A View of the Human Heart;
In a Series of Allegorical Designs
Illustrative of Its Evil Passions:
For the Instruction of Youth;
Together with The Issues of Life,
For the Consideration of Those Who Have Erred From the Way of Truth.

By

The Author of "The Hope of Israel," &c.

Mrs. Barbara...

"Keep thine heart with all diligence, for out of it are the issues of life."—Proverbs, iv., 23.
"My heart standeth in awe of thy word. I rejoice in thy word as one that findeth great spoil."—Psalms cxix., 161, 162.

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Gale Davis Bradlee
from
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ADVERTISEMENT.

The Subscribers are informed that the Series of Questions and Answers which were intended to have formed an Appendix to this Work would have rendered it too expensive. By the advice of several judicious friends, it has been reserved, to form a separate Volume, containing about one hundred and twenty pages.

It is thus prefaced in the Prospectus:—

"Much catechetical instruction may be committed to memory without at all affecting the heart, or even acting on the understanding; but, even admitting that young minds could comprehend that system of theology which the Catechism contains—such kinds of knowledge about God seldom constitutes them more than speculative professors. It is that kind of knowledge which is more likely to "puff up" than to edify. The head has been recognized, but no appeal has been made to the heart. Hence this source, from whence proceed the issues of life, remains the same.

"The second part of this Work will therefore contain, in the form of Question and Answer, the whole scope of Scripture testimony. Every part of its history, doctrine, and prophecy, being in due order recognized, while in some instances scattered lights are brought from one prophesy to another, in illustration of the Apostolic injunction, "Compare Spiritual things with Spiritual," as the wisest and safest way of arriving at truth."

The Subscribers, if approving of this design, will have the kindness to give their Names to Mr. Cornelius Hanbury, Plough Court, or to the Booksellers whose Names are given in the Title-page of this Work. If a sufficient number of Names be given to meet the expenses of printing, the Work shall be published.
DEDICATION.

TO

AARON LEVITA,
OVERSEER OF THE APOSTOLIC HEBREW CHURCH.

This Work on Scriptural Education and Testimony is dedicated—in honour of his holy calling as a Teacher of Righteousness—in acknowledgment that his ministry is accordant with that of Christ and his apostles—and in sympathy with that thanksgiving which the "mothers in Israel" were wont to express, when those whom they brought up for the Lord walked worthy of their high vocation.

With more than the solicitude which hails the dawn and progress of the human faculties in a first-born, have we marked the transforming power of the Spirit on your understanding and affections, from the babe growing "on the pure milk of the Word," to the stature of a strong man, in whom "the Word abideth as a living principle of action—and on whom, as a complete panoply, its power to defend and conquer becomes manifest."
If the joy of Hannah could admit of augmentation, surely it was when "Speak, Lord, for thy servant heareth," gave her assurance that her dedicated one was "faithful," as well as "called and chosen."

Your ordination, like that of your illustrious kinsmen of old, was neither by the will of man, nor through any order of men, as a medium. It was a direct appeal to the Faithfulness and Truth of Israel's unslumbering Protector. It was a calling upon Him to begin to do that good thing "which He hath promised to Israel, and for which He will be inquired of to do it for them." It was a public and solemn abjuration of the unbelief and transgression which have thus long separated between you and your God,—reducing you to the condition of expatriated rebels and homeless prodigals, powerless and prostrate. It was an awakening to your privileges as sons and subjects, a renewed recognition of your Theocratic government—a calling upon your rightful Lawgiver and King to redeem His pledged word of promise in behalf of His repentant subjects, by setting His approving seal on this renewed act of their sonship and allegiance.

When (after a solemn invocation of the Holy One of Israel in the all-prevailing Name of the appointed Mediator), your father in Christ said in the words of an apostle: "Thou, Lord, who knowest the hearts of all, show which of these
five thou hast chosen to be thy ministering servant.” And when the lot, the disposal of which is of the Lord, declared you (an acknowledged Levite) chosen as a witness to the Truth as it is in Jesus—I need not remind you how our hearts glowed within us at this glorification of His promise, that as day succeeds to night, even so “the Levites, His ministers,” shall shine in the renewed light of faith and obedience, after the long and dark season which has intervened shall have ceased with the unbelief which opened it.

The excision of some of the natural branches opened a lease of privilege, a term of probation to the nations of Christendom, in like manner the re-ingrafting of some of the natural branches again becomes the means of closing that lease and term. Our Lord, as a prophet, gave the convulsions of the nations as a sign of the redemption of His captive and exiled people: “When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.”

It is unnecessary to refer to the explicit testimony of the prophets and apostles; for these can be denied or evaded, or wrested, or transferred as the licentious imagination may devise—the appeal is now no longer to faith, but to the outward senses—the demonstration is seen and felt, on all sides, and in every variety of shakings. Its comment is equally self-evident in the prevailing
suspense, perplexity, confusion, and misgiving of men's hearts, in looking upon the dark and heavy clouds of retributive storm which are mustering from the four winds of heaven.

No putting forth of arbitrary power shall be exercised in "pulling down," or in "building up,"—in breaking into pieces the kingdoms of this world, or in the establishment of the Messiah's Kingdom, where the will of God shall be done by men on earth, as it is by the angels in Heaven, who "excel in strength hearkening to the voice of His Word."

"The children of this world," and "the children of the Kingdom to come," shall be found with all the activity and energy of free-will agents serving and maintaining their respective interests; the one order shall be found in the act of "contending earnestly" for those things which are supreme in their practical regard—here the curtain shall drop and the scene close, for it is their actions that shall be brought to accuse and condemn them. On the other side, you must be found "contending earnestly for the faith once delivered to the saints," letting your light so shine (in word and in deed) that the sceptical, who have seen nothing of the power and life of true faith, may be brought to glorify God in beholding your "good works"—for not alone are you to keep yourself unsotted from the contagion of these times of expediency and
self-seeking, but in a positive sense you are to stem the flood of iniquity which will-worship has swelled, by the lifting up of God's own Standard against it.

The lifting up of Israel's head is not a desire to assume the highest titles and seats as gods—they are sons, and as such, their highest honour is associated with the lowest place, that of ministering servants to their Master's benighted household. They are as an evidence that they are loosed from the yoke which bound them to self and the world, to "give freely what they have freely received," and to labour with their own hands to supply not only their own, but the wants of others.

As one ordained by the Highest Authority, a corresponding degree of unction in the love and defence of God's Truth in these days of delusion and blasphemy, were ardently desired and gladly hailed—nor has our expectation been disappointed.

Little more than a year old in the new life of faith and obedience, we have marked the vigorous germ of "the spirit of wisdom, and understanding, and power, and of the fear of the Lord." We have with joy seen you maintain toward Jew and Gentile that uncompromising integrity which shuns not to "declare the whole counsel of God," however unpalatable this or that portion may be to the prejudices of one and the other—and herein we perceive a spark of that zeal which so glowed for the glory of Jehovah as to make the Levites of old
refuse to acknowledge even the claims and ties of nature in a case where they came in competition with fidelity in the Lord's service.

The mind engrossed by those transcendant realities which the Word of God reveals to the meek, cannot be other than humble; applause and popularity are disclaimed by that man "whose praise is not of men but of God,"—and the children of God can only honour in you that which honours God—His moral image.

It is in having daily recourse to the armoury from which the prophets and apostles were supplied, together with watchfulness against the wiles of the tempter,—and prayer to be delivered from them, that you shall stand fast in the estate of sonship and allegiance to which you are called.

Thus only shall you "overcome" the insidious proffers, and the secret and open attacks of the adversary of your King and Kingdom.

That you may more and more glorify His Name, who hath called you out of darkness unto His marvellous light, seeking as your supreme happiness to do His will with an eye single to His glory—and that after "turning many to righteousness" here, you may hereafter shine as a star in that Kingdom wherein dwelleth Righteousness, is the earnest prayer of your affectionate father in Christ and I your servant for Christ's sake,

B. A. S.

Barbara Anne Simon
INTRODUCTORY REMARKS.

The disclosure of future events, combined with a practical bearing on the circumstances and condition of the persons to whom they were addressed characterize the parables of our Lord. His all-pervading Wisdom and Knowledge, wrapt up in the imagery which analogy supplied, the deep counsels of God, while the future pointing and application of the advice which he gave to his last disciples (who should live and testify in these times), is wound up in the practical improvement of these prophetic discourses to his immediate hearers. The whole of His teaching on the Mount, comprehending from the 5th to the 8th chapter of Matthew's Gospel, is an illustration of this remark. From the 13th verse to the end of the 7th chapter, is peculiarly striking; but this is better to be understood in its connection with the piece of harmony of which it forms the conclusion.

Our Lord begins his discourse by shewing what sort of characters shall enter the Kingdom to come, where His Father's will shall be done on Earth as in Heaven; he shews that not the self-sufficient, but the docile and teachable shall enter therein; not they that rejoice at the absence of the good shepherd, but those who lament and mourn in consequence of that absence shall be comforted at His appearing. That it is not the fierce leaders of religious factions, but the meek who shall inherit the earth;
not those who hunger and thirst after classical or scientific knowledge, or fame, or patronage, or gain, but after Righteousness, that shall be filled with good things, when these shall be sent empty away.

That it is not the persecuting zealot, but the merciful who shall obtain mercy; not the men of strife, but the peacemakers who shall be called children of God; not the persecuted for the defence of opinion, or of gifts, but for Righteousness' sake, who shall inherit the Kingdom of Heaven. The synchronical expression of "inherit the Earth" and "Kingdom of Heaven," is explained in the 6th chapter and 10th verse, where the Will of the Father being done on Earth as it is in Heaven, constitutes the renewed Earth, the heavenly residence of His glory; and at this consummation the Seraphim were by the Prophet heard to exclaim, shrouding their faces with their wings, their thrice holy praise to Jehovah, because then the whole earth is filled with His glory. Our Lord enjoins His disciples, by doing those good things which the Pharisees only taught, to enter in at the straight gate which leadeth to Life. This is finely expressed in the Revelations. "Blessed are they that do His commandments, that they may have a right to the tree of Life," &c. Or as our Lord said to the young man, "If thou wilt enter into life, keep the commandments," one of which was, that he should hear that Prophet who spake the Words of God, and leaving all, follow Him as the evidence of faith in His mission. He admonished practically, and especially prospectively, to beware of false prophets, who assume the exterior semblance of sanctity, while their hearts are full of selfish feeling. He selects thorns and thistles, the production of the ground which yielded them, as the emblem of transgression, and its curse, and asks, if it would be reasonable to expect figs
or grapes, the fruits of a cultivated soil, from these relics of the fall.

The inference is, they who have the Law of God written in their heart, under the covenant of grace, will bring forth the fruits of the Spirit; while those who graft faith in Christ on a liberty to think and act of their own will, bring forth evil fruit. Their religion is will-worship, a zeal "to do those things which they ought not to have done, and to leave undone those things which they ought to have done." Very awful is the illustration of this from our Lord's own mouth, "Many will say unto me in that day, Lord, Lord, have we not prophesied (or taught) in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man, who built his House upon a Rock; and the rain descended, and the floods came, and the winds blew and beat upon that House, and it fell not, for it was founded upon a Rock: and every man that heareth these sayings of mine and doeth them not, I will liken him unto a foolish man, who built his House upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that House, and it fell, and great was the fall of it."

Here our Supreme Teacher instructs us as a prophet; for as he had his eye on the desolation of Jerusalem and her Sanctuary, when he shed prophetic tears over its fall, so now he intimates the elemental and political strife which shall conspire with the internal corruption of her state and character to effect the irremediable subversion of this Roman empire, which he foresaw would exalt itself on a nominal and theoretical profession of faith in Him. A house on the sand
serves a temporary purpose; it is only in being tried by conflicting outward and inward causes that the treacherous nature of its foundation is discovered. Those who say Lord, Lord, in honour of the atonement or mediation of Christ, without doing the will of His Father, are by our Lord here associated with folly; while they who do the will of the Father, being constrained thereto by a grateful sense of His atonement and mediation, are by Him accounted wise. In like manner the Lord spake by Daniel, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Let us enquire what almighty power was wielded by the man, Christ Jesus, during His sojourn amid trial and temptation. He wielded the sword of the Spirit which is the Word of God. It was the Light of the Law and the testimony by which he detected and rebuked Satan. "The Law of God was in his heart, none of his steps could slide." His human body wanted bread to sustain it, but He felt at that moment of urgent need, the greater call which should be first attended to, in sustaining the inner man with the Words of God. Thus it was that angels came and ministered to nature's wants: well, therefore, could our Exemplar say, "Seek ye first the kingdom of heaven, and the righteousness thereof, all other things shall be added unto you."

