

pleasure of the Father with him and his glorious propitiatory undertaking is seen in his exaltation to his own right hand in the heavens. In having so highly exalted him, God shows that he desires those for whom Jesus once died, and for whom he now lives and pleads, to honour him. Can God be pleased with you then, O gospel-neglecter, when you are trampling beneath your feet the blood of his atonement? Surely he cannot. Your conduct must be hateful in his sight, and highly displeasing to him. The greater God's love in providing Jesus to be your Saviour, the greater your guilt in rejecting him. The greater the worth of the Redeemer's sacrifice, the greater your criminality in refusing to rest on it. As God the Father provided his Son to atone for our sins, he provided the Spirit to tell us respecting him. The Spirit puts in operation and superintends a vast system of means and influences to bring the souls of men under the power of the saving truth. Are you not guilty then, when you resist that benignant Spirit? The more pressing and earnest the Holy Spirit is in seeking your salvation, the greater your sin in resisting him. You are a sinner, condemned to die. The King of the universe, he against whom you have sinned, in the plenitude of his grace, has, in the work of his Son, provided for you a free and full and everlasting forgiveness, and sends it to you, and presses it on your acceptance,—you turn disdainfully away, and say you wish not his pardon. Living in unbelief you are practically saying that the pleasures and joys of earth are incomparably superior to the unsearchable riches of Christ; that the friendship of the world is to be preferred to the favour of an eternal God. You are refusing to give the Redeemer the confidence and the love of your heart, though he is keeping you in existence, and has done so much to evidence the truthness of his love, and the sincerity of his faithfulness. Are you not acting a guilty part? Unbeliever, you are guilty before God, and you are without excuse.

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THE PREACHING REQUIRED BY THE TIMES.

This subject may be explained or understood in two different ways. In one sense it is a contemptible thing, and its practice ought to be avoided by every one who desires to be a faithful minister of the gospel. But in another sense a knowledge of the