Almighty God and ruinous to the bodies and souls of our fellow-men ;

That the traffic in intoxicating drinks, as beverages (though a source of revenue to the Government), is so inimical to the best interests of the community, and entails such a heavy expense in the relief of paupers, support of hospitals and lunatic asylums, bringing criminals to justice, and punishing for crimes committed under the influence of those drinks, that it becomes a necessity to suppress such traffic ;

That while there may be a few manufacturers and vendors who will be influenced by moral suasion to desist, we fear that nothing short of legal prohibition will restrain this traffic within reasonable bounds ;

That the last year has been fearfully fruitful in murders, which, with-

out exception, were traceable to the use of intoxicating drinks and the associations of the bar-room;

That the Church of the living God is suffering directly and indirectly from the liquor traffic and drinking customs; those of her members who "have erred through wine, and through strong drink are out of the way," may be counted by hundreds, if not by thousands, while the money which should pay for carrying the Gospel to a perishing world is foolishly and wickedly squandered on poisonous beverages.

Ye men of God, we ask your help, by word, by action, in the pulpit, on the platform, by the fireside. "The priest's lips should keep knowledge." Let it flow out, baptized with heavenly fire, that the Church, in all its branches and departments, may "come up to the help of the Lord, to the help of the Lord against the mighty" evil of intemperance! Is there a greater evil, a more wily and insidious foe, which, while others slay their thousands, slays its tens of thousands every year?

The Order of the Sons of Temperance aims at preventing the spread of this evil by inducing the drunkard to abandon his cups, the moderate drinker his occasional glass, and training the youth of our country to the practice of abstinence; by petitioning our Legislature for the entire prohibition of the traffic in intoxicating drinks as beverages, and the establishment of an asylum for inebriates.

We respectfully solicit your reverend body to aid us by your powerful influence and by such deliverances in the premises as will cheer our hearts in the work we have in hand, and strengthen us to renewed diligence and zeal in this labor of love.

And as in duty bound we will ever pray, &c.

KINGSTON, March, 1863.

Signed on behalf of the Grand Division, Sons of Temperance of Canada West.

R. D. WADSWORTH, Grand Worthy Patriarch.
EDWARD STACEY, Grand Scribe.

Mr. Melville moved, seconded by Mr. Gray, that this Conference receive the memorial, and that we, as a Conference, heartily pledge ourselves to co-operate with the Sons of Temperance in their laudable efforts to put down the evils of Intemperance. Carried unanimously.

Moved by Dr. Howson, seconded by Mr. Watson, that in the event of Mr. Melville's visiting Scotland, he be hereby appointed our delegate to the Evangelical Union Conference to meet in Glasgow in October next, and that he be requested to bring the claims of the Canadian Branch of the Union under the notice of the brethren there assembled, so that a deeper interest may be taken in this field of labour. Carried.

After praise and prayer by the President, the Conference adjourned to meet in the Albert st. E. U. chapel, Toronto, on the first Wednesday of July, 1864.

JAMES ROBERTSON, Secretary.

THE EVENING TEA MEETING.

In the evening a tea-meeting was held in Zion Chapel. There was a good attendance. Mr. Gray, who has for some time past ministered to the church assembling in the chapel the word of life, occupied the chair, the duties of which he discharged with great acceptance. After prayer by Rev. Mr. Melville, that indispensable thing tea, and its appendages, were supplied to the company. After the outward man had been sufficiently attended to, food for the mind was spread out and pressed on the acceptance of the audience, in the shape of addresses on important subjects.

CHAIRMAN'S ADDRESS: There are two reasons why I love meetings such as this one is. Man is a social being, God made him so. Fishes go in shoals: cattle herd together; man is no less social than they. We ought to be thankful to him, from whom all our blessings flow, that we can meet together in such comfortable circumstances. There is war on the other side of the lake. We are at peace and sit under our own vine and fig tree, none daring to make us afraid. The other reason why I love such meetings is, we are pilgrims to eternity and need something for our souls. We are gathered together to listen to important addresses from the brethren around me, on this platform. Hence the importance of hearing the truth and believing it. I trust the addresses to be delivered to you, to night will do you all good. I request your attention to them. "He that hath ears to hear let him hear."

The chairman then called on Dr. JOSEPH HOWSON of Toronto to address the meeting.