"It is written," was in his hand the fiery sword which turned every way, to re-open the way to the Tree of Life. We are called to "prove all things, and hold fast that which is good." It is by the unerring standard of the Law and the testimony, that we are to prove and try what is good or evil; the good being assimilated with and the evil opposed to it. "If they speak
not according to this Word it is because there is no light in them." We are apprised that many false teachers and seducing spirits are gone out into Christendom: they went out from the apostles, and from the faith delivered to them, because they were not of them. It is only they that measure and compare by this unerring rule who can judge of all things, and yet be judged of none.

If we know the revealed mind and will of God, we shall be free from all desire to transgress, from all danger of being tempted to transgress, from all human domination, and from all the power of the invisible enemy:—his semblances shall not deceive, his opposition shall not terrify. We shall be "free indeed," restored by the Son to the high estate of sonship. Our choice shall be to obey because we love our Father. We are no longer in bondage to the law of the flesh and mind, which are at enmity with the Light of God's perfect law, and which work death, temporal and eternal; but we are renewed in spirit, so that like our Master and as his disciples, we desire that "the righteousness of the law may be fulfilled in us who walk not after the flesh but after the spirit."

WORD.

The power of the written Word to instruct, govern, guide, befriend, and secure from evil, is put forth by a variety of similitudes, although created things are too meagre to supply any adequate analogy. When they say unto you, "Seek unto them that have familiar spirits, and unto diviners that peep and mutter," should not a people seek unto their God? for the Living to the dead; to the Law and the testimony, if they speak not according to this Word, it is because "there is no light in them." Here is an identification of God and his revealed
mind; the Life to be in us, and the Light to walk by. Our blessed Redeemer was the Life and Light in human flesh to serve the purpose of bearing the curse of death which in human nature was incurred, that God’s Name might be glorified, and that man and the earth, cursed for his evil deed, should be redeemed and restored to their very good estate;—the former to the image of God, the latter as His renewed dominion. The written Word is to serve the purpose of regenerating, even as the Word in flesh served for the redemption of mankind. One and the same Spirit of life and light being in both.

LIGHT.

“Thy Word is a Light unto my feet, and a lamp to my path!”

TRUTH.

“Sanctify them through thy Truth, thy word is truth!”

RIGHTEOUSNESS.

“Hearken unto me ye that know righteousness, the people in whose heart is my law.” “The Lord is well pleased for his righteousness sake, He will magnify the Law and make it honourable.” “My righteousness shall never be abolished. Think not I am come to abolish the Law and the prophets. I am not come to abolish but to glorify; for in truth I say unto you, Till heaven and earth pass, one jot or tittle shall in no-wise pass from the Law till all be fulfilled.” The apostle Peter testifies that by this Word, which shall survive these heavens and earth (which are unrighteous), they are reserved unto fire, even the fire of its judgment; when a new heaven and earth, which are governed by its power of Light and Life, and
which are therefore Righteous, shall replace the present things, even as they replaced the world before the flood.

FIRE.

"Is not my Word a Fire, saith the Lord." Again, "Behold the day cometh that shall burn as an oven, and all the self-willed, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up."

RIVER.

"He shall be like a tree planted by a River of water, that bringeth forth his fruit in season, his leaf also shall not wither, and whatsoever he doth shall prosper: the ungodly are not so, but are like the chaff which the wind driveth away, therefore the ungodly shall not stand in the judgment, nor transgressors in the congregation of the righteous."

WISDOM.

"When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall keep thee, understanding shall preserve thee, to deliver thee from the way of evil; to deliver thee from the stranger which flattereth with her words, who forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

LIFE.

"She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." "Quicken me
according to thy word. Salvation is far from the wicked, for they keep not thy statutes."

BREATH.

'The breath of Life was breathed into man originally when he was very good. But by the seduction of Satan (who promised a higher felicity to man than that of sonship, and a higher power for the discernment of good and evil than was afforded by the light of God's law, which declared what was good and evil), man fell from his estate of sonship, and stripped of the obedience which constituted him a son, blessed and happy, he was found of his judge, an exposed, reproved and condemned transgressor. "With the Breath of His mouth also shall he slay the wicked," for as the Word was given to enlighten and regenerate, its fire in judgment becomes the reaction of its rejection. David gives an awful picture of the indignation of the Redeemer, when His breath shall kindle upon transgressors.

SWORD.

"Take the helmet of salvation, and the sword of the Spirit, which is the Word of God." "Repent, or else I will come unto thee quickly, and fight against thee with the sword of my mouth." "Out of His mouth goeth a sharp Sword, that with it he should smite the nations; and He shall rule them with a rod of iron." "Thou shalt subdue them with a rod of iron, and shalt dash them in pieces as a potter's vessel."

LAW.

"O how I love thy Law, it is my meditation all the day! I have refrained my feet from every evil way, that I might keep thy Word. Blessed are the undefiled
in the way, who walk in the Law of the Lord. Thy Word I have hid in my heart, that I transgress not against thee.” “Thou hast rebuked the proud, who are accursed, which do err from thy commandments.” “Remove from me the way of lying, but grant me thy Law graciously.”

JUDGMENT.

“The Lord loveth judgment, and forsaeth not His saints: they are preserved for ever, but the seed of the wicked shall be cut off. The righteous shall inherit the Land, and dwell in it for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart, none of his steps shall slide.”

ARM.

“Awake, awake, O Arm of the Lord, put on strength; awake as in the generation of old, as in the ancient times. Art thou not that which dried up the great deep and made a way for the ransomed to pass over; therefore the redeemed of the Lord shall return, and come with singing unto Zion.”

Let this piece of glorious harmony be diligently studied. It is necessary to remove the fallacies which eighteen centuries of will-worship have accumulated on this way of the Lord. It is equally necessary to revert to principles, for they only who are established on Truth shall be able to weather the storm about to try men’s works, of what sort they are, and on what foundation established. The Apostle enjoins the holding fast of the faithful Word, as he had been taught, that by its sound doctrine we might be able to exhort and convince the gainsayers. He says, “Of
his own will he begat us by the Word of Truth, that we should be a kind of first-fruits of His creatures." We are enjoined to lay aside all self-devised wandering of intellect, and "receive with meekness the engrafted Word, which is able to save your souls:" "but be ye doers of the Word, and not hearers only, deceiving your own selves."

It is only through the agency of the Spirit that we can comprehend the value of the Law and the testimony, or to be purified so as to obey the Truth; being "born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth for ever." It is those who are not taught by the Spirit of Truth, and who are unstable in not abiding by its decision, who wrest the Scriptures to self-destruction. Paul speaks of the Spirit of wisdom and revelation in the knowledge of Him, and the enlightening of the eyes of the understanding, as effects proceeding from the study of the Word. He declares that they are not of the many teachers who corrupt the Word of God: "not walking in craftiness, nor handling the Word of God deceitfully." He enjoins those who are taught by the Word to communicate to those who are teachers in all good things. The beloved apostle, who penned his Epistle after having in vision seen the ultimate events that would try the faith and principles of those who should live in the time immediately preceding the coming of the Messiah, speaks with indignant earnestness of the erroneous sentiment which shall prevail, that grace has lowered the requirements of God, and that our obedience to his Law is superseded by the obedience of Christ, &c. "He that saith he knoweth Him and keepeth not His commandments is a liar, and the truth (that is the light of the law and the testimony) is not in him: but whoso keepeth His word, in him truly is the love of God perfected:
hereby know we that we are in Him. He that saith he abideth in Christ ought so to walk even as He also walked." "If ye know that He is righteousness, ye know also that every one that doeth righteousness is born of Him. Whoso abideth in Him transgresseth not. Whosoever transgresseth (under grace) hath not perceived, neither known Him. Little children, let no man deceive you; he that committeth transgression is of the devil. For the devil was a transgressor from the beginning. For this purpose was the Son of God manifested that he might destroy the works of the devil. Whoso is born of God doth not commit transgression; for His seed (the Word) remaineth in him. In this the children of God are manifested, and the children of the devil."

The testimony of another apostle is, "Unto them that are contentious, and do not obey the Truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; for as many as have transgressed without law, shall perish without law; and as many as have transgressed in the law, shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified." And to this effect spake our Lord to His disciples concerning those who ministered the Law from Moses' seat. "Be ye not like unto them, for they say and do not," "for except your righteousness exceed that of the scribes and pharisees, ye shall in no case enter into the Kingdom of God." Our Lord came to bear witness to the Truth which they had made void. "Let us then be strong in the Lord, and in the power of His might; put on the whole armour of God that you may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against
principalities, against the rulers of this world’s darkness, against wicked spirits in high places; wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.”

Paul speaks in the spirit of prophecy of the “perilous times when men shall turn away from sound truth,” and condemn and persecute those who contend earnestly for the faith once delivered to the saints. The disciple of Christ in contending against the Spirit of Antichrist in the Roman empire (and ultimately against personal Antichrist in the Asiatic platform where he shall be overcome and destroyed), must have his loins girt about with Truth, and his breast shielded with the breast-plate of righteousness; He must wield the sword of the Spirit, which is the Word; and take the helmet of salvation, having his feet shod with the Gospel of peace.”

The Claims of our Lord and Saviour were to be tried by the written Word.

The Lord introduces the promise of Christ as a prophet or teacher sent forth from God to Israel in this manner: “Thou shalt be perfect with the Lord thy God; for those nations which thou shalt supplant, hearkened unto observers of times, and to dreamers; but as for thee, the Lord thy God hath not permitted thee so to do. The Lord thy God will raise thee up a Prophet from the midst of thy brethren like unto thee; unto him shall ye hearken.” “And I will put my words in his mouth, and he shall speak unto them all that I command Him; and it shall come to pass that whosoever will not hear my words which he shall speak in My Name, I will require it of him.”
THE TESTIMONY OF JESUS CHRIST.

"He that rejecteth me, and receiveth not my word, hath one that judgeth him. The word that I have spoken shall judge him in the last day," "for I have not spoken of myself, but the Father which sent me gave me commandment what I should say, and what I should speak;" "and I know that his commandment is life everlasting; whatever I speak, therefore, as the Father said unto me so I speak." "I have manifested thy Name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word; and have known that all things whatsoever thou hast given me are of thee; for I have given them the words which thou gavest me, and they have received them, and have surely known that I came out from thee, and they have believed that thou didst send me. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." "Sanctify them through thy truth; Thy Word is Truth." Here is a prayer for those who were not of the world, who were elect unto obedience through sanctification of the Spirit and belief of the truth. Thus preferring his claims, our Lord said:—"Which of you convicteth me of sin?" (sin being any want of conformity to, or transgression of the law of God). And "If I speak the Truth, why do ye not believe?" but notwithstanding such was the ascendency acquired by the light-hating Pharisees over the the minds of those, who but for them would have entered the Kingdom, that there was much murmuring among the people concerning Him. Some who tried His claims by the unerring standard, said he is a good man; while others who found in the light of his words and deeds a reproof to
those who led public opinion, said: "Nay, but He deceiveth the people." When men are long accustomed to a system established on the principle of moral darkness, the light let in upon it is considered an evil to be dreaded, and guarded against. They act upon the inversion of the righteous Law of God. When the will of God is done by His sons or daughters, it becomes to them a reproach and cause of persecution. "Blessed are they that suffer for righteousness sake, their's is the kingdom of heaven." Persons who suffer for the set of opinions which they conscientiously hold, do not suffer for righteousness sake, they do not suffer for "keeping the commandments of God and the testimony of Jesus." Again, they that suffer for the manifestation of gifts, do not suffer for righteousness sake. It is only "the remnant of the woman's seed," who "contend earnestly for the faith once delivered to the saints," even "the Law and the testimony," who suffer for bearing witness to the truth. Had Daniel suffered for a creed out of Scripture, however conscientiously held, this would not have had power to shut the mouths of the lions. But it was concerning the Law of his God that Daniel gave offence to the idolaters of Babylon. And had the companions of Daniel suffered for aught but righteousness sake, which forbade the worship of idols, or of other than the God of Truth, the burning fiery furnace would not have been to them a sanctuary, where one, like unto the Son of God, became their companion.

THE POWER OF THE LAW AND THE TESTIMONY.

