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bearing branches to six or eight inches from

the bunches. Hand pick insects, and en-

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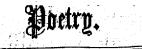
Will Issue a New Book

ISSUES FOR THE MONTH OF MAY:

Saturday, May 7th.

Saturday, May 14th.

Saturday, May 21st.



demonstrate they are not so applied.

FROM THE GREMAN OF SEIDL. " Lord, thou art great !"-I cry when in the East The day is blooming like a rose of fire, When, to partake anew of life's rich feast, Nature and man awake with fresh desire, When art thou seen more gracious, God of power ! Than in the morn's great resurrection hour.

"Lord, Thou art Great."

"Lord, thou art great !"-I cry, when black shrouds

The noonday heavens, and crinkling lightnings flame,

And on the tablet of the thunder clouds, In fiery letters write thy dreadful name. When art thou, Lord, more terrible in wrath, Than in the mid-day tempests lowering path.

"Lord, thou art great "-- I cry, when in the West, / Day, softly vanquished, shuts his glowing eye; | curred, it might seem to encourage rebellion When song feasts ring from every woodland nest, in other parts of God's dominions; to stim-And all in melancholy sweetness die.

repose,

Than in the magic of thy evening shows.

When silence broods alike on land and deep ; When stars go up and down the blue arched height,

And on the silver clouds the moonbeams sleep, When beckonest thou, O Lord, to loftier heights, Than in the silent praise of holy night.

"Lord, thou art great !" in nature's every form; Greater in none-simply most great in all; In tears and terrors, sunshine, smile and storm, And all that stirs the heart, is felt thy call, "Lord, thou art great !" O let me praise thy rescued.

And grow in greatness as I thine proclaim.

For the Presbyterian Banner and Advocate. The Atonement. NO. V.

THE BENEFITS OF THE ATONEMENT NOT DESIGNED FOR ALL.

an application of the saving benefits of the Atonement to all mankind ? We answer in the negative, for the following reasons:

1st. Those benefits are not thus applied to all mankind. Here, there can be no dispute: facts declare that tens of thousands treat them with utter indifference and contempt. But had God designed their application to all, such would not have been the result. It is no answer to the argument from facts to say the fault belongs to the sinner; this is freely admitted, but it does in his own person, the penalty incurred. not in the least relieve the objector. The This is freely admitted, without in the least rejecting sinner's opposition to God's mode | relieving the objector. It has already been of saving lost men by and through the merits of Jesus Christ, is no greater, by na-ture or constitution, than that of the believing than that of others; that none have ever sinner. To use an homely but expressive shaken off that opposition without help from phrase, all men are chipped from the same above, and of course that the same Divine block; the same deep, dismal, damning influence which made "vessels of mercy" taint of total depravity attaches equally to out of some of the "vessels of wrath." all men. "There is none good, no not one ;" | could have done so for all. Besides, if a of course, not one better by nature than large portion of those for whom Christ paid another in the sight of God. And if the the debt, shall be compelled to make a opposition of one is overcome, and that of second payment in hell forever, what bether remains in full force, what makes comes of the Father's promise to the Son, the difference? Does he make it himself? Isa. liii : 11, "He shall see of the travail Then, let the sinner claim, as his own ob- of his soul, and shall be satisfied ?" If all vious right, the praise of that difference, are equally "the travail of his soul," how and divide the honor of his selvation with can Jesus be satisfied if all are not saved. Jesus Christ! Can the difference be ac- Impossible. Thus, too, according to the counted for on the ground that his heart and will were not as deeply opposed to God's plan of saving sinners as his neighbor's? But how can this be true, if all men are him for which he endured the cross, desequally depraved by nature, as the Bible and pising the shawe," and equal injustice is common sense declares? If one's heart and done to the sinner, who, through and by will are better than another's, who made his surety, has fully met the claims of law them better? Himself? Then give him and justice spainst him. From all which the praise. But if God made them better, the conclusion is inevitable, that Christ let God have the praise. Can we account could not have suffered, and did not suffer. for the difference from the fact that one the penalty incurred, for those who are now makes a better use of the means than an. suffering, or shall yet suffer, the same other? But whence comes the disposition penalty in the gloomy prison of the damned in one to use the means better than an. forever. other? From himself? Then he is not 4. Further : If Christ died as much for totally depraved as others, contrary to reason all as for a part of mankind, then for a part and Scripture. Does this disposition come he has died in vain. He has accomplished from the Holy Spirit? Then let the Holy but a part of his design, and in part he Spirit have the praise of the difference. was defeated. But can an inference so in-Does one use the self determining power of evitable as this be admitted without imthe will to better advantage than another? pugning the power and wiedom of Jesus But how gomes it, that the will of one is Christ? Did the Almighty Saviour ever.do more manageable than that of another, ex. anything in vain? Especially did he die the cept by supposing that they are not, by na-ture, equally depraved ? which is unserip-transaction of his life, in vain ? Did he shed a solitary drop of blood, or utter one tural and absurd. Turn the question as you please, and view agonizing cry, in vain? Surely, if by his it from every point of light, the argument death he designed the salvation of all, as from the facts in the case can be met only he did of a part, then his death was in by denying the equal and universal de part a grand failure; not only in vain for pravity of all men, robbing God of at least those whose salvation he designed but failed part of the glory of our salvation, and to secure by his death, but worse than in claiming the remainder to ourselves. To vain, as the failure is fraught with more return to the argument, we reiterate the de. mischief to them than if he had not died claration that the rejecting sinner's opposi. for them at all. The omnipotent Jesus, tion to God's method of saving sinners by then, it seems, has labored partly in vain, grace through the merits of another is no and that, too, in the greatest and mightiest greater by nature than that of the believing effort of his life; the stupendous achievesinner, and consequently it would have been ment of Gethsemane and Calvary was only just as easy for the Holy Spirit, if such had in part successful ? What an insult to the been the Divine purpose, to have applied infinite wisdom of Christ! What an im-the saving benefits of Christ's death to one peachment of his power ! as another. But facts prove they are not applied to all; and we have just seen the absurdity of supposing that sinners make the application for themselves; or that any influence, short of the Holy Ghost should make it for them. Hence the conclusion is irresistible that God did not design the ap- COMMENTARY ON THE GOSPEL OF JOHN. By Dr. plication of the saving benefits of the Atonement to all mankind, because they are not thus applied. It is perfectly fair and logical to infer the Divine designs from his actions; what he purposes, from what he does. But, replies the objector, the failure of the application, then, must lie at the door of Omnipotence: We reject the inference and assert that it lies at the door of the sinner's own radical perverseness and depravity; "Ye will not come unto me that ye might have life." If the sinner, by his unassisted efforts, can doff. that obstinate perverseness of heart and will, and will come to Christ without Divine assistance, he will certainly share in the saving results of the Atonement; for Christ himself has said, "Who- | of the Church in Germany, and he has now a higher soever cometh" (it matters not whether reputation, and a greater personal influence, than with or without foreign aid) "unto me, I any theologian of his country. The fame of his will in no wise cast out." But was God eloquence and learning is known in every land, under any obligation to remove and destroy, and his humble, childlike, and genial piety, are in all men, that deep-seated opposition to admired by all. At times he has stood almost God and the Gospel which marks their slone in the advocacy of Evangelical truth, in character ? as all men had become traitors opposition to Rationalism In his ardent piety, to the Divine Government, was he bound to | in his capacity for deep and meditative thought, make all those traitors friends? These accurate acquaintance with the peculiarities of queries answer themselves ? So far from it, God might have justly left all to the terrific yet righteous consequences of their treason. And yet his sovereign compassion induced him to purpose and accomplish the salvation John. of what may prove, in the end, to be a vast majority of the race; at least "a multi tude which no man can number." What unutterable love and compassion are thus displayed ! Yet for this unmerited display of Divine goodness, Arminianism, conceiving God was in a sense bound to make this display, awards him no credit; but by impli-