DR. HOWSON'S ADDRESS: I have great pleasure in meeting you all to-night. I am pleased with the town of Guelph; the evident enterprise of its inhabitants. This meeting carries me back to the days of my boyhood, when I attended such meetings twenty years ago. I do not know how you do here, but in the north of England we used to let the children in at half price. Children will remember such meetings in the years of their after life with gladness. Some have been opposed to tea-meetings. But such times have gone by; we may get happiness in connection with them; and not only so, but we may use them to advance the cause of Christ, to point men to Christ as the only Saviour. I do not mean to touch on theological points. Let me however say this, that Christianity makes a demand on every human being. "My son give me thine heart" is the request which God makes of men. It is right in God to demand this. He knows what is best for us. And it is when we give God our hearts that we are restored to God, and happiness and holiness. It is a great truth that Christ appeared in the end of the world to put away sin by the sacrifice of himself. He made atonement for all. We must not limit the divine goodness. God so loved the world, that he gave his Son to die for us. Christ gave himself a ransom for all. Hence we should obey the command, Repent and believe the gospel; and when we do so we give God our hearts. Thus are we brought back to God and restored to his likeness. Religion is not a melancholy thing. It was never designed to make our pleasures less. It gives peace—peace which the world cannot take away.—Again, we believe in present salvation. We need not go

round the bush to find it. We should come at once to Christ, just as we are. The word is nigh thee, only believe. Make a personal application of the truth. Say, God loves me, Jesus died for me.

The chairman said he wished to inform Dr. Howson that, if over in old England they let in the children to tea-meetings at half price, in Guelph they let them in free; which statement was received with great applause.

The next speaker introduced to the meeting was the Rev. Mr. PULLAR of Hamilton.

Mr. PULLAR'S ADDRESS: Reference has been made to the boys. I must say, the boys on my side have behaved like princes. I cannot see those on the other. I trust they will all continue to be quiet. I desire your attention while I address you. You will not understand what I mean to lay before you unless you attend to it. First of all let me ask, Why am I here? I answer because of my warm sympathy with the Evangelical Union, seeing they teach and preach that Jesus Christ made atonement for the sins of all men. More than forty years ago this truth gave rest and peace to my soul. I preached it thirty-six years ago. It has given me comfort during that time. My heart goes with all who hold that truth. The Evangelical Union has my warmest sympathy. I preach that truth without fear of ecclesiastical censure, and I would sacrifice any friendship, however dear, rather than part with the truth.

I desire to address you on the doctrine of election. The passage on which I found my remarks is Eph. i. 4. "According as he hath chosen us in him before the foundation of the world, that we should be holy." There are four points which I mean to discuss: 1. Election. 2. Election in Christ. 3. Election to holiness. 4. The first cause and final end of election.

1. Election. The word election is used with reference to this world—to signify an actual experience of the people of God now. It is so used by Peter. Pet. i. 1. "Elect according to the foreknowledge of God." It is used in the text with reference to the eternal purpose to elect., There is election in purpose, and election in fact. It is admitted, that all that God does in time he purposed to do in eternity. By considering what God actually does we find out what he purposed to do. Election in fact leads us up to election in purpose. Actual election is the explanation of election in purpose.

Let us then look at election in fact. The term election means separation—the separation of one part from many parts; a laying apart for one's self. Hence it is said, "The Lord hath set apart him that is godly for himself." There are many elections spoken of in the Bible. Noah was elected as the new head of the race after the flood. Abraham was elected as the progenitor of the Messiah, and of the Messianic race. The sons of Levi were elected as the priesthood under the old economy. David was elected as king of Israel, and as head of the royal line. The apostles were elected as witnesses of our Lord's resurrection and to preach his gospel. Christ is God's elect—the head of the church. Sometimes things are spoken of as elected, and sometimes election refers to the future. It is predicted that God will yet choose Jerusalem. In this passage the election is not national; it is the choice of individuals to salva-

tion, to holiness, to eternal glory. Election implies an Elector—God, "According as he hath chosen" &c.; also a mass out of which it is made—the world. There is likewise the electing process. How does God elect or separate men from the ungodly mass? First there is legal separation from a state of condemnation to a state of justification—from the darkness and danger of spiritual death to the light of God's countenance. Secondly, there is moral or spiritual separation from impurity to holiness. This is deliverance from this present evil world, and the bringing of the soul under the influence of the holy love of God revealed in Christ. These two combined, constitute election—separation from the world as to state and character.