Jeremiah was sanctified from his birth, and ordained a prophet unto the nations, as Christ sanctified himself that he might purify unto himself a peculiar people, zealous of good works.
Jeremiah was overwhelmed with the vastness of the commission; he felt his own insignificance so poignantly, that in the language of complaint he said: "Ah, Lord God! behold I cannot speak, for I am a child." What was the return?—"Say not I am a child, for thou shalt go to all that I will send thee; and whatsoever I command thee, that thou shalt speak: be not afraid of their faces, for I am with thee to deliver thee." "And the Lord said unto me, I have put My Words in thy mouth, see I have set thee over the nations, and over the kingdoms to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant. Thou, therefore, gird up thy loins, and arise, and speak unto them all, I command thee; be not dismayed at their faces, lest I confound thee before them; for behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land, and they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." The preceding verses inform us that this shall take place on the restoration of Israel, after their long-captivity to the Land of Judah. "For, lo, I will call all the families of the kingdoms of the north, saith the Lord, and they shall come, and shall get every one his throne at the entering in of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." These kings and rulers are in the second Psalm represented as

* Jerusalem shall then be under foreign domination—a king shall "divide the land for gain," and think to change times and laws."

The representatives of all nations shall there congregate, and finally be destroyed with their idolatrous kings and priests.
entering into a confederacy against the restrictions of God's Law in the spirit of licentious liberty. The judgment of the Roman empire, under the figure of Edom, and the terrible overthrow of the congregated enemies of Israel, who are symbolised by Babylon, the reigning sorceress, deep in hypocrisy and worldly-mindedness, however exalted in privilege, was that most awful charge which Jeremiah received; sentence hath gone forth against the "most proud," and only its execution remains for the glorification of Truth.

In like manner the Prophet Isaiah is admonished, that after the retributionary judgment upon the nations, "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." "As for me this is my covenant with them, saith the Lord (viz. those who turn from transgression in Jacob). My Spirit that is upon thee, and My Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed from henceforth for ever."

Paul recognises this point of Israel's renewed history, when he says: "Wherefore we receiving a Kingdom which cannot be removed, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." The law of the Lord, that holy emanation of his Wisdom and Power, is (Isaiah, xxxi. 9.) compared to a fire in Zion, and a furnace in Jerusalem. "The Law shall go forth from Zion, and the word of the Lord from Jerusalem," and rebuke many nations. Again—When the Lord is exalted on Mount Zion, "He shall fill it with Judgment and Righteousness. Those who have the Father's Name on their forehead, and in whose mouth is no guile, who rather than resort to the crooked wiles of expediency to
save their lives, shall overcome in losing them for Christ's sake, this thron out of "all the tribes of the children of Israel," together with multitudes who have come out of great tribulation, being faithful to their Master, then enter, as it were, into their chamber, and shut out all fear of evil. The very same Righteousness and Holiness, which is a terror to the transgressor and hypocrite, is their place of refuge from the outward storm of retribution, which shall "fall grievously upon the wicked."

"Transgressors in Zion are afraid, fearfulness hath surprised the hypocrites. Who of us shall dwell with devouring fire?—Who of us shall dwell with everlasting burnings? He that worketh righteousness, and speaketh uprightly, he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure."

From Scripture has thus been set forth the inconceivable spirituality of the holy and good law of God, which the whole limit of analogy is too meagre to describe, and which reason and intellect are too feeble to comprehend; but which we shall understand when the multiform darkening mediums, and sordid hindrances, which influence mankind, shall be for ever done away; when "the wicked workers of iniquity," as well as the "peculiar people zealous of good works," shall find their congenial hell and heaven in the same element.

The essence of the Divine character and law is Love; but what can burn so fiercely (against the despisers and rejectors of the great salvation, and the duties to which faith in it constrains) as slighted Love. Those who transgressed against the Truth which came by Moses, perished under two or three witnesses; of how much severer retribution shall they be accounted worthy who have perverted the grace which
came by Jesus Christ, into an occasion of transgressing the Truth which also came by him? The indignation of slighted love, and perverted grace, burns infinitely more fiercely against those who transgress now than on such as transgressed under the law, wherein was no power to make obedience delightful. They have to plead the mercy of God in transgressing against His Truth, mercy is still open for them. It was for transgressors that Christ died; the just suffered for the unjust, that they might be healed; he bare the iniquity of Israel, who had all gone astray for ages. Is it said they did not believe in Him, how then could they be saved by Him? To this it is replied, that those sacrifices which they offered, were to them the pledge that they had part in the great atonement to which they pointed. Election for their Father's sakes, and because the gifts and calling of God are without repentance, was not to be the reward of merit, or even of faith, but was to be a boon of grace; shall their unbelief make God's faithfulness of none effect?—God forbid. It was for His Name's sake, independently of any condition on their part. But the aspect of the case changes on a change of circumstances. Christ is given on our part as a Redeemer, not only from the punishment due to sin, but also from any desire to transgress under such unmerited grace. Nothing that could have been done to constrain us to become righteous, and upright and obedient, and heavenly-minded, has been neglected; and if we still bring forth only the thorns and thistles of will-worship and disobedience, what remains for us but burning indignation.
UNSCRIPTURAL CONSTRUCTIONS PUT ON THE TERMS "WICKEDNESS," AND "INQUITY."

It is a very startling consideration that these expressions, which are too commonly supposed to refer to gross sins, such as the mass of depraved human nature commit, are far otherwise applied throughout Scripture. Any departure from the commands of God, either to the right or the left, as well that spiritual evil which is above, as that gross evil which is below the righteous standard, is denominated wickedness and iniquity.

Spurious holiness, or love, or humility, are iniquity. The history of the first man demonstrates that life is in the Law—error and death in a desire to be above it. "God is angry with the wicked every day, be they ever so pious, if they are not walking in the way of obedience. David saw the prosperity of the wicked with dismay; but in the Sanctuary he perceived that their temporary exaltation is but a means of precipitating them deeper to destruction. He says: "I was grieved because of the wicked, who forsake thy law." "The curse of the Lord (due to transgressors), rests in the House of the wicked." "In the revenues of the wicked is trouble." "the sacrifice of the wicked is an abomination." "She hath changed my judgment unto wickedness" "Spiritual wickedness in high places." "I will pour out their wickedness upon them." The Lord, by the prophet, calls the solemnities of the religious world of his day iniquity, which he was weary to bear. There was no subjection of the will, no love to God, constraining to a voluntary death, to self, and the world, and to a life of righteousness. Instead of being "zealous of good works," they were stigmatized as legal defilements. Our Lord was asked if few would be

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saved, seeing that He had just declared the ruler of the synagogue a hypocrite, in having reproved Him for doing good on the Sabbath day. Our Lord replied, and oh that we may well consider his words: “Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.” Faith in Christ as an atonement and mediator, is not a strait gate; it is thronged and crowded by the religious world. The way of obedience is strait and narrow; few enter therein: but when once the Master of the House is risen up, and hath shut the door; many who had faith to believe, but no love to obey, will, being found without, begin to knock at the closed door, saying: “Lord, Lord, open to us!” they are, as it were, at home in the thought that He has been the object of their faith, of their salvation; But as they never acknowledged His doctrine, nor followed his example, He declares that He never knew them, nor from whence they are.

How insufficient the exercise of spiritual gifts which are, through faith in his Name, to be attained, leaving the poor deluded object who rests in them, a sad example of the deceivableness of unrighteousness in those that perish; “because they received not the love of the Truth, that they might be saved.”
ADDRESS TO PARENTS.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

This sentence of Holy Writ has often been pronounced, but seldom has the depth of its wisdom been sounded. The Spirit of Truth, which dictated, can alone search its full meaning.

Parents are addressed in these words, as if they knew the Way here alluded to, and could, from an experience of the blessing, and safety of walking therein, recommend it to their children by precept, and above all, example. Let the thought be indulged, that this meets the eye of one who does walk in the straight and narrow way of obedience, with the appointed lamp to their feet.

You have long experienced, in the unreserved surrender of your own will to the teaching and leading of your heavenly Father, the soul's calm sunshine, and the heart's pure joy. You are accustomed to look at and be guided by His eye; by the least indication of His will; by the lowest whisper of His providence in the way of obedience. You know the security of your standing; you comprehend the character and quality of your light; your lamp goeth not out by night, for in that way there is no darkness. Wisdom, as a halo, from the Sun of Righteousness, encompasses your goings, and bears you up, from the fear of evil. But you have an anxiety in proportion to the
magnitude of the case, for those whom you watch over as souls entrusted to your care.

That your children may be guarded from the many seducing calls to soar beyond, to stop short of, or to err, either to the right hand or the left, it is your earnest prayer, desire, and study to see them invested with the whole armour of God, that they may be enabled to resist the wiles of the devil; for we wrestle against the principalities, powers, and strong holds of this world's darkness, and against wicked spirits in high places. Your children are born with a will which naturally leads to the inversion of the revealed will of God, just as the uncultivated soil produces thorns and thistles, instead of good fruit-trees. If, therefore, they should be denied the illustration of the excellency of the regenerating principle in the example of their parents, they would, naturally prone to evil, choose the desire of the eye, and the desire of the flesh, and the pomps of this world. You have, in their reliance on your direction, their sense of dependance, and their affection, together with the workings of conscience, several powerful auxiliaries on the side of your prayers and desires; but your example is above all these in modelling the future character of your children.

The child who habitually beholds in his parents inviolable truth, uncompromising integrity, unbending uprightness, honest simplicity, godly sincerity, disinterested good works, pure affection, as a stream continually flowing from an inexhaustible fountain, will take an early impression of these godlike characteristics, before the headstrong passions have begun to burst the restraints which they impose. The admiring creature will seek to imitate that which is right and excellent in such endeared preceptors, and gradually as the powers of his mind unfold, he will graft his filial
love on pure veneration and esteem. With perfect confidence he reposes on the advice or the promise of those whose wisdom and love he can trust. He fears to take a single step, without their approbation, he runs with alacrity to execute their commands, and would esteem it an insult on their rectitude to reason on their utility, or to evade their precision. In process of time the understanding perceives the spring from which these virtues and graces take their rise. He now comprehends that they stand in the same relation with himself—that of children to a Father, to whose will they desire in all things to be conformed; and that in their contemplation of the perfection of His character, they are changed into the same moral image, by a principle of inward love, imparted with the desire of being His children by regeneration.

Had you never discerned by the Spirit of Light those attributes of your Heavenly Father which call forth all your admiration, affection and respect, you could not have so acted on the knowledge of His character as to constitute yourselves a light glorifying your Redeemer. Had you confined your duty to an abstract homage of the love of God, manifested in the atonement of the Lamb of God, you would, seeing only the gift, have remained ignorant that the altar (whereon he was consumed in the fire of righteousness) sanctified the gift. The Word being the life, the truth, and the way, the flesh could only bear the curse due to transgression, and exhibit that perfect obedience which constitutes man a son renewed from the guilt of the fall. Had you been worshipping any attribute instead of the living God, you might have expected to have seen your children shew much love to you in profession, while they refused to do the will of their parent, when that crosses their inclination. But in being led to see
a constellation of trustworthy excellence of character manifested as often as called forth, the youth is prepared to recognise in the express image of the invisible Majesty, not alone a sinless victim to atone for transgression, not only a blameless substitute for the guilty, but an illustrious example of all the ennobling qualities which constitute true greatness. They are taught to look at the resplendent Sun of Righteousness, having their vision and perception strengthened by the power which emanates from that Wisdom which giveth understanding to the simple. Thus the pure in heart see God in Spirit and in Truth now, and shall see Him in visible Majesty hereafter. They behold the Son laying down His life for the honour of the Righteousness of the Father, and the Father declaring that the love of righteousness which called forth this act of devotion constituted Him the Son beloved, in whom He was well pleased. "Thou lovest righteousness and hatest iniquity, therefore God thy God hath anointed thee with the oil of joy above thy fellows."

For that reason it was said, "Hear ye Him." He was to be heard because he came not in his own name, He spake not his own words; but He came in the Father's Name, and He spake the words of the Father. He had power to lay down his life and to resume it; but that power was not in the flesh but in the Spirit, not in the man, but in the Word which sanctified the man. It was by commandment He became alive from the dead. "This commandment have I received from my Father." The first Adam found death in turning aside from the commandment; the second Adam brought life and immortality to light by keeping the commandment. In the contemplation of such exalted excellence, such pure devotion, the mind would learn to detach itself from its old grovelling coil, its multiplied
Aspects of self, its illusive light-resisting folds, and loving what is excellent, would detest every false and crooked way. It is a perverse system, of which the reaction is now in terrific progress, to permit children to reason on the utility of obeying, instead of reasoning on the character and love of their parents, which should necessarily induce obedience. When the occasion is made to dictate what is expedient instead of the Standard of Right, expediency will dictate any breach of obedience or good faith which the occasion calls for.

