

Some again take a much more comprehensive or widely extended view of the ninety and nine. They view them as representing so many unfallen worlds, and the lost sheep, as representing our world, our fallen wandering planet. That there are many unfallen worlds we have every reason to believe; that Christ came not to condemn but to save our world is clearly revealed in many parts of Scripture. And when our wandering world is restored, redeemed and made a part of heaven, as we believe such will be its ultimate destiny, then there will be joy in every region of the holy universe, over the restoration and complete redemption of the prodigal planet.

That the *ninety and nine* in the parable were designed by our Lord to represent the Scribes and Pharisees is an idea which seems to us to be much more natural, and to suit the context better. But it may be asked did the Pharisees and Scribes need no repentance? We answer, in their own estimation they did not. According to their standard of righteousness, they were righteous persons. According to their idea of moral sickness, they were perfectly sound from the very centre of their souls even unto the fringe of their garments. And our Lord as it appears to us, took them on their own ground, as he does in other places see Luke v.30—32; Matt. ix, 10—13. And he uttered as it seems to us this and the following parables to shew them that all holy and right-hearted beings rejoiced with him when wanderers were reclaimed, when the lost were found, when prodigals returned; and therefore since they were displeased, and murmured at him, because he received sinners, their hearts were not, and could not be, right with God. Dear reader, let me ask you once more, have you returned to God? Have you come to Christ for salvation? O remember, if you remain away from Christ you will be lost, for ever lost, and left to wander farther and farther away from God, and happiness, and heaven. Christ is now ready to receive you. O return without delay, return as you are, to the Shepherd and Bishop of your soul.

For the Canadian Day-Star.

CALVINIST AND ANTI-CALVINIST.

"The gospel the power of God unto salvation to every one that believeth." Rom i. 16.
The Spirit the power of God, unto salvation to every one to whom He is imparted—Calvinism.

Anti-Calvinist,—Am I to understand from your conversation when last we met, that it is your real belief that God has forefixed whatsoever comes to pass, as is the belief of many Calvinistic writers.