We must look at election *in purpose*. "Before the foundation of the world"—from eternity. We do not know when the foundation of the world was laid. But we can go back in fancy to a period when Jehovah dwelt alone in awful solitude, when no music of angels delighted his ear, when no throng of worlds surrounded him. Then he was blessed and felt no want and no dreariness. His great plans were then in his mind. He intended to create worlds and races of intelligent creatures. All the future was before him in lines of light. He foresaw sin—the fall of man. He determined to save. In the brightness of eternal mercy he resolved to give his Son to die for sinners, and to save all who believe in him. He purposed to choose Christ as the mediator, and for his sake all who believe his gospel. His purpose is thus expressed, "he that believeth shall be saved, he that believeth not shall be damned."

3. Election *in Christ*. The expression "in Christ" is very important. And it must be familiar to all who read the New Testament. Paul speaks of some that were *in Christ* before him. He says there is no condemnation to those who are *in Christ*. He says again, If any man be *in Christ*, he is a new creature. It is a Pauline expression. It signifies union with Christ—faith in Christ. Now it is said that persons are chosen in Christ. Observe you, it is not said they are chosen to be in him, or to be put in him. It is not said, chosen on account of him, though this is true, but *in him*. Profound and beautiful thought! The Hebrew nation was *in Abraham*—selected as in him. So election is in Christ. Let us here go a little into detail. The mediatorial work of Christ is the basis of election. There could be no election without his work. Without the work of Christ, there would be no channel for redeeming mercy. The work of Christ did not originate the love of God. God's love gave birth to the work of Christ. Christ's work is the channel for the downflow of God's benevolence to the sons of men.—The Spirit is the agent in the electing process. He brings the truth before the sinner's mind. By the Spirit is pardon sealed to the soul, and the heart sanctified through the truth. Hence it is said that those who believe are born of the Spirit.—Faith in Christ is the principle on which it proceeds. The Spirit's work is the Divine side of election: faith in Christ is the human. Faith in Christ is a condition *sine qua non*, in election and salvation. No faith, no election. It is an indispensable condition. Christ is the head of the elect by faith. Christ is the foundation. Believers are built on him. Peter speaks of Christ as a living stone, a life-giving stone, and of believers, as living stones, made alive by faith in him, built up on him into a spiritual temple

to offer spiritual sacrifices acceptable to God by him. God's idea of election shall be realized when all God's people shall rise into a glorious spiritual building: and when an admiring universe shall sing, Grace, grace unto it.

3. Election to holiness. Now we here wish to notice that we are sometimes charged with holding that men are chosen to salvation because of foreseen good works. Even Dr. Wardlaw charges Arminians with this. But our doctrine is, that we are chosen in Christ *to be holy*. God has provided the means of making men holy. He does not justify men because they are righteous. He justifies them as ungodly. So he does not elect men because they are holy, but that they may be holy. Persons *become holy by faith*—by the Spirit through the truth believed—the truth which makes known the overflowing fulness of the Divine benevolence. Holiness is the highest end of election so far as the elect themselves are concerned. Election is the spring of holiness. Faith and holiness are inseparable. In order to continued holiness there must be continued faith. At last God's church, God's elect, will be presented to Christ, as the bride to the bridegroom, a glorious church without spot or wrinkle, or any such thing.

4. The first cause and final end of election. The first cause of election is the good pleasure of God's will. Let me here again correct a mistake. The moving cause of the election of men to holiness and heaven, is not their merit. It is God's good pleasure. It is his self-moved benevolence. His heart is in the great plan. The first cause of election is no more in the sinner than the ground of justification is in the sinner. It is true that faith on the part of the sinner is necessary that he may be elected, just as Christ's work is the ground of election. But it was in self moved love that God originated his electing plan; it is in love he actually elects those who believe in his Son. The final end of election is the praise of the glory of divine grace. Grace is free favour. His grace is glorious. This glorious grace is revealed in election, both in purpose and in fact. We have here grace not in its twilight, but in its noonday splendour. The elect themselves shall praise this glorious grace, and so shall the entire holy universe. This is the ultimate end of all the doings of God in creation, providence and grace.

I shall close with two reflections. First, *every one in this meeting may be elected to-night*. If any came into this chapel unbelievers, they may go away the elect of God. The way is open. If you may be saved where you are, you may be elected where you are; for you cannot be saved without being elected. The foundation is laid—Christ's work. The terms are easy, Believe in the Lord Jesus Christ. Not only may you be elected now, but *you are under obligation to be elected now*. It is wicked to be a reprobate. Come out from among them. If you are lost, you yourselves will be to blame. You cast the die. Now is the accepted time. It is not yet too late. All things are ready. The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely.