If your son lives to be a man of the world, he will be a political weathercock, shifting his position according as the wind of interest blows. If a religious professor, the same obliquity of principle assumes all the aspects of that deceptiveness which is characterised as "spiritual wickedness in high places." It censures wickedness and iniquity in their gross forms, but will not listen to the scriptural declaration of what is wickedness and iniquity in essence and principle. There is the same temporising, equivocal, self-seeking principle associated with the profession of religion; the garb is that of the simple, honest, guileless sheep, but the nature is that of a crafty and ravening wolf.

The ennobling qualities of which we have discoursed are in themselves as ineffectual as the stream without its spring, in what are called moral men, without the fear of God, which is the beginning of wisdom. They act on a self-evolving principle, which is fed by the meagre homage which they render to abstract virtue. But when the moral man, in luminous expansion reflects that light which he derives from the uncreated source, the character rises to a godlike brotherhood with Christ, in its subjection to the will of the Father. The constancy of that relative order and position which the fixed stars preserve by adherence to
the principle of light by which their regularity and constancy is established, give security, comfort, and joy to the benighted traveller and mariner; while the want of adherence to that governing principle which produces unity and harmony constitutes the devious meteor a subject of ominous foreboding. "They that are righteous, and who turn many to righteousness, shall shine as the stars in the Kingdom of their Father;" while they that are untaught and unstable are compared to "wandering stars, for whom is reserved the blackness of darkness for ever."

Another and more frequent example let us notice for the sake of illustration. How can you expect, O parent, to reap where you never sowed; to gather grapes, where you have nursed thorns? How can you suppose that your child will become obedient, from an unconstrained principle of affection and respect, if you, who stand in the same relation to your Heavenly Father, never manifested any subjection to His will, and that principle in all your doings which springs out of this conformity. In vain you talk to them about the love of Jesus Christ; in vain you bid them look to him, as you do, for salvation; in vain you fill their intellect with any theological system, or their memories with creeds and catechisms. The life and power of a sound faith they cannot comprehend, because they never felt it, or witnessed its effects in your conduct. As the power of the sun is manifested in its quickening effects on the earth and that which it causes to spring forth of it, and as this power is necessarily traced back to the effulgent virtue of light therein centered, even so religion on the human understanding is to be recognised in its influencing power, and this we again resolve into the constellation of uncreated excellency which is concentrated in the character of Jehovah.

Until you can admire and assimilate with the holiness
and righteousness of God, you cannot be said to know God. Jesus Christ became our Mediator to reconcile and identify us with these attributes of His character. Until you delight to consider that He with whom you have to do is holy, just, and true, as well as merciful and long-suffering, you cannot be said to worship the Holy One of Israel. It is not the moral Light which so shone in the character of Christ that He could say of a truth, “He that hath seen me hath seen the Father.” It is not the resplendent image of the invisible Majesty which you look at in Christ—the Light of the Father’s Truth, Wisdom, Righteousness, and Love,—you limit your regard to that which self-love dictates to your need, it is the atoning victim who suffered for sin,—it is the mediator who stands between you and the consuming fire,—whom you acknowledge, and that not as a medium of access to, but as a substitute for the Father, but the love of that Righteousness, the devotion to that Truth which made David’s LORD become David’s Son—even the Godhead of the Messiah, you consider a subject too abstract for practical regard. Did the Word take flesh? it was to reconcile and lead to the Father His regenerate ones. Being found in fashion as a man the Son of God took the character of His servant, in order to achieve by obedience that redemption which this glorious identity with God and man could accomplish. You fancied that Jesus Christ is a mild manifestation of God, to be worshipped instead of the Father; whereas, if you would believe what the Redeemer testifies, you would understand that He came to deliver you from any will to continue in transgression, and to put you in a condition to call God Father, through sanctification of his Spirit, and belief of his Truth.

God does not reduce the standard of His requirements through Christ. Grace and Truth came by Jesus Christ,
who hath descended to a relation of consanguinity, that believers might arise to man's original character—the image of God.

We naturally assimilate with the persons we look up to. The Greeks and Romans embodied their lofty imaginations and corrupt passions as their objects of worship, and they were given over to vain imaginations and gross sensualities. By others the attributes of God have been personified, and one or the other worshipped, and propitiated. Those who worship a Being who is supposed to act with arbitrary partiality instead of righteousness, "seeking to reap where he sowed not," are exclusive self-elected judges of God's decrees, instead of doers of His will. Instead of being without partiality and without hypocrisy, they are partial to those who adopt their favourite system and shibboleth, while, in the spirit of hypocrisy, they act on the presumption that high privileges constitute election. A dead faith in the atonement and merit of Christ is worthy to be put in the balance with the dead works of those who fancied they could purchase their salvation without that love of God in their heart, which is the spring of acceptable service. Salvation being of free grace, is alike independent of the "nakedness" of the former, as of the "filthy rags" of the latter. Grace can choose those who act up to the light they have. It is where most of His mighty works have been done—the Chorazin's and Bethesda's, exalted to heaven in privileges, that shall be thrust down to hell. Grace brings to the marriage-supper from the high-ways and hedges, from lanes and by-ways, guests who shall fill the vacant places of those who were bidden but who refused to accept of the terms of the invitation. They rested in the electing love of the invitation; but shrunk from the obedience and sacrifice of tem-
poral interests which the invitation involved. The grace of the King called to great blessedness in heavenly places, but so identified are they with the good things of this world, that they refuse to accept of the king’s grace, and in perfect righteousness they are excluded.

Do you act on the guileful dictation of expediency? Is your language suited to the ever-varying aspect of things, rather than regulated by the Rule of right? Do you call that external condition to which money can raise the veriest slaves of their passions, respectability. Do you cling to, instead of renouncing the pomp and vanities of the world? conforming to, instead of reproving its crooked maxims and customs? Do you act with duplicity and deceit in your dealings while you are observing all the outward forms of piety? then your children will assuredly emulate that which is practical, while they will be unimpressed with your theory.

It is from the mother that children receive the first and deepest impressions: the rudiments of good or evil are taught in the nursery. While it is true that all are born with a will and affections alienated from the righteousness which God requires of his children, it is equally true that these may be subdued and regulated, until the understanding is capable of receiving the light of that Truth which regenerates. It is easier to bend a tender twig than a sturdy branch twisted into knotted strength; it is easier to pull up a weed that is watered, than one ramified under a hardened soil; a skilful touch may serve in the first instance, while all your efforts may fail in the other. The promises that God makes are to His children, because they have ears to hear His gracious invitation. But the same invitation is lost upon the race of the serpent, who like the deaf adder close their ear
from wisdom, charm she never so wisely: but except they are born anew by the power of the Spirit of Truth, they cannot comprehend, neither enjoy the inheritance laid up for the children of Light. The influences of the Most High can alone effect this change, but much depends on rational and accountable agents also. It were fanaticism of the husbandman to expect a good crop resting exclusively on the efficacy of sunshine and rain; he must sow the seed, and gather out the rubbish and thorns, and then pray for a blessing on his labour, which is only then according to the will of God.

The good seed of the kingdom is the Word of God: but in many cases, especially that of children, a human agent sows it. "A man went forth to sow." A cultivator of flowers carefully prepares the soil before the seed is sown. It is walled in, and fenced from whatever might frustrate his hopes: it is left open to the beneficent influence of sunshine and dew, but excluded from blighting and chilling winds.

He sows the precious seed, and diligently eradicates every weed that would draw from the germ which he cultivates the strength of the soil. It is sad that although even nature itself teaches this, as well as reason and experience, men are only wise concerning passing things. It is sad that the moral soil is left to become covered with its spontaneous growth: expecting at the same time the good seed to germinate and produce the effects of righteousness. Alas! the influence of dew and light go to the maturity of thorns and thistles, as well as grapes and figs. Truth is either a savour of life or of death.

Our Lord in His parable of the sower and the seed, shows us the various evils of unprepared and encumbered soils. Some seeds were scattered on the public thorough-
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fare, where it only found a surface; it is carried away without effect, leaving the road as hard as before. Some fell on a stony place where there was not sufficient depth of earth; the root is checked in its growth, no support is given to the quickly springing grain, for when the sun is up, it is scorched and withered away. Some seed fell among thorns; a soil that had been allowed to run to neglect, under the strong mastery of the desires of the mind and the flesh. The seed sown there is choked with the spontaneous growth of the soil. Some seed is sown on good ground; cultivated with diligent care, the root strikes and ramifies deeply, imbibing the goodness of the soil to the nourishment of the vigorous plant: the noon-day sun is met by a well supported principle of life, and his beneficent influences impart the richest beauty and fragrance to the flower.

Our Lord teaches in the first example, that the understanding not having been recognized the opportunity is thus afforded to the enemy, who catches up that which merely touched the feelings. The understanding is the soil into which the seed of the Word is to be sown. It is in the ground-work of uprightness and conscientiousness that Truth must demonstrate its life and power. In the second example, he instructs, that while the Word may be received with joy as a means of salvation, it may become an offence when an honest testimony to Truth is called for. Thus it was with the Galatians, who at the beginning were ready to pluck out their own eyes for Paul: but anon were offended because he told them the truth concerning their errors and follies. The third order he illustrates by such as are surrounded by ease and affluence, while they are little aware of the deceptiveness of those infatuating artificials. The seed of truth is choked by the cares and perplexities which
these engender. The principle of the new life is borne
down, and at last the worldling returns to his dust, and the
spirit to its place. "He shall go to the generation of his
fathers, they shall never see light." "Man that is in honour,
and understandeth not, is like the beasts that perish."

O that parents and teachers would take discretion and
common sense as the handmaids of Truth, their labour
would not be in vain in the Lord.

But if the early training of the sapling is a means of
securing the straightness of the tree, care must be taken
not to counteract the wisdom of the nursery by the folly of
the seminary and college. Is the young mind, which was
wont to expatiate on the moral greatness of Godlike men,
who lived above the low desires and sordid pursuits of the
herd, to turn away from the contemplation of Truth, and
be turned to error. Is your son now to shut out, as it
were, the noon-day sun, and betake himself to sparks
kindled by heathen genius. Are licentious gods, and
blood-thirsty heroes, now to dazzle and bewilder his ima-
gination; and guilt the most flagitious to become con-
secrated by the names of Virgil and Ovid?

Are you asleep to the interests of your offspring the
moment they leave your roof? Instead of children's bread,
do you send them to devour worse than empty husks. Are
you become all at once like the cruel ostrich, who void
of understanding, "leaveth her young ones in the sand,
forgetful that the foot may crush them, or that the wild
beast may devour them. She hardeneth her heart against
her young, as though they were not hers: her labour is in
vain, without fear, because God hath deprived her of wise-
dom; neither has he imparted unto her understanding."

Often have your parental feelings been wrung in reflecting
on the infatuation which could quench nature in the heart of the heathen mother, by devoting her first-born to the burning arms of Moloch. That is a mote in comparison of the beam in your own eye. They sacrifice the body, because they are ignorant of the light of revelation. You sacrifice, or at least place in jeopardy, soul and body, because the God of this world has blinded you, that you should not obey the glorious Gospel. "If the light that is in you be thus turned to darkness, how great is that darkness?"

The opinion of the world is the omnipotence to which you bow. You cannot abide its frown of dissatisfaction, or its "dread laugh." The light of its countenance you cannot bear to lose.

Perhaps you are a church-going, society-supporting, missionary-sending Christian, and you fear it would be esteemed a want of humility if you should see that to be evil which has thus long passed current with the religious world. The friendship of the world is desirable, inasmuch as the future interests of the youth are to be promoted by the eclat of high classical fame and honour, they must be placed in a situation where they may form early friendships with those of rank and influence, who have patronage to bestow. Dear self-deceived parent, you are heaping up so much wood, hay, and stubble on the sure foundation which is laid. Love is jealous of the souls, which, by obedience unto death, it would call its own.

The Gospel, which breathes "peace on earth, good will to man," shall be brought to judge you. The Lamb who laid down his life to redeem you and your's from the corruptions which are in the world, shall be wroth. Love worketh wrath. What indignation burns so fiercely as slight
love? From justice there is an appeal left open to mercy, but from perverted grace, and insulted love, there is no appeal. There remaineth no more sacrifice for sin but a certain fearful-looking of judgment, and fiery indignation, which shall devour the adversary; but if the worship of these relics of heathen sentiment and manners is to be deplored in ordinary cases, how does the magnitude of perverseness confound all reason, when the heathen classics are studied conjointly with that which condemns them, in the case of those who are to testify, in the presence of God and men, that they believe themselves called by the Holy Spirit to the office of the ministry?

This is even as if the moles and bats should become officers of state to the sun, whose light they cannot endure.