"" the vessels of wrath fitted to destruction." Thus again, we are led back to the point from which we started, viz : that God did not design an application of the saving benefits of the Atonement to all men, because facts 2d. The fitness of things would seem to

require that among an innumerable multitude of rebels, some should be made the monuments of Justice. We are apt to forget that Justice is quite as essential to the completeness of the Divine character as mercy. But had God designed to save all mankind by the sacrifice of Christ, then all the real violators of the Divine law must have escaped every demonstration of justice. But the fitness of things obviously demands that at least a part of the rebels should suffer the just penalty of a broken law, in their own places and persons; but this were impossible if all were saved. And assuredly

Omnipotence can accomplish what Omnipotence designs. If every violator escaped the personal endurance of the penalty inulate revolt in other and higher orders of When giv'st thou, Lord, our hearts more bless'd intelligence. "That some should meet and exhaust that penalty, in their own persons, is manifestly the decision of infinite wisdom, inasmuch as all admit that some have "Lord. thou art great !"-I ory, at dead of night, long, endured, in their own persons, and are now enduring in hell, the just and awful penalties of such violation. And where all are by nature, " the vessels of wrath fitted ?' (by their own sins) " to destruction," it of

course devolves upon God to say who shall be "vessels of mercy." It is wondrous proof of the Divine goodness and compassion, that any part of a revolted race, should be resound from the personal endurance of the swiul penalties incurred ; much more that a countless multitude should be thus

3. Again; If the saving benefits of Christ's death were designed equally for all mankind, then it follows of course that Christ has suffered the penalty of the law for those who are now suffering, or shall yet suffer the same penalty in hell forever ! Can this be just ?" Can the same penalty be twice demanded and twice endured, without impugging the rectifude of the Government which demands or allows it ? Can a just Having then ascertained the real point at God'and's just Government require, or even issue, viz : Did God design from all eternity (allow) a second payment of the same debt? an application of the saving benefits of the Can a poor debtor be justly confined forever in the prison of eternal bondage and wrath, if his substitute and surety has met and cancelled all the claims of justice against him? For, according to the views opposed, Christ is as much a surgey for the lost as the saved. Surely no righteous Government on

earth or in heaven would sanction such proceeding as this. It is no answer to these difficulties to say, it is the sinner's own fault, if he sustains, shown that the rejecting sinner's opposition

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illustrations by Wm. Harvey. Pp. 838. New leaves are wet with dew.