After Mr. Pullar's address, the chairman called attention to the fact that Mr. Pullar is not an Evangelical Union minister, but is connected with the Congregational Union of Canada, and that in his speech, he

had expounded and expressed the views of the Evangelical Union on the doctrine of election as clearly and fully as they themselves could do. He was glad to hear him say that his heart was with us. He then introduced, as the next speaker, the Rev. GEORGE ANDERSON of Huntingdon, C. E., who delivered the following address on

GRACE AND WORKS.

The Greek word *χαρις* which is in the New Testament translated *grace*, signifies primarily, what causes or produces joy and pleasure. Indeed the Latin word *gratia*, and our word, *grace*, are derived from the same root. Used in an objective sense, it meant outward grace, beauty, gracefulness. Used subjectively, it signified grace, favour felt. It was used to express the feelings that lead a person to bestow a favour, kindness, goodwill; it was also used to express the emotions engendered in the breast of the recipient of a favour—thanks, gratitude.

The word, *grace*, occurs frequently in the New Testament, and, in such connections, as lead us to suppose that it is a word of precious import. It signifies the kindness or love of God to sinful and hell-deserving man.

It frequently occurs in connection with the word, *mercy*. (1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3.) Trench makes the following observations respecting the word *χαρις* *grace*, and *ελεος* *mercy*. "Though standing in closest inner as well as outer connection, there is this difference between them, that *χαρις* has reference to the *sins* of men *ελεος* to their *misery*. God's *χαρις*, his free grace and gift, is extended to men as they are guilty, his *ελεος* is extended to them as they are miserable."*

Salvation is of *grace*. This means that salvation is a pure gratuity. It is not merited by man. It is bestowed on him by the free love of God, though he has demerit, rather than merit. Man is a sinner, a hell-worthy, and, as unregenerate, a hell-exposed sinner. He deserves punishment for his sins. Consequently, when God bestows on men pardon of sin and the hope of eternal life, and admits them into the kingdom of heaven, he deals with them in unmerited kindness.

The *grace* of God, the free, unmerited, love of God, which provides salvation for us, brings it near to us in the gospel testimony, and bestows it on us, when we receive the gospel of the *grace* of God, is opposed to works of merit on our part. Salvation must be all of *grace* or all of *works*. We cannot be saved partly of *grace* and partly of *works*. "To him that worketh the reward is not reckoned of *grace*, but of *debt*." Rom. iv. 4. In order to reach heaven by *works* a person must obey God's law perfectly from the dawn of moral agency until the close of his earthly career. This is an impossibility to any sinner. Present obedience cannot atone for past transgressions. As fallen and unregenerate man is destitute of the motive, which must be the moving spring of all *works* which God accepts—love to God, man must be created anew in order to the performance of good *works*. Eph. ii. 10.

* Synonyms of the New Testament, p. 225.

Therefore salvation cannot be bestowed on us on the ground of our own merit. It must be bestowed on us in free and unmerited kindness. We must, as we are hell-deserving sinners, be debtors to the God of Grace, in the matter of our salvation.

While salvation is a pure gratuity, a gift of God's unmerited kindness, it is bestowed on men in consideration of a work. The unfallen angels retain their place in heaven and enjoy the favour of God, because of their perfect obedience to all his laws; they have a righteousness of their own. The fallen angels lost the favour of God, because they violated his law; they lost their righteousness and became sinners, and therefore they are reserved in everlasting chains, under dark ess, unto the judgment of the great day. While our first parents retained their innocence and purity, they remained in Eden. As soon as they sinned, they were expelled from Eden's lovely bowers. In order that any of the race of Adam may reach the heavenly paradise, where blooms the tree of life, and eat of its delicious, life-giving fruit, he must have a perfect righteousness. This we have not of our own, and never can have. What then shall we do? God cannot violate the grand principle of his moral administration to bestow heaven and its bliss on sinners, in consideration of perfect righteousness. How then can God admit hell-deserving sinners into heaven? How can he unfold the gates of his own blessed dwelling-place to those who deserve to be cast down to hell? This problem is solved in Christ. Christ is the second Adam, the Lord from heaven, who came to honour the law, which we have broken by our sins. He assumed our nature and for us made atonement. He has in his self-denying life, his unparalleled sufferings and his ignominious death, wrought out and brought in for sinners an everlasting righteousness. This righteousness is well-pleasing to God; it magnifies the law and makes it honourable. Where sin abounded, grace has much more abounded in providing a righteousness on the ground of which sinners may be justified and saved. **GRACE REIGNS THROUGH THE RIGHTEOUSNESS OF CHRIST UNTO ETERNAL LIFE.** The righteousness of Christ has been provided for all. It is a manifestation of God's grace to sinners. The state into which sinners are brought by faith therein is a state of grace, Rom. v. 2. In consequence of the merit that is in the righteousness of Christ, the believer in Jesus is no longer under the law, as a condemning law, but is under the canopy of his grace. He is still under the commanding authority of God's law; it is the rule of his obedience; and the grace to which he is indebted for pardon, and under which he is, constrains him to walk in obedience to it.