If God has given a revelation of his mind and will, obey him. If these relics of heathen times are the gods of your idolatry, cleave to them exclusively; but do not attempt to amalgamate truth and lies. Do not study the things of Christ and those of Belial. Perhaps nothing better illustrates the obliquity of intellect, than in the ambition of being able to read with ease, and write with elegance, the language in which Homer and Virgil sung their fictions and panegyrized their vices.

While the one pure language, in which the finger of God wrote His Law, in which Isaiah and his holy companions sung the triumphs of Truth in the subversion of Satan’s kingdoms, and in the coming of His kingdom of righteousness and peace, is neither read with ease nor translated with accuracy. Fallacy is dived into, while truth is superficially, if at all, skimmed over. The mire and dirt which the former casts up is valued, while the unsearchable treasures which are hid in the latter are disregarded. “All flesh have perverted their way;” and
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"because sentence against evil works is not speedily executed, therefore the hearts of the children of men are fully set in them to do evil."

Smitten by the splendour of a Babylonish garment, Achan, in the face of condemnatory light, hid it among his goods, as a relic of Chaldean genius. But dearly did he atone for that obliquity of heart and mind which caused him to err from wisdom's way. "Any want of conformity to, or transgression of the law of God," necessarily brings such a hardening process, that the evils become their own punishment in their re-action. From individual the case rises to national. "Righteousness exalteth a nation, but sin is the destruction of any people." By indulging a covetous desire, by invading the rights of other nations, much increase of revenue and territory may be obtained, and a mighty name of renown may be earned by the power thus acquired. The pre-eminence of civilization is exhibited in that superiority of craft which circumvents honest simplicity, and in that fraud which employs the basest means to the accomplishment of the desired end. But this is a sandy foundation for the establishment of national prosperity. One generation, like Ahab, slays and takes possession, another revels in the affluence thus procured, another becomes immersed in the corruption which treads on the heels of luxury; the last generation experiences the re-action of the process. Why should we be afraid with amazement, as though some strange thing happened, at the crushing of that cockatrice egg, which preceding generations engendered and fostered? There is no more guilt in the re-action than in the commission of the evil, perhaps less in the sight of God. When the righteous judgments of God are abroad, the inhabitants of the earth will learn righteousness. National calamity, the shaking
and dissolution of the securities to which even the religious theorists remain attached, define and assort those two classes, which are termed "the children of this world" and "the children of the kingdom," who are, until then, compared to tares and wheat growing indiscriminately in the same field. Our Lord does not divide these classes into the religious world and the irreligious world; in the religious world the tares and wheat grow together. It is not the semblance of that which is good, but the sound vital principle which forms the distinction; and these are only separated in times of trial, when principle is made the test. The tares collected in bundles, remain attached to the things which are to be destroyed; the wheat is gathered and taken into the appointed place of safe-keeping. As there was the dawn of intellectual idolatry, even so there is its meridian and its even-tide. "Darkness covers the earth, and gross darkness the people." When all is reduced to a mechanical system in religion and science, God necessarily is shut out; and these substitutes, acting on a self-evolving principle, and kept in motion by human influence and secular means, are idolized. It was the children of Cain who first introduced the sciences in a state of estrangement from wisdom and virtue; because in a state of ignorance of the centre to which all knowledge tends, if understood aright. But as it is in vain to reason with a man in a state of intoxication, even so, while the various kinds of machinery are in their zenith of prosperity, it would be idle to expect the minds of those who profit by them to be sufficiently disinterested to listen to the voice of reason. The profits alone are looked at, the coincident march of moral depravity in parents, who sacrifice their young children to slow death, with unseasonable hours, unwholesome atmosphere, over-working, and improper food,
not to mention the depravity of morals and manners which are contracted in such places by the elder; all this is left out of the calculation of the votary of Mammon.

We can only be awake to the evils of any system not founded on the authority of God's word, by seeing these evils in their re-action, as at the present time. Who would have been listened to, ten years ago, in tracing the hardening progress of unchecked guilt? The eye was intent only on the service supposed to result to society from expert operators, who have acquired much practical knowledge of the human frame: alas! modern philosophy mistook the night-mare of intemperate science for a real benefit.

Few trust themselves with looking at this hideous birth of Christendom in the face, fewer dare avow it to be the monstrous offspring of godless reason and depraved intellect. Its original sin is borne out by its actual depravity—it's trade is in human flesh, dragged in darkness and by stealth from the grave, now no more the place "where the wicked cease from troubling, and where the weary are at rest." Was all distinction between right and wrong so confounded, as to suppose a science sustained by thieves of the lowest order could be of benefit to the world? Is the standard of French philosophy inverting the law of God and of nature, to constitute stealing no offence, and murder no crime, when subservient to its interests?

The question with the wretches who make merchandise of human flesh is purely one of expediency; their decision is necessarily in favour of that mode which yields the most profit; and it is easy to suppose that these hardened agents, who have no sense of moral principle, justify to themselves the atrocities of thieving and murder on the ground of being subservient to the interests of the com-
munity, in the advancement of science. They are in their own mind exculpated from all sense of guilt.

Britain, at once the corrupter and converter of heathen nations, is thus stained with such horrors as would make the ear of the Eastern Hindoo, and the Western aborigine, to tingle; for with them the grave is sacred to affectionate sympathies and remembrances. "They bury their dead out of their sight;" and the sanctuary of the grave is inviolable.

It has been attempted to ridicule this human feeling implanted by the Creator, as a prejudice confined to those whose minds are unenlightened by education. But notwithstanding the ease with which theorists talk about devoting their bodies to the use of the science, it is, after all, the poor and such as have no helper who are made to satisfy its demands. It is not they who admire, and who consider it an honour, but they who abhor the thought of being thrown, mangled and defaced, into a promiscuous heap of horror: to be huddled into some pit, or otherwise made away with. It is they, who, after a life of privation and misery, languish for the green sod to cover their own remains, who are denied the house appointed for the dead.

The whole existing framework of this world is established on an inversion of the righteous and beneficent law of God. The whole constitution of these kingdoms is on the principle that might neutralizes and supersedes right—that the political end consecrates any means.

The new heavens and earth which shall succeed this inverted order of things is new in the same sense that the regenerated heart is new. Material, in both cases, is divested of its curse and regenerated. "Behold I create a new heaven and earth;" and, "Be ye glad in that
which I create; for behold I create Jerusalem a rejoicing, and her people a joy." What is the essential newness of this order of things? Righteousness dwelleth therein. "Zion shall be redeemed with judgment, and her converts with righteousness." Keeping the Truth is a synonymous term with righteousness. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." The effect of righteousness is peace and assured quiet. It was in consideration of the adverse elements of this present evil constitution and ascendancy our Lord said, that as his personal absence would be matter of sorrow and lamentation to his disciples first, and last, it would afford matter of satisfaction and rejoicing to the children of this world; and that as His coming again was to be matter of joy and rejoicing to the disciples, even so it would disconcert the devices which had grown out of that absence.

The Heavens connected with this unrighteous state of things shall pass away with a great commotion, and the elements dissolve with fervent heat; the earth, also, and the works thereof, shall be burnt up. Seeing that all this existing framework of society shall be dissolved by the fiery indignation of that Truth whose light has been resisted, what manner of persons ought we to be, looking for and hastening unto the coming of the Day of God?

This day of judgment, the day which brings forth glory to Truth, which hath so long been without fruit, is looked forward to with intense desire by all, whether in heaven or on earth, who have an eye single to the glory of the Redeemer. The subversion of the things that are, and their being brought to nought by those things which are not seen as yet, is involved in their rejoicing. The prostration of that which exalteth itself is as glorifying to the
power and truth of God, as the revival of that which He shall exalt.

Judgment and mercy are a twin event. Egypt was judged when Israel was redeemed, and thus shall it be again. "The day of vengeance is in mine heart, and the year of my Redeemed is come." The same fiery ordeal of principle, which purifies the children of the Kingdom "who keep the truth," consumes the transgressors, who are like the chaff, and shall not stand the judgment, neither the hypocrites in the congregation of the righteous.

Mary, in the spirit of prophecy, gave thanksgiving over the subversion of the fourth oppressive monarchy; in remembrance of the covenant with her fathers, she saw the lowly exalted, and the mighty thrown down from their seats. It was not a vindictive spirit, as some imagine, which led David to denounce the adverse kingdoms of this world, and such as should rise up against the sure decree. To the holy apostles and prophets the call is, "Rejoice over her, for God hath avenged you on her." If therefore we hear one with the same breath pray, "Come, Lord Jesus, come quickly," and cry "Alas, alas!" because of the wreck and ruin of that which stands in the way of that coming and kingdom for which we pray, he is a double-minded man, self-deceived by a spurious love which rejoiceth not in the truth, but takes pleasure in existing iniquity. He resembles Saul, who spared Amalek and the best of the flocks and herds in a foolish spirit of spurious compassion, to which the glory of God was sacrificed, and his command disobeyed.

We ought to pray and rejoice in the judgments which by burning up all that is dross within and around, shall make us meet to be partakers of the inheritance of the saints in light. We ought to look for and hasten unto
that judgment whereby the existing elements shall melt, and be dissolved by the fire of His indignation. We ought to look beyond that for the new Heaven and Earth which is righteous, which cannot be shaken nor consumed. We ought not to sympathise with any thing in the world or in ourselves that cannot assimilate with the righteousness which devours only that which is worthless. We ought to desire that all the wood, hay, and stubble, may be consumed.

There is nothing arbitrary or vindictive in the sun of Righteousness. The same beneficent virtue begets fragrance from the garden of spices, which draws forth offensiveness from the thing which is corrupt. The same light which reveals what is good condemns what is evil. The same fire which purifies gold, silver, and gems, burns up that which cannot stand the fire.

To suppose that righteousness can act arbitrarily is an absurdity. To suppose that the sun of righteousness wills the enlightening of some, and the withholding of that light from others, is in a moral sense to hold the vulgar notion, that not the globe but the sun is speeding with light to one place, and darkness to another; or that, not the carriage in which we journey, but the hedges and trees are receding. These illusions we combat by reason, and our conviction of the constant and settled laws of nature. It is sad, that we banish reason instead of taking her as the handmaid of religion.

When God put enmity between the seed of the woman and the seed of the serpent, the same Light was vouchsafed to both, alike born of woman. The seed of the woman keep the commandments of God, they are in that light, and walk by it: while the seed of the serpent reject the counsel of that light, exalting either
their own reason or a *spiritual inward light* above it, as Eve was tempted to do. This is the enmity; it is one of free-will choice in either case. God *saw the end* when He at the beginning, spake of the enmity between moral light and darkness. "Ye are of your father the devil," said Christ, "and his deeds ye will do; he was a liar from the beginning, and *abode not in the truth.*"

We frequently see, or have read in history, of kings who elected to special places of trust and honour certain characters. We naturally infer that, if the king has wisdom, this election is not capricious favouritism, inasmuch that, if these "called ones" are not "chosen and faithful," we doubt the king's character, and say he is a weak man, and is seduced by flatterers. We judge by the character of her statesmen and generals, that Elizabeth was a wise queen. A good king exalts to honour such as honour and studiously obey him, and who, wherever their influence extends, maintain his laws,—such as have faithfully adhered to his interests and person in adversity as well as in prosperity, in absence as well as in presence: and in acting thus a wise king resembles God: "Those who honour me I will honour." Again, in time of peace, the king chooses to have around his person, and sit at his table, the men who have jeopardized their lives in maintaining his throne and laws: even so our Lord shall elect his beloved ones who have left all to follow Him, resisting even to blood, striving against transgression. He said to His disciples, "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom, even as my Father appointed unto me a kingdom, that ye may eat and drink at my table in my kingdom, and sit on twelve thrones, administering equity to the twelve tribes of Israel." Still they did only their duty. Boasting is excluded: there is no merit in being
loyal subjects, and good citizens, zealous of the law of our king; we should be rebels and lawless if we were otherwise minded. We are attached to the King who shed His own blood to redeem us unto himself a peculiar people zealous of good works. We love his equitable and beneficent laws, which are a praise to such as do well. "They that are with him are called, and chosen, and faithful." These soldiers voluntarily separate themselves from the cares and pursuits of this world, that they may please him who called them to enter His service, in contending for the faith once delivered to the saints, in the face of the world, the devil, and the flesh. They as candidates for the prize of His approving smile, strip themselves of each encumbering weight, of each perplexing cause of delay, in running the race which He sets before them."

These are the humble, they that now mourn; the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness sake.

