

grace? But where in either book is the idea entertained, of only a limited supply, for a precise count predetermined? No spare bounty—not a drop of water but is used up—no air but what is just appropriated—no more light than a favored few have got into possession—none of the various beauties and blessings of creation, providence, and redemption, but are quite absorbed—there being provided only the exact measure of supply for the '*fixed number*'. Then, if you will and can, limit earth's floods and fountains: withhold the meat that perisheth; confine the breath of life; enclose in a corner the bright sun-beams; blot out the fair beauties of nature; tie up the hands of Divine providence; but *dare not* to limit the flowing water of life; hold *not* back the bread that cometh down from heaven—confine *not* the breath of God's "*free Spirit*"; shut *not* up the healing beams of the Sun of righteousness; blot *not* out the glorious world-wide grace unto Salvation; *nor* bind the benign hands of atoning love and mercy! Restrict *not*, restrain *not*, bind *not*, confine *not*, the glorious gospel of the blessed God! Admit the gospel to every creature."

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CONSIDERATION.

The want of consideration is one of the besetting sins of the human race: not exactly that they do not at all think, for that is implanted by God in them, so that think they must and do: but their thoughts are in general about the wrong thing; they think a great deal, but their thoughts Jesus sums up in this sentence, 'What shall we eat, and what shall we drink, and wherewithal shall we be clothed?' And in looking through the world, we find that the answering of these questions takes up the minds of the vast majority of our race. These are needful questions; the Saviour owns this, for in the next sentence he adds, 'Your heavenly Father knoweth that ye have need of these things.' It is not, it cannot be wrong to think on these and kindred subjects; but the evil lies in the confining of the attention to them, whilst they should be only subordinate.

In Deut. xxxii. 29. we find another subject for consideration, viz. 'our latter end.' This is a subject few like to think of; it is to most a gloomy subject, and to very many a subject of terror. Now how is this? It is because their whole attention and love is given to this world, and the spirit of the patriarch Job is seldom to be met with 'I would not live away. They try to banish, and well they succeed in banishing all thought of their