The gratuitousness of salvation is not inconsistent with conditions imposed by God in wisdom and love which must be submitted to by man, in order that he may enjoy it. Many are of opinion that we subvert the grace of God, unless we maintain that man is passive in his salvation. But grace is not opposed to all activity on the part of man. It is opposed to works, wrought with the view of obtaining salvation, because of the merit that is supposed to be in them. Paul expressly declares, that by the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin. Salvation is not of

works lest any man should boast. My hearers, you must not imagine that God will give you heaven at last, because of the price of your fancied good deeds, which you present to God. You must accept salvation as a free gift for the sake of Christ. Then will your song be,

'Oh to grace how great a debtor.'

Grace, however, is not opposed to a condition of salvation. A thing may be given to us on a condition that is consistent with the kindness that gives it. The Calvinist regards the special, irresistible influence of the Spirit, in which he believes, as necessary to the maintenance of the grace of the gospel. Those who deny that special influence, bestowed on the unconditionally elect alone, infallibly securing their faith, regeneration and ultimate glorification, they denounce as subverters of the grace of God. Now, we do not believe in unconditional, but in conditional election, neither do we believe in a faith necessitating, but in a moral, persuasive, and therefore resistible influence of the Spirit. There is no passage of Scripture where men are said to be chosen *to* faith; but it is said in the sacred word, that men are chosen to salvation through the belief of the truth. And the idea of the persuasive and resistible character of the Spirit's influence, is in harmony with the entire tenor of Scripture, which, from first to last, is a mighty persuasive, and with all the entreaties and warnings and threatenings which are addressed to sinners. We yield to none in our love to the doctrines of grace, and in our desire to maintain them; but we do not think it is necessary to be Calvinists to do so. Faith is the condition of salvation. No sinner can enjoy God's pardoning mercy, unless he believe in Jesus Christ, and rest on him for salvation. But as faith is simply the reception of God's gift, it is entirely unmeritorious. The beggar who asks alms, never imagines that his reception of the bounty of his fellow-creatures is a meritorious act, or is inconsistent with the purest and most disinterested kindness in them. So faith in Jesus, on the part of the sinner, as there is no merit in it, is quite consistent with the gratuitousness of salvation through Christ. God as the God of all grace, gave Jesus to be our Saviour; grace shines conspicuously in his, "though he was rich, having become poor, that we, through his poverty, might become rich," and salvation is through faith in him, that it might be by grace. God requires of the sinner faith in his Son, that he may be saved. And this requirement is most wise, because compliance with it secures purity. The Spirit sanctifies by the truth. The truth, when it is believed, is in contact with the mind, and then its purifying power is felt and enjoyed. Dear hearers, you cannot be saved without faith in Christ. It is God's arrangement that you believe that Jesus loved you and gave himself for you, in order to enjoy the salvation of the gospel. Do not think that you must be passive in your salvation—that you must wait for special power from heaven. Yield to the influence that is now operating on you. God's time is *now*. He is withholding from you no indispensable grace. *All things are now ready*. Come to Jesus. Come, O come now, and be saved and set at liberty.

Good works are enjoined on believers as evidences of their faith in Jesus, and as an expression of their gratitude for Christ, God's unspeakable gift,