In a vision of the future, John saw a Lamb standing on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads. They are undefiled with the pollutions, spiritual and gross, of the reigning sorceress. They follow the Lamb whithersoever he goeth, to prison and to death, for righteousness sake: and in their mouth is no guile, because they speak the words of God and do his commandments. But although all are not elected to this highest rank of duty and suffering, there are degrees of blessedness. "A great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the Throne, and before the Lamb,
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clothed with white robes, and palms in their hands, and cried with a loud voice, Salvation to our God, which sitteth upon the Throne, and unto the Lamb. These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, therefore are they before the Throne of God, and serve him day and night, in His sanctuary; and He that sitteth on the throne shall dwell among them; they shall hunger no more, neither shall they thirst any more, neither shall the sun smite them nor any heat, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."
A fearful account is given of the subversion of the Roman empire, beginning with these words, "Come near ye nations to hear, and hearken ye people; let the earth hear, and all that is therein; the world, and all that comes forth of it; for the indignation of the Lord is upon all nations, and his fury upon all their armies: He hath utterly delivered them to the slaughter," &c. "For it is the day of the Lord's vengeance for the avenging of Zion, and the streams thereof shall be turned into lava, and the dust thereof into brimstone; and the land thereof shall become burning lava: it shall not be quenched night nor day: the smoke thereof shall ascend for ever, from generation to generation it shall lie waste, none shall pass through it any more for ever, but the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it, and He shall stretch out upon it the line of confusion, and the stones of delusion." "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall meet with the wild beasts of the isle, and the satyr shall call to his companion; the sereech owl also shall rest there. There shall the great owl make her nest, and hatch and gather under her shadow: there shall the vultures be gathered, every one with her mate."

These hideous and doleful creatures are the symbols of the children of this world, who hate the light; who live for themselves, and with no reference to the hope set before them, as rational, accountable, and immortal beings. The irony is deep, and full of point, for when retributive judgment shall have made vacant their places, those hateful creatures whose characters they resembled shall reign instead of them.
"An angel, having great power and glory, shall cry mightily, Babylon the Great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird, because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the profusion of her delicacies." Another voice follows, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath called to remembrance her iniquities," &c.

Individual sins become in the aggregate national. It is in vain for persons to limit their observation to themselves as isolated beings; God does not consider them such. His Holy Spirit was given not only to convince of inward sins but of outward national sins.

The same light exposes and reproves both at the same time. The ground from which man was taken was compelled to suffer disgrace with him in his fall: it was to yield thorns and thistles, as the curse of man's transgression. Again, the earth was implied in the judgment which came on the world, when Noah in vain preached righteousness, to a generation who had corrupted their way, and filled the earth with violence. Again, the soil suffered with the inhabitants of the plain, when righteous Lot was grieved from day to day with the pollutions of the wicked. The earth also sympathises with the obedient; it opened its mouth, and swallowed up Corah and his self-entitled company: its rocks rent, its graves opened, when the centurian exclaimed, "Truly this was a righteous man,—truly this was the Son of God!" And even as the earth was defaced by that
curse which came by the disobedience of the first Adam, so shall it be renovated and pronounced "very good" by reason of the obedience of the second Adam. "There shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall serve Him, they shall behold His face, and His name shall be in their foreheads; and the nations of those who are preserved shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it." Thus saith the Lord (of Judea); "This land that was desolate is become like the garden of Eden," &c.

COVETOUSNESS.

Covetousness cannot be expressed by any symbol, it is a desire, a spiritual obliquity of the will. The eye is generally the medium through which this evil is communicated: hence it is called "the lust of the eye;" and as in some constitutions it makes its appeal to the passions of the heart, it is elsewhere denominated "the desires of the flesh and of the mind."

"Covetousness is idolatry," inasmuch as the object desired eclipses the first claims of our Creator from our heart and mind. It was this delusion which the father of lies tempted the weaker part of man to desire instead of revealed Truth.

Adam was created in the image of God; and in order that he might approve himself a son and subject of his Creator, a Law was given to be revered by man, his intelligent creature. Life was annexed to keeping the command, death was declared the penalty of turning aside from it. The Law revealed what was good, its light also pointed out and forbade that which was evil; there was perfect freedom in the enjoyment of the good, the restraint was only from evil.
The fallen angel, who "abode not in the Truth," infused into the innocent mind of the woman a desire for that which the command forbade. He took advantage of the comment which she added to the precision of the Law, and upon this he grounded that misleading gloss with which he mystified the command itself. The comment "neither shall ye touch it," at once discovered that where the inward principle was not recognised, outward regard to the Law would yield to temptation.

The Truth of God was now pledged that death should be the consequence of setting aside His holy and righteous Law. Satan, the adversary and deceiver, well knew the misery into which transgression would plunge the human kind, but it was envy that induced him to plan their ruin. First he shakes the creature's confidence in the integrity of the Creator, by tampering with His Word. "And the serpent said unto the woman, ye shall not surely die; for God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." The poison here conveyed was that an independent discernment of what man is to chuse and refuse is a higher privilege than to be dependent on God's revealed mind and will, for this power of knowing good and evil. He beguiled her into the idea that to be as gods, to judge, was a more desirable condition than to be as sons doing the Father's will. "The woman saw that the tree seemed good for food, and inviting to the eye, and to be desired to make one wise, and she took of the fruit thereof." There was a knowledge now gained by erring from the way of Life, but it was the knowledge of evil. Their eyes were opened to behold their fallen, alienated, helpless condition. Conscious
guilt taught those who were wont to bask in the smile of their Father's countenance, to shun the condemnation of its Light.

No simple term in any translation can fully express the Hebrew שׁוּה. The combined power of three English words are required to convey the idea of the old serpent, viz. charmer, deceiver, liar. Although the visible creature was addressed, the curse recognizes the characteristics rather than the perishing coil; the attributes of the serpent here denounced are not physical but intellectual; for when Adam designated all the creatures, his knowledge of their characters determined his application of their appropriate names.

The curse upon the deceiver illustrates this. "I will put enmity between thee and the woman, between thy seed and her seed. He shall bruise thy head, and thou shalt bruise His heel."

What was this enmity? "The keeping of His commandments." "In this the children of God are manifested, and the children of the devil." John iii. 10.

Obedience characterises "the seed of the woman," and shall yet identify "the remnant of her seed who keep the commandments of God, and the testimony of Jesus." Rev. xii. 17. It is to be remarked that the ground became involved in the curse of man's disobedience. Instead of spontaneously yielding all that was good for man, its natural produce was to be thorns and brambles; while man in removing these, and planting and cultivating the stubborn soil, was to eat the bread for which he toiled, by the sweat of his brow; and ultimately return to mingle his now mortal body with the dust from whence it was taken.

It was now become necessary that the transgressor should be thrust out of Eden, where Cherubim and a
flaming sword turned every way to guard the way of the Tree of Life. There is a deep import in these words, but it is only those that hunger and thirst after righteousness who shall drink into their spirit, and be filled with rejoicing in knowing them.

The close of revelation supplies a comment on them sufficient to prove that God has not lowered his standard of requirement, nor changed his character as a Father and King. "Blessed are they that do His commandments, that they may have a right to the Tree of Life, and enter in through the gates to the city, for without are," &c. &c.

Achan, through covetousness, together with all that was his, was destroyed from the congregation of Israel. Jezebel and Ahab, the idolatrous king and queen of Israel, coveted the field of a neighbour, the dogs licked their blood, neither had they the honour of burial. The pharisees derided Christ, whose doctrine was obedience to God's Law, and denial of self, because they were covetous, desiring the praise of men rather than the praise of God, cleaving to temporal gain rather than the true riches. Testifying of the wickedness of the people, Micah says; "They covet fields, and take them by violence." David saith, "The wicked blesseth the covetous, whom the Lord hateth." The idea is, that although a nation has acquired all its resources and power by coveting and violently seizing territory, still if a form of religion is preserved, the nation may be blessed. Now Scripture expressly declares, that wealth or possessions so obtained have the curse at the core of their short-lived prosperity, which in due time shall devour the whole system; while their taking the cloak of religion is only the more unpardonable in the sight of God. The disciple of Christ is enabled to say, "I have coveted
no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered to my necessities, and to those who were with me, I have shewed you in all things, how that so labouring, ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, "It is more blessed to give, than to receive."

Such can also declare this truth, "The covetous shall not inherit the kingdom of God." And again, "a Bishop must not be covetous." By the spirit of prophecy, the disciples of Christ were well aware that this self-destroying lust of the flesh and mind would prevail exceedingly. Paul testifies, "In the last times men shall be covetous," and Peter with an eye to the same time says, "their heart they have habituated to covetous practices, cursed children, who have forsaken the right way, and are gone astray, following the way of Balaam, the son of Beor, who loved the hire of unrighteousness. They are further in this striking picture represented as seducing others, as Satan beguiled Eve, "While they promise them liberty (to think and act above God's law), they themselves are the servants of corruption; for the man is in bondage to that which has the dominion over him, for if after they have escaped the pollutions of the world through the knowledge of the Lord Jesus, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it, to depart from the holy commandment delivered to them; but it has happened to them according to the true proverb, "The dog turns to his own vomit again, and the sow that was washed to her wallowing in the mire."
Pride.

Pride is that which sets itself in opposition to the authority of God, in man or in kingdoms; it is that which would take the merit of wisdom, or power, or renown. It was pride which induced the king of ancient Babylon to say in his heart, "Is not this great Babylon which I have built for the House of the kingdom, by the might of my power, and for the honour of my majesty?" It was the same pride which dictated, after a celebrated victory, these words, which were engraved on the medals distributed at the time, "Britain has saved herself by her fortitude, and Europe by her example." It was the reflection of the humbled king of old, may it also be that of as many as harbour the sentiment of the medal, "Now I praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abuse."

Vanity is a modification of pride. Vanity would be disappointed by the isolated, exclusive, and concentrated feeling of pride; the one stands aloof, absorbed in its conscious feelings of pre-eminence, insomuch that a madhouse is esteemed a palace, and the surrounding maniacs officers of state and menials. Pride affects not display, it seeks abstract homage. Vanity, on the contrary, courts admiration. Some vainly display their wealth or some real or imaginary distinction, which they may possess of mind or person. Some are ostentatious in their charities, and prayers, and humility. Some are vainly prodigal of luxuries when they make feasts for the rich, while they are demurely vain in giving, by weight and measure, to the poor of this world. Vanity is in its kindred sphere when it acts in the young, and thoughtless ephemera of fashion, who
haunt places of amusement. It also sits consistently on heads of families, who never give themselves the trouble to consider that they are rational, accountable, and immortal beings, stewards for all they hold during a lease of privilege.

Vanity is at all times the mark of a little mind; but is never so preposterous as in persons who wear a sanctimonious aspect. "The hanging head and rueful look, will they attract His love," who asks the will, who demands the heart, and all its affections. The humble man, in the sight of God, may appear otherwise in the sight of those who look only on the exterior; while the man who seems humble, who, as it were, "peeps and mutters" may be self-conceited and vain in the sight of God. "You count him humble, God accounts him proud." Our Lord instructs His disciples that when they fast, it is to God. Man is not to give them credit for it as a duty of religion. They are to wash their faces and anoint their head, that they do not appear to men to have fasted. When they pray, they are to enter into their closet, and having shut out all human observation, they are to pray to their Father, who is in secret, and who will reward them openly. The word vanity is of frequent occurrence in scripture, but never does it signify what the modern term would indicate in the examples just noticed. Vanity, in the scripture sense of the term, signifies that which is empty, fallacious, illusive, however pompous and imposing; for this reason we find the idols of heathen worship, or any thing else that comes between our supreme devotion, and our Redeemer, are termed "lying vanities." Again, nations, whose rulers have not known, and consequently honoured the living God, are represented as falling by their own counsels, their own backslidings being made to punish them. "The statutes of the
people are vanity.” “The people weary themselves for very vanity.”

Envy.

Envy is the characteristic of one who is an enemy of all righteousness, a child of the devil. Envy was the first evil passion which discovered Cain to be the child of fallen man; he envied his brother Abel. God had respect unto Abel, and unto his offering; but unto Cain and his offering he had no respect, “therefore Cain was very wroth, and his countenance fell.”

Cain brought unto the Lord an offering of the fruit of the ground. This could not be acceptable, because the ground was not redeemed from the curse; there was an arrear to be paid for past transgression. The Truth of God had pronounced, and therefore demanded death as the wages of sin. Cain concluded that the penalty might be mitigated or withdrawn from the children of the transgressors, and that will worship and voluntary homage would serve instead of obedience. Abel, on the other hand, respected the inviolable truth of God, which stood pledged to be glorified in the death of transgressors. He therefore shed the blood of a lamb as a memorial of transgression, and as a type of that Lamb of God, who should, in due time as the woman’s seed, pay the penalty, instead of transgressors; and, by sanctification of the Spirit and obedience to the Truth, re-open the Kingdom of Heaven to believers, and the way of access to the Tree of Life, which is in the midst of the paradise of God. It is plainly intimated that these were burnt-offerings. The slaying of a firstling of the flock on an altar of earth was significant of “the Lamb of God, who taketh away the sins of the world.” The fire of the sacrifice showed forth the Holy and Righteous Word
which should be glorified by the sacrifice of the flesh with which, for that purpose, it was clothed. The ascent of the fume, arising from the action of the fire upon the innocent victim, served to express the ascension of the spiritual body, which should appear before God as an intercessor.

