

name is John Smith, and you saw that name in the Bible, if you do not believe God's promise now, you would be sure to believe that it was some other John Smith. Suppose the Emperor of Russia should issue a decree to all the Polish refugees to return to their own country; you see a Polish refugee looking at the great placards hanging on the wall, he looks with pleasure, and says, 'well I shall go back to my country.' But some one says to him. 'It does not say Walewski.' 'Yes' he would reply; 'but it says Polish refugees: Polish is my Christian name, and refugee my surname, and that is me.' And so, though it does not say your name in the Scriptures, it says 'lost sinner.' Sinner is your Christian name, and lost is your surname; therefore why not come? It says 'lost sinner;'—is not that enough? 'This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.' "

For the Canadian Day Star.

"HE IS THE GOVERNOR."

There are three departments of government. 1st. The department of government over matter. Take two pieces of matter of the same kind, heat them to the same degree, there will be a uniformity in results. Place them in the same circumstances and the effect will be alike always. This uniformity is the basis of experience, and gives to experience its value.

In God's government we find stability and order. 2nd. Over animals. Different from matter. There is an internal force—a cause of movement within the animals. Place two animals in similar circumstances, they will not act alike. Animals do not seem to be governed merely by instinct: but seem to have an apprehension of what, on the whole, will be for their good. This will depend on the degree of their experience. Example of fishes. They may refuse to take the bait for this reason. Still in animals there is a degree of uniformity, so that man