

has already told him "thy ways are not my ways, nor thy thoughts my thoughts."

"Moral reprobation!" What are God's ways, so far as he has revealed them to us in this regard? The wicked prosper and the good suffer in this world, although there is to be a reversal in the world to come. Why endeavor to disarrange this order, and anticipate the punishment of evil-doers, which is sure to be inflicted. If there were any doubt about sin meeting its just rewards eventually, Sir Edward Fry might be justified in attending to the matter now, but we do not suppose it takes that ground.

If we had been told that christians recognize "the fitness of suffering to *righteousness*," we would have assented; but, if he argued from this fact that our judges should see to its practical application in life, we should not feel inclined to grant his conclusion. And so, when he tells us that there is a sense of the fitness of suffering to sin, we reply that this may also be true, but our business, from a christian standpoint, is to save the sinner, and not to send him as quickly as possible to his final account.

Blasphemy and idolatry may be practised with impunity until the life-blood, losing the beat of vigorous manhood, insensibly slackens and rests from the weary work of a long life. Shall we stop it sooner? Are we, as the soldiers of Israel, to insist upon the worship of the Lord Jehovah, and exterminate all the Canaanites who worship false gods? And if we allow the Canaanites immunity from idolatry, why award "moral reprobation" in the case of the Thugs?

"The gun has been loaded, the victim has been tracked, the watch has been kept through long hours of patient wickedness, the gun has been aimed and discharged, but the victim has escaped"—and the would-be murderer has repented in dust and ashes, been forgiven by God, and taken to the bosom of his intended victim. "On the primary principle of punishment"—moral reprobation—"that man appears to" us to be entitled to acquittal, and it would be a