It is easy to see how very erroneous were the conceptions of Cain respecting the rectitude of the divine character, and the method of reconciling his justice, which burned against transgression, and his mercy which yearned over the seduced children of man. The accursed soil could render no offering which might cancel or propitiate. Cain was ignorant of God’s character, therefore he could not serve him acceptably. He was wroth, as if God acted by arbitrary favour. God said, “If thou doest well, shalt thou not be accepted; but if thou doest not well, transgression lieth (uncancelled) at the door.”

After this Cain slew his brother. Envy begot malice, and malice brought forth hatred, which constitutes a murderer in the sight of God. The voice of man’s blood by man shed, cried from the ground to God for vengeance. Now he is cursed from the earth; the earth was to be implicated in the curse of transgression for a time; but the earth, which opens her mouth to receive one brother’s blood in trust, repels the other from her with abhorrence. “No murderer shall inherit the kingdom of God.” “The meek shall inherit the earth.”

Pilate knew that through envy the Pharisees delivered Jesus, the antitype of Abel and his offering. As the children of Israel are more like a family than any other nation, it is well to trace the woe, and bloodshed, and havoc which this passion, of all others, has produced throughout their history. Moses, full of noble feeling for his prostrate people, when he looked upon their burdens,
glowing with a holy ambition to fulfil the will of God in delivering them from their shameful bondage, with the purest affection, the most disinterested zeal, the most entire forgetfulness of himself, at once relinquished the society of the learned, the favour and luxury of the court in which he had been educated as a son, and identified himself with a multitude, utterly incapable of understanding his principles, or endeavours. Long degraded by the condition of slavery, their minds were debased, and their nature bru-tified. When Moses resented an indignity offered to one of his people by an Egyptian, by slaying him, the sand in which he hid him was less treacherous than the people in whose behalf he interposed; for when he went out the second day, two men of the Hebrews strove together, and he said to him that did the wrong: "Wherefore smitest thou thy fellow?" and he said: "Who made thee a prince and a judge over us?—intendest thou to kill me as thou didst the Egyptian?" Moses well knew that he had thus become obnoxious to Pharaoh, therefore he fled to Midian. Who can form an idea of the conflict within the generous breast of the fugitive? Many kind friends turned to foes, and for what?—an essay of affection on a people too degraded to comprehend it. In process of time Pharaoh died, and the children of Israel sighed and cried because of their bondage, and God heard their cry. They did not cry to God to deliver them; they only cried because of the bitterness of their sufferings, and yet God heard their groaning, and remembered His covenant with Abraham, and Isaac, and Jacob, and therefore God looked upon the children of Israel, and had respect unto them.

After this as Moses kept the flock of Jethro, his father-in-law, on a mountain, he saw a flame of fire in a thorn-bush, and "Moses turned aside to see why the bush was not
burnt by the fire." The **angel of the covenant** now informed him that He would deliver the children of Israel by his hand. Moses said: "Who am I that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?" He reflected on the disappointment which had followed his former attempt to befriend and deliver them, but was silenced by this word: "**Certainly I will be with thee.**" Moses acted now under a higher warrant; and yet when he considered the difficulties of the case on all sides, he reasoned thus: "They will not believe me, nor listen to my voice, for they will say: the Lord hath not appeared to thee." Then it was that the Lord strengthened his commission with the rod. Again Moses pleaded his want of eloquence, which seemed so necessary whither in the case of Pharaoh, or the Hebrews, that he concluded God would endow him with that persuasive gift. This not having been the case, he entreats that the Great Redeemer who shall deliver Israel ultimately, may now be sent for this purpose. "O, my Lord, send I pray thee, by the hand of Him whom thou wilt send." Then it was that the Lord informed Moses that His Words, which are Light in their acceptance, and Fire in their rejection in man's mouth, are that power and demonstration by which His purposes are effected, and this independently of the incidental talent of eloquence.

Again we find envy illustrated on the part of Korah and his lawless company, who conspired against Moses, saying: "Ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them; wherefore then exalt ye yourselves above the Church of the Lord?"

Again, envy was fostered in the breasts of Jacob's ten sons against Joseph, insomuch that they meditated his
death, but afterwards were entreated by Judah to spare his life, but rid themselves of his presence by selling him to a company of merchants going to Egypt. Much sorrow and self-condemnation did this envious disposition cause them; but envy cannot defeat the purposes of God in "honouring those who honour him." Joseph became by this very means so situated, that he could become as a saviour to his father's house, and an example of that virtue and prosperity which, sooner or later, distinguishes such as fear the Lord.

Again, envy, which is as rottenness to the bones, swelled in the bosom of Saul against him who had, trusting simply in the name of the God of Israel, prostrated the giant strength which had dared it. Often did he thirst for the blood of David, his benefactor, and as often his cruel designs were frustrated by the unslumbering care of God, who should, in due time, raise up an horn of salvation in the House of his servant David. "A light to lighten the Gentiles, * * * * and the Glory of His people Israel."

ANGER.

Anger is a passion, or rather phrenzy, which "resteth in the bosom of fools." A just man never, for any injury associated with self, lets the sun go down upon his wrath; but there is a holy indignation against a hypocritical state of things, assuming, while it dishonours God's holy Name and cause, which is termed anger; thus: "God is angry with the wicked every day;" is indignant that grace should be perverted into an apology for transgressing His commands. David, in spirit, so sympathised with the mind of God, that he testifies: "Do not I hate them that hate thee; and hold them for mine enemies." Our Great Ex-ampleler was meek and lowly, as regarded his personal requi-
sitions, but was roused to resentment in beholding the religious world of his day titheing all manner of cheap and easy observances, while they neglected the weightier matters of God's Law, righteousness and charity. When he endured personal insult, he maintained the most calm and unruffled composure. He sought not to justify himself from false charges when before Pilate, and the Sanhedrin accused him of "many things which they could not prove." When they urged him vehemently to become provoked; when they mocked his claims to royalty with a crown of thorns and a sceptre of reed; when they spit in his face, and smote him with their hands when in derision they exclaimed: "Ah! he saved others, himself he cannot save." But did He manifest the same calm unruffled demeanour when he resented his Father's affronts, when he denounced eight deep woes on the scribes, the Pharisees, the hypocrites, who handled the Word of God deceitfully? Was no muscle of his serene countenance agitated? Was the blood of his human heart not seen suffused in his human face, pale with nightly watching, and the daily contradiction of sinners? Did the zeal for His Father's glory, which consumed Him, not evince itself in the emotion of his words and looks, as he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" or when he made a scourge of cords and drove the merchants and their merchandise out of the House of God, overthrowing their tables and seats. The humility and meekness of which eminently distinguished our Great Exemplar was under personal provocation, there he was the Lamb which opened not his mouth; but assuredly he thundered vehemently as a lion against the theorists who did not His Father's will, notwithstanding their affectation of sanctity. Those who suppose that David's Lord and son possessed humility and
meekness, instead of, rather than in harmony with the dignified elevation of feeling, the noble courage, the generous and undaunted fervour of a great character, labour under a most unscriptural mistake. This error, nevertheless, so prevails, that to testify against evil in any of its manifold aspects, or to plead for God's Truth, would be considered a display of high temper, a want of humility. If pious persons preserve “a sweet spirit,” and talk about Christ, they are canonized in the estimation of this light-hating, truth-despising age; but if they are witnesses to Truth, and protest against a departure from its sound doctrine, and the turning to delusive lies which prevail, the enmity of the “seed of the serpent” against that “of the woman” is made known, not in open attack, but in invidious whisperings, in underhand insinuations, in evil surmisings, in smooth and amiable manifestations of hatred, malice, and all uncharitableness. The “sweet spirit” which, in modern times, is the current stamp of much counterfeit religion, is only alive to personal or party affront. Those who come to them in their own, or party name, they will honour; but those who come only in the name of God, only pleading for His unadulterated Truth, they will not receive. “The Law and the Testimony” may be maligned and blasphemed; this is nothing to them; but if their creeds or their opinions, or their inward light, or gifts are touched, they are either enraged combatants, or self-constituted martyrs. A holy stirring up of the Spirit in defence of God’s impugned Truth, is as opposite to personal or party anger, as light is from darkness.

It was a noble specimen of this zeal for the Truth of God which roused Elijah to stake his character as a prophet in support of the honour of his God. Ahab and Jezebel led the ten tribes into idolatrous practices, and they laughed
to scorn the truth that denounced, and the faith that believed that the heavens should be shut up, and yield no rain to Israel if they forsook the Lord and served the gods of the nations. The language of their heart was: "We are all idolaters, and there is rain and dew to nourish the fruits of the earth." Then it was that Elijah, jealous for his God, stood forth and cried: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." But while he was zealous for the Law of his God in the nation, he was equally scrupulous in obeying it himself, else he would have had no power to glorify God. It was by command he went during the drought to live by the brook Cherith; and when that also dried up, he went by command to Serephath to be sustained. It was on the faith of God's power through obedience, that he said: "Make me a little cake first, and after make for thee and for thy son, for thus saith the Lord God of Israel: The barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth."

It was no personal desire for fame or credit, but an eye single to God's glory, which at the destruction of Jezebel's prophets led him thus to express himself to the searchers of hearts: "Lord God of Abraham and of Israel, let it be known this day that thou art Israel's God, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast recalled their hearts. Then the fire of the Lord fell," &c.

"Be ye angry and sin not; let not the sun go down upon your wrath." Take care that no hatred arise from suppressed anger. If your neighbour has acted sinfully,
is sorry for it, and asks your forgiveness, refuse it not.  "If he repents, forgive him."  Confidence is not an affection; it is not, therefore, in the nature of things to restore the confidence which has been abused or betrayed.  Time is required to re-assure the affection which has been wounded in being too credulous.  Nevertheless, "when thine enemy hungers, feed him; when he thirsts, give him drink."  "Overcome evil with good."

The disciples of Christ, were once desirous of resenting a personal affront, which was offered by the Samaritans, who because His face was directed towards Jerusalem, would not receive his ministration.

"Lord," said they, "shall we command fire to come down from Heaven, and destroy them as Elijah did?"  How different the spirit which proved Elijah to be jealous for God's glory; and theirs to be resentful of a personal affront.  But Jesus said: "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

When He comes in flaming fire, taking vengeance, it will be for no sin against the Son of Man—that can be and is forgiven; but for not doing the will of His Father, for not believing in the Light of His Word, whose fire shall judge them in the last day.

Anger, wrath, and malice never rage so fiercely as when contending for party opinions.  In persecuting Christ's practical disciples, they think they do God service, as well as when they encounter any adverse sect, who also are ready to suffer martyrdom for opinion's sake.

The false zeal which has been enlisted in defence of party opinion, has, from time to time, deluged the Roman empire with blood, and has since constituted Christendom a Babel of hostile feeling and conflicting factions.  Such as
acknowledge the divinity and atonement of Jesus Christ, instead of associating with those who do err from this truth converting them from their error by demonstrating the good fruits in their character of a clearer view of the character of Christ, act upon that sentiment, which is as intolerably offensive to God, as a sickening smoke is to our sense of smelling. "Stand by and come not near me, for I am holier than thou." An exclusive party thus separated from other denominations, is a self-deception; the tares and wheat still grow together; the tares may rest in the merit of knowing these two orthodox points concerning the Son, and yet not do the will of his Father.

What think ye? A certain man had two sons, and he came to the first saying: "Son, go work to-day in my vineyard." The son replied: "I will not;" but afterward repented and went. He also came to the second, saying the same. His reply was: "I go, Sir;" but went not. Whether of the two did the will of his father?" Many an exclusive in that day, shall say, "Lord, Lord!" "have I not done this and that in honour of thy divine atonement?" To whom he will answer: "I never knew you. Depart from me ye workers of iniquity."

SENSUALITY.

Self is the god of the sensualist. All that is thought, spoken, done, is with this object of unwearied attention and regard in view. The youth who discovers an early disposition to consult his own will, and taste, and ease, and enjoyment in every thing, bids fair to become a gross or intellectual animal; he will be a sordid character, the slave of his passions; his will be ignoble pursuits, base enjoyments, and dishonourable gains. To expect that
such an one will aspire after an acquaintance with the light which purifies and exalts; knowing that it at the same time exposes and reproves all his actions, were as vain as to expect that a bat, whose nature is to grub in the dark, can love the blessed light of day, with which in perception or pursuit it has nothing in common.

