

sight, to see this little girl teaching that old woman the way to heaven. She showed that her young heart had been touched by the Spirit of God, for all who seek and find *Him*, are anxious to lead others to seek him too.

One day Eliza was taken ill with fever, she could neither go to school nor teach her granny Diana. She soon became so very ill that her senses left her. Mr. Merrick's sisters went to see her; sometimes she was conscious and quite happy. She repeated many of the hymns which she had learned. On the third day, they saw that she was dying. She became almost speechless. She felt she was going to leave this world, but she was not afraid, indeed she rather rejoiced. Presently they heard her faintly say, "The pleasing glories of my Saviour's name." Again, "The *pleasing*," and she dwelt on the word, as if she felt its truth—repeating it several times, "the *pleasing pleasing* glories of my Saviour's name," and with these words on her lips, her happy spirit departed, to behold that Saviour of whom she spoke.

This little girl was only eight or nine years old, yet she was prepared to die. Oh, that all the dear little readers of this book may be like Eliza Farrier, who besides being ready to die, was always while alive trying to do good to others.—*From the Juvenile Missionary Herald.*

The Repentance of God.

JUDGES III. 18.

God is more than once described in Scripture as repenting of something that he had done. In the text before us, it is said, when his people had been allowed to fall under the oppression of their enemies, to punish them for their sins, and they at length turned to him—the Lord repented because of their groanings, and raised them up a deliverer. An equally strong case is that of the antediluvians, whose crimes

were such that it is said the Lord repented that he had made man upon the earth. So he "repents" of having made Saul king; repents of the evil he had said he would bring upon the Nivites; and in various places is described as "repenting" of the evil he had thought to do, on certain occasions, and did it not. In fact, that God should thus "repent for his servants," seems to have been promised to the Israelites by Moses in Deut. xxxii. 36. Yet it is very remarkable that in one of the strongest of these instances—that of Saul—the very same chapter which contains one of the most signal instances of repentance ascribed to God—contains also the strongest declaration that he never repents. In 1 Sam. xv. 11, the Lord says, "It repenteth me that I have made Saul to be a king, for he is turned back from following me." In the 29th verse we read, "the Strength of Israel will not lie nor repent; for he is not a man that he should repent." Even the Pentateuch, which contains some of the strongest instances of this mode of expression, declares "God is not a man that he should lie, nor the son of man that he should repent." Num. xxiii. 19.

How are we to understand these things? Is there anomaly or contradiction here? By no means. Whatever the Scriptures positively assert of the character of God is to be taken plainly as it stands—it is part of the Scripture doctrine of his being and his attributes; but when, in the description of God's part in human history, certain sentiments are ascribed to him, seemingly inconsistent with those more general and abstract characters of the Divine Being, we are to understand that these expressions are used for the purpose of man's clearer apprehension. Man cannot well grasp any thing beyond the range of his own intellectual or sentient experience—the utmost stretch of his mind cannot grasp the vast idea of God's nature