

jected the only Saviour, and dashed from their lips with their own hands the cup of salvation. Reprobation is thus at the close of probation; it takes place after numerous precious opportunities have been madly misimproved and neglected. God rejects those who reject Jesus. We appeal to your conscience, reader, is this not right? Is it not just? Is it not benevolent? Is it not what your own reason and sense would teach you? God is just in all his ways and holy in all his acts. His honour, his attributes, his law, and the highest interests of the great universe of holy happy, happy holy, intelligences require that a stigma be put upon pertinacious unbelief and incorrigible rebellion. This stigma is the *reprobation and destruction* of the wicked. Reader, if you are at last a *cast away* you will have no one to blame but yourself. His language now is, "him that cometh to me I will in no wise cast out."

(For the Day-Star.)

MAN THE WORKMANSHIP OF GOD.

Man finds himself at the head of this world. All things are made subservient to him. He finds himself possessed of powers of the highest order:—such as intuitive insight, that of combination, and also moral power. These are the highest in kind of all power. It is certain that there was a time when there was no animal life. Hence man had a beginning. The question is then, how came man to be?

There are two accounts given.

1st. The one given in Genesis.—"So God created man in his own image."

2nd. Man is accounted for, by what is called the "development system."

This general question of man's beginning involves two questions.

First. How came man to be at all?

Second. How did he become civilized?

Experience is even made the *ground* of argument. Let us see whether it is within the range of nature's laws,—that life can originate from inanimate matter. So far as science has gone it proves that no combination of matter can produce life other than by the germ of life. If there be the least possibility of animal life originating from matter, it must be in the very smallest forms, as in the animalculæ. But admitting this, is there any reason to believe in the *development system*? When there is a development, is it in its own species or into some other dif-