and salvation through his name. Works are not required by God as the price of pardon. God pardons freely, and with overflowing love, for the sake of Jesus Christ. The work of Christ is the all-sufficient ground of pardon. We need not, and we must not, work for salvation. We should come and take salvation as a free gift, by believing in Jesus. Having found salvation in and through Christ, we should work from it. Those who have believed through grace should be careful to maintain good works. It is thus only that the believer can be justified in the sight of men, as being what he professes to be, a follower of Jesus Christ. The world around us cannot see our faith. God sees the heart,—the inmost soul, and therefore he can see our faith, the moment it is exercised, and before it is manifested in works; and immediately on believing he justifies the soul. But as our fellow-men cannot see the heart, but can judge the heart only from the manifestation of it in the life—can judge the tree only by its fruits—it is necessary that we perform good works and bring forth the fruits of righteousness in order to be justified in the sight of men. We can shew our faith to our fellow-men only by our works. And is not the performance of good works the natural outflow of that gratitude which we owe to God, as the God of our salvation? We should so believe in and so contemplate the love of Christ, as to be filled with love to God for Christ, and then we will delight to do those things that are pleasing in his sight. And what a field of labour is there in which we should work for Christ! The field is the world. And anywhere in that field there is work to be done. Believer, be a Christian worker. In your family, among your friends and neighbours, be on the watch for opportunities of commending Jesus. Be up and doing, that when your earthly course is finished, your ears may be saluted with the glad welcome, Well done, good and faithful servant, enter thou into the joy of thy Lord.

The Rev. W. F. Clarke, Congregational Minister, Guelph, was introduced as the next speaker. He said.—I am fond of tea-meetings. They present a pleasing side of our common humanity. I am glad to be present at this tea-meeting. It affords me another opportunity of expressing my interest in the Evangelical Union body. When the sainted Mr. Peden was expelled from the Synod of the Presbyterian Church of Canada, I was the first to open my pulpit to him. He preached his first sermon after his expulsion in my pulpit. The Evangelical Union body is a recoil from the cold iron theology of High Calvinism. Congregationalists are interested in it, because they, to a man, hold that Christ died for all men. I am not at one with them on all points. Yet we should be drawn together. I have a hobby—and I suppose every man has his hobby—that it is possible for Christians, though they may differ widely from each other, to come near each other in a union of hearts. I live in hope of the brighter day, when hearts that love Christ shall, like kindred drops, blend into one. We need a deeper work of grace in the soul to bring the divided together. There is not much love manifested in loving those who love us and agree with us. It is when we love those who differ from us that we prove ourselves to be the children of our common heavenly Father. If we love those who love us what thank have we? We should love those who love Christ, and bear the

image of Christ, even though we differ widely from them, and they from us, in doctrinal sentiment. Christ's disciples forbade a person from casting out devils in the name of their master, because he followed them not. This was a wrong spirit. I subscribe to the sentiment of Wesley, If thy heart be as my heart, give me thy hand. We heard this morning an address on the origin of evil. We were all satisfied that evil is from the finite and not from the infinite. But God can bring good out of evil. The differences among Christians will be overruled for good. There is too little liberty in some bodies. They have been, and still are, creed-bound. Many good men cannot subscribe their creeds. Now it is a dreadful thing to hinder from preaching those whom Christ has called to preach. When men are expelled from ecclesiastical bodies, attention is called to the truth. Things are apt to slumber in creeds without being noticed. But then they are brought out. The Evangelical Union calls attention to the evils of high Calvinism. When the youth grows into the young man, the "brecks" he once wore will fit him no longer. He must have a new suit of apparel. Theology must progress like the sciences. Robinson the pilgrim father said that much more light would break forth out of God's holy word. In conclusion, I bid the Evangelical Union, God speed.

The Rev. Mr. Melville, of Toronto, was next called on to address the meeting. He said he did not mean to speak long as the evening was far advanced. He made a few observations on the sentiment of the wise man, that as a man thinketh in his heart so is he, and interestingly illustrated them by narrating what he had observed on a recent visit to the Toronto Asylum for insane persons.

The Guelph Choral Society was present, and sung some interesting pieces of music between the addresses, which added greatly to the interest of the occasion. Votes of thanks were given to the speakers, the Choral Society, the ladies who got up the tea, and the chairman. The singing of the National Anthem, and the pronouncing of the benediction terminated what we would call a very successful and well-conducted soiree.

BOOK NOTICES.

PURITAN DIVINES. WORKS OF THOMAS GOODWIN, D. D., VOL. IV, V, VI. WORKS OF RICHARD SIBBES, VOL. IV, These Puritans were mighty men in their day. To us, in this past age, their writings appear needlessly prolix. Moreover they are all Calvinistic. Still, much profit may be derived from perusing them. They were good men,—men who lived near God, and under the influence of the world to come. They were men of profound thought on Theological subjects, and it is evident they were learned. They are wonderfully exhaustive in their sermonizing, commentaries on passages of Scriptures. Any one who reads these volumes, on the principle on which the cow pastures in the meadow, leaving that grass alone, which she regards as not good, and always seeking the richest pasture, his mind will be spiritually enriched, and well furnished for meeting the assaults of the enemy of his soul, or for working in the cause of Christ.