

What farmer, when the sun runs high, and the earth is ready for the seed, and the small rain and the dew are coming on the earth, says—"I believe in fore-ordination; I shall not take the trouble to plant. If I'm to have a harvest, I *shall* have one?"

Or what merchant, when he goes to his store in the morning, says—"If I'm to have a good large heap of money in my till to-night, I *shall* have it there. No need for me to trouble myself to please customers, I believe in fore-ordination?"

Men are not fools enough for this in temporal concerns, though plenty of them are so in regard to the interests of their immortal souls. No, when they see God working for them *in nature*, they take hold, with a right good will, and work too. And, as a general thing, they gain the blessing for which they strive. In other words they do in these minor matters, "work with God," to will and to do of his own good pleasure; but when it comes to spiritual work, they hold quickly back, and exclaim: "Oh! fore-ordination!" But this will be no plea for them, when they come forth from their graves, and when, from mountain and valley, and from the dark waves of the sea, they lift up their blanched faces to their Judge. Of all the myriads who will stand before Him, there will not be one who will have a word to say—they will be "speechless." For *five dollars* a man will appeal to a higher court. He will go from court to court, sooner than lose "*his rights*." He will have new trials, if such a thing can be accomplished, and spend three times the sum for which he is contending, sooner than he will submit to be *wronged* out of it. Men do not suffer injustice tamely; but here, where *all* that is of value to the never-dying soul is at stake—here just upon the edge of the everlasting and most dreadful woe—here, where, if there was one single consideration which would tell for them, they would be most patiently and gladly heard, there will not be found one—not one—who shall have the assurance to utter a single syllable.

So clear will be to them the utter folly and wilfulness of their self ruin, that when sentence is pronounced, they will turn in dead silence from the face of Him who sought them all their lives, and veiling their faces, they will take the plunge, from which He *could not* save them. There will be but one expression and one wail through all that endless falling, and that will be, "Soul, thou hast destroyed thyself."

[The above is from a periodical which, we suppose, would not disavow Arminianism. The article, or rather the title, seems to us injurious to the cause of God and of Bible truth. Whatever be the authority of Mr. Beecher, as a Theologian, it will be observed that he expressly says that fore-ordination is "God's business," and God's business, let us be assured, is no sham, but THE GREAT AWFUL REALITY. What is denounced is manifestly not fore-ordination, but fatalism; *i. e.* the misapprehension, perversion, and abuse of fore-ordination, all which is, in most cases, probably an error of the heart as much as of the head; and the only objection to calling it a sham, is that the name is by far too mild. For an exposure and refutation of fatalism, we know not to what class of Writers we could so well refer as to the defenders of Calvinism. Had the title given to the above article been "The abuse of fore-ordination, a sham," it would have been correct, or at least harmless. But there is much in a name. It carries away the ignorant and unreflecting. As matters stand, many will imagine that Mr. Beecher is against fore-ordination, whereas he is only against stupidity and perverseness, and therein we cordially bid him God speed].

PERIOD OF MINISTRY IN THE UNITED STATES.

The *New York Independent* estimates the average length of the pastorate in New England, at eight years; in New York, at not quite three; in Ohio, Pennsylvania, and Virginia, at still less; in Iowa, Wisconsin, and Michigan, at one year, if so much. Matthew Henry styled those who took ministers from settled charges, "robbers of churches." Most of the removals in the States imply, we suppose nothing of the nature of theft.