This is another book for young people by that opular author, Meredith Jones, and consists of ubjects, alike racy and interesting, of Travels East, West, North, and South, in Mexico, Norway, and Japan, and along the Nile. The illusrations are excellent, and will interest the young or whom the book is especially prepared; and boys that commence to read this book will not be easily induced to lay it down before the last

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page is reached.

THE CHRISTIAN GRAGES. A Series of Lectures on 2. Peter i: 5-12. By Joseph P. Thomp. son, pastor of the Broadway Tabernacl church. Pp. 280. New York : Sheldon & Co.,

115 Nassau Street. Pittsburgh: John S.

ttached to this book, that it announces the apor of the triffing and frivolous. On the contrary, lowers of wit, making it a book to be gravely fruit trees in Summer, and a protection to onsulted for instruction or trippingly turned over their roots in Winter. A Flemish Beauty for entertainment. The "Tin Trumpet," by the pear tree that we saw last Summer, was ate Paul Chatfield, M. D., edited by Jefferson loaded down with fruit, from having been

1836, and immediately afterwards in this country,

liberally mulched in this way.-Ibid.

The vines are now pushing ahead rapidly, and require heading back and thinning out

Literary Rotices. Augustus Tholuck. Translated from the Ger-man by Charles P. Krauth, D.D. Pp. 440. Philadelphia: Smith, English & Co. New York: Blakeman & Mason. Boston: Gould & Lincoln. Pittsburgh: Wm. S. Rentoul. 1259. Some time ago we announced the gratifying ntelligence that those enterprising publishers, Smith, English & Co., were about to issue this work, and we are glad to be able to say that it has now made its appearance. The translation is by our townsman, Dr. Krauth, pastor of the Euglish Evangelical Lutheran church of this won't say, Go away! I want a better girl city. He has performed his part in a manner creditable to his taste, scholarship, and industry, as all who know his rare accomplishments for a work of this kind would expect him to do. Tholuck has been for many years one of the great lights

language, nice perception of its force, glowing imsgination, and clear insight into the spiritual nature of man, he possesses peculiar advantages for understanding and elucidating, the Gospel of The first edition of this work was dedicated to the great Neander by whose instrumentality Tholuck had been brought to a knowledge of the truth, and was issued in 1826. From that time

to the present, it has been undergoidg changes, amplifications, corrections, &c., through various successive editions until the present time. Even the translation has been in progress for fi

Davison. 1859. This book consists of nine lectures on the THE BROKEN BRIDGE. 18mo. Illustrated. muslin. Christian graces delivered by the author to his own congregation while worshipping in the lecure room of the new Tabernacle church. They re lucid in the statement of truth, and earnest a its presentation, while the illustrations are appy and striking. The publishers, as is their ustom, have done their part well.

For the Poung.

Little Bella's Four Texts. "Mamma." said Bella, a little girl of six

une minute of the day, and one for the even-ing, and one for when I go to bed; shall I say them to you?" "Do, my love," replied her mother. "My morning one," said Bella, "is 'Jesus Christ came into the world to save inners" and meriddle of the world to save the middle of the day, and one for the even-

sinners;' and my middle of the day one is. Come unto me all ye that are weary and heavy laden, and I will give you rest;' and my evening one is, ' Him that cometh anto me I will in no wise cast out ;' and my one for when I go to bed is, 'God is love.'"

for when 1 go to bed 15, 'Grou is love. "And very good and appropriate I think they are," said her mother, "for when you say in the morning, 'Jesus Christ came to The Future Glory of Woman. 12mo. Cloth, 75 cents. save sinners,' you may think-well, I am a inner, so he came to save me ; how I should ove him for that ! and how I must try to bey him all day; then, by the middle of the day, perhaps you have been naughty, and feel sorry for it, or something may have vexed you, and then that verse comes sweetly into your mind, "Come unto me all ye that are weary and heavy laden, and I will give you rest;' and, in the evening, how-ever naughty or foolish you may have been, you can still remember the promise, 'Him that cometh unto me I will in no wise cast out;" and then when bed-time comes, and you look back on all that has happened during the day, and how kind God has been to

you in many ways, you can say, with all your heart, 'God is love.'" "Yes, mamma," answered Bella. eagerly. That's it; when I say my morning text, and think Jesus came to save me. I will love him, and try to obey him; and in the middle of the day, "I will say, Come unto

me,' and I will go to Jesus, and ask him to wash me in his blood, and then I will feel him taking me in his arms, and I will say, I will do any thing mamma wants me to do, and I will be good; and, in the evening, when I say, "Him that cometh unto me I will in no wise cast out,' I will think Jesus

than you; and, at night, when I go to bed, I will remember all there things, and I will say, ' God is love.' "

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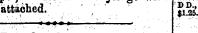
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