

SHOULD THE REPROBATE PRAY?

The reprobate—calvinistically understood, a human being for whom no salvation is provided, or to whom no possibility of God even being favorable,—is it nevertheless the duty of such a creature in such a case to ask the blessings from his implacable sovereign which in the nature of things he cannot receive? The reprobate cannot surely pray in faith. 'Whatsoever is not of faith is sin.' Is it then his duty to sin the strange sin of supplication—to trespass the order of his destiny and aspire after good that is given in answer to prayer? Is he then released from obligation to pray, or ought he still attend to the duty and if so to what purpose?

It may be replied: As no man knows positively that he is a reprobate this cannot apply to any particular individual." But the case is by no means helped by such evasion. *If there exist reprobate men*, the same difficulty is in the way, their condemnation for any of their misdeeds. If doomed to disobedience, effort toward *obedience* would be in fact attempted *rebellion*.

There is only one way to effectually avoid all such absurdity, viz., to dismiss all idea of such a fictitious creature.

'Each son of *Adam* born
Exists because a Saviour too is born.'

Then not a son of Adam can be born a hopeless heir of utter ruin, through his heavenly kinsman. Rather let us hear the divine invitation. "Look unto me and be ye saved all ye ends of the earth."
"Whoever shall call on the name of the Lord shall be saved."

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 THE CHILDREN'S PORTION.

A LITTLE BOY AND HIS TRACT.—A little boy, belonging to a Sabbath School in London, having occasion every Sunday to go through a certain court, observed a shop always open for the sale of goods. Having been taught the duty of sanctifying the Lord's Day, he was grieved at its profanation, and for some time seriously considered whether it was possible for him to do anything to prevent it. At length he determined on leaving a tract, "*On the Lord's Day*," as he passed by. On the next Sabbath, coming the same way, he observed that the shop was shut. He stopped and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door, when a woman within thinking it was a customer, answered aloud, "You can't have anything we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard, when the woman, recollecting the voice, opened the door and said, "Come in my dear little fellow, it was you who left the tract here, last Sabbath against Sabbath breaking, and it frightened me so that I durst not keep my shop open any longer, and I am determined never to keep it open on a Sabbath while I live."