"Their mind a wilderness for want of care;
"The plough of wisdom never entered there."

They are as ignorant of the chief end of man as the brutes that perish. Their intellect is employed in the mysteries of the cookery book, in the combination of flavours, or in the science of the toilet. Gross sin requires only the veil of sentiment to render it alluring to their senses. The refinement of these libels on the character of man is all in their taste. They are enamoured of vice, but it must be attired in the captivating drapery of taste, sentiment, and fashion. Large cities swarm with such, whether in their grovelling or butterfly modifications; whether creeping from the means to the end, or fluttering from vanity to vanity like the thoughtless thing they resemble.

The eyes of a fool are in the ends of the earth. Self-knowledge he has none. The wise heathen maxim, 'know thyself,' is lost upon him. Like the deaf adder, he shuts his ear from the voice of admonitory wisdom, charm she ever so wisely.

The apostle enjoins temperance. "Let your moderation be known to all men." This moderation in modern times is, in many instances, even in what is termed the religious world, transferred from its original application, namely, the things of this world to the things which belong to our eternal peace. Here a lamentable moderation prevails; while much superfluous extravagance contradicts the apostolic injunction. The wants of nature are
few, simple, and easily supplied; and in habitual temperance there is great reward; for not only is the body thus preserved, from languor, disease, and suffering, but the mind is sustained in healthful vigour, with no intercepting cloud to withhold communion with spiritual realities. On the contrary, to abuse by intemperance those things which are only of benefit to man in a temperate use of them, is to lay up a store of physical as well as moral evil, for the time that now is, and that which is to come.

"Who hath redness of eyes, who hath babbling and wounds without cause? They that tarry long at the wine," &c. Who hath sleepless nights, and a diseased mind and body? They that wallow in luxury, whose god is their belly. "Be not deceived, God is not mocked; they that sow to the flesh, shall reap corruption." An invisible asp lurks in the wine-cup, to sting the voluptuary, while diseases of every form are ambushed in their vitiated viands. Nobility of character was never associated with the characteristics of an epicure or a glutton. The sensualist, who is described by our Lord as awakening in hell from his sensual dream, is not accused of any positive breach of the law of God, or any positive oppression of man; but he fared sumptuously every day, while he neglected to relieve the wants of a poor child of God, who desired the refuse of his table. Another sensualist is represented as saying, "Soul, take thine ease; eat, drink, and be merry, for thou hast much store laid up for many years;" to whom God replies, "Thou fool, this night shall thy soul be required of thee; for whom, then, has thou provided these things?" An attempt to draw the attention of such worldlings to the enlightening and exalting search of Truth were as inconsi-
derate as to throw pearls before swine; in the hope that by a miraculous change of disposition they would appreciate their value: both animals must be left to wallow in their congenial mire. O fallen man! who, seeing thy wreck and ruin, thine inglorious slavery, thy sordid pursuits, would for one moment question that human nature and intellect in thee have sunk beneath animal instinct, which seeks that which is adapted to its wants, and avoids whatever is hurtful. The ox knoweth his owner, and the ass his master's crib; the stork and the swallow know their times and seasons; but the children of this world know not the indications which forewarn their judgment.

What a puny creature is one of these moderns placed by the side of the heathen nobles, who, according to the light of nature, acted consistently. How great their minds: how sound their understandings; how just, how disinterested, how faithful, how simple, yet how dignified. Now, alas! how little, how feeble, how capricious, how selfish, how faithless, how elaborate, yet how mean. If the light is perverted into darkness, how great that darkness!

**Sloth.**

"Not slothful in business, but fervent in spirit, serving the Lord," is an injunction exemplified in the lives of Christ and his apostles. Sloth is a base and degrading characteristic of the natural heart. Man in a barbarous state is slothful. Activity of mind and body are the characteristics of the new creature, who by the Word and spirit is renewed into the image of Christ. Health, time, means, and every other gift are considered a loan to be improved by industry, so that when an account of our stewardship is required, we may not be found unprofitable servants.
The sluggard is admonished to "go to the ant," in order to receive instruction and reproof. The bees are a wise community; they are careful to lay up store for the time to come.

However shameful is this disposition, and however deplorable are its results to society, there is a much more common manifestation of it in that sphere of duty which man, as a rational and accountable being, was intended to adorn. There are thousands of the children of this world as active and wise in making temporal provision for the future as the ants and the bees, who nevertheless are sluggards where the interests of their souls are concerned; they have fallen asleep, and dream that without striving to enter into the narrow way, they shall be translated to the joy to which this avenue of much tribulation leads; that, without knocking, the door of mercy will fly open to receive them; that, without seeking, they shall find eternal life; that, without fighting, they shall be crowned as conquerors; that, without running, they shall gain the prize; that, without doing the Will of His Father, they shall be acknowledged by Christ, as soon as they accost him with their devout language of "Lord! Lord!"

The acknowledgment of faith in Christ by the slothful man, is denied by his conduct; that is not faith, but delusion, which works not by love. Time must be redeemed; it must not be suffered to run to waste. Every energy of soul, mind, and body ought to be put in requisition in serving the Lord, seeing there is no repentance or work in the grave. Be intreated to let the things which blind and intoxicate be set aside in health and vigour; for at the approach of death, like the spider's airy web, they are broken and dissolved. Your Judge is not arbitrary, but righteous; he does not seek to reap where he never sowed;
but the seed of the Word was sowed in your land, and he looks for the fruits of the Spirit in you. Your Judge is not an austere and rigorous enforcer of that which he would not touch with his finger; He is a generous benefactor; He gave his life to put you in a condition to become heirs together with him of that life which, through conquest in the way of obedience, he earned. It is the Lamb of God, who is made wroth by your doing despite to his grace, which ought to lead you to repentance.

They who came under the judgment of the Law in the time of Moses were infinitely less culpable; they suffered under the testimony of three witnesses; they could from justice appeal to mercy; from the justice of the lawgiver to his grace; but there is no appeal from slighted love, that cannot befriend, which you have converted into an accuser.

You are then taught, but too late, that not the ignorant, but privileged unbelievers, hypocrites, liars, &c., are excluded from those blessings which the virtue of Christ's obedience had power to procure for the world. Your name, as one for whom Christ died, was in the book of life; but in rejecting the love which brought salvation, He shall blot your name out of the book of life. "He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life; but I will confess his name in the presence of my Father and the holy angels."
THE HUMAN HEART.

This heart represents one who has had a sight of death and judgment. Many must be laid on beds of sickness before they permit themselves to think on this alarming subject. When the sinner, conscious of guilt, expects to be launched into a new and eternal state of existence, for which he has made no preparation, the things of the world, which so absorbed his mind, recede from his view, and leave the parting soul, as it were, a stranger, shrinking from an undiscovered state.

The Holy Spirit is ever ready to act in concert with the first emotion of contrition and repentance. Sometimes a continued will to sin repels and quenches the strivings of the Spirit of Truth, which like a kind friend would lay open the dark cells of the heart to its enlightening and regenerating influence. In other cases the Spirit is admitted and its stay secured by using the appointed means for growing in grace.

It is in vain to dream that the influence of the Spirit should produce the desired effects on the heart and mind, without the co-operation of the affections and the will. When the ploughshare of affliction has deeply impressed the heart, its softened affections will receive the truths of revelation. They take root in the understanding, and yield the peaceable fruits of righteousness.

Watchfulness and prayer are equally necessary, as the means of guarding the heart against the readmission of its former guests. "Watch and pray, that ye enter not into temptation." If these duties on our part could be dispensed with, why are they so solemnly and repeatedly urged upon us by our Heavenly Father? Would he say, "My son, give me thine heart," if it were not in our power to
give or withhold its affections from Him, their legitimate object of devotion? Would he bid us "cease to do evil, and learn to do well," if we were considered by Him as passive machines? Would he, as if in mockery, say, "Ye will not come unto me, that ye might have life," if we could not come, by reason of His arbitrary pre-ordination? What means the general invitation, "Whoever will, let him come and take of the water of life freely?" Can we, then, or will we not come? The invitation is general, but it is limited to those who have ears to hear. It is only for those who accept the terms of it; and as these involve subjection of the will, obedience from the heart, and renunciation of self in every form, few will be chosen, although many are called.

A death-bed repentance, as it is called, is a miserable delusion. Health and vigour were spent in the service of the devil, the world, and the flesh, and that under a solemn engagement to renounce them; and now the dregs of a life of sin are, in the spirit of fear, not of love, offered to Him who bought us to His service. Filial love, not slavish fear, can be accepted by Him, whose love for us was so generous. Your conduct proves that you thought Christ had become a pander to transgression, not that he came to redeem unto himself a peculiar people, zealous of good works. Shall the mere confession which fear has extorted from alarmed consciousness serve as a passport to the society of those who have fought the good fight, and obtained the victory over those very enemies who had the mastery over your mind, and whom you have honoured and obeyed?

Why is the gospel hid? The god of this world hath blinded their hearts; they have been led captive by him at his will. The case of the pardoned thief is no precedent;
he believed in Christ as soon as he knew him; both knowledge of, and his faith in Him, as a Saviour, were the last hour of his life. Had he known him sooner, would not have broken His law. Gratitude to the deemer would have constrained him to obey; for this law alone could not do.
instead of them. How lamentable that at such a stage of advancement, the man should be a “cast-away.” Not from any pre-ordination, not from any arbitrary refusal of the good Spirit to proceed in this renovating work, but because of resisting, quenching, doing despite to the Spirit, because of admitting instead of repelling temptation, because of laying aside instead of putting on the whole armour of God. Seven spirits more wicked than his natural passions take possession of the backslider’s heart, and the last state of that man is worse than the first.

It is strange that a truth so plainly taught by Christ and his apostles should be gainsaid; and yet is it not plainly declared, “that men shall turn away their ear from sound doctrine, and be turned unto notions.” Those things which happened to Israel we are plainly taught were examples to us, and for our admonition, upon whom the ends of the world are come.” Paul shews that privileges unimproved defeat the end which is salvation. He says to the Hebrews, brethren, “I would not have you ignorant that all our forefathers were under the cloud, and all passed through the sea, and all were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink of the same spiritual drink (which was Christ the Rock who followed them); but with many of them God was displeased, for they were destroyed in the wilderness,” “wherefore let him that thinketh he standeth take heed lest he fall.”

We have an eminent illustration of this in the case of Judas, who was one of the chosen twelve; one of those on whom Christ breathed, saying, “Receive ye the Holy Spirit;” one of those to whom He gave power to heal all diseases, and to cast out the spirits of darkness: and after all Judas who preached to others was himself a cast-away.

The wrath of God burns unquenchably; but not for the
children of men was this fire prepared,—it was first kindled by the angels who abode not in the truth, but left their first estate; and who afterwards became the seducers of men. Every thing that infinite love could dictate has been done to ransom the children of men from the snare of the devil.

The foreknowledge of God enabled Him to know that comparatively few would submit to the terms of salvation, which is love to God, the love of an undivided heart and mind constraining to obedience: they will neither strive against sin, nor for holiness, in reliance on help from above; they will not cease from even the pious exercise of their own will, they will not give over their will unreservedly to the government of that invisible guide, like the wind felt but not seen.

Any thing that requires self-denial they refuse to acknowledge. Therefore the flock of Christ is a little flock. Few there be that follow Him, walking even as He walked.” You may have read and talked about the power of Christ to heal all manner of diseases, and yet for want of knowing the power of His name, through faith in it, you may, in a moral sense, retain a withered arm or a blind eye, when they might be healed by faith in His Word. If the diligent and industrious maketh rich in temporal things, how strictly analogous is the case in spiritual things. How could David say, “In thy Word I find great spoil,” if he had not also said, on “Thy Law do I meditate day and night.”

Our Lord compares the Scriptures to a field wherein is hid much treasure, but having found it, they are required to sell all they have to call it their own. It is a treasure whose value is not understood if it engross not the whole heart, soul, and mind. There is no neutral ground they that are not for, are against,—they that gather not to Christ, scatter abroad from Him.
Your Judge will never investigate the orthodoxy of your creed. He will not tolerate a dead faith, whether under the Popish or Protestant name. He will not inquire under what leader you rank yourself. Not arbitrary favouritism shall determine one class of the nations as the goats at his left, or the sheep at his right hand; their own actions will most righteously rank them to life or to death eternal.

Their love, or the want of it, to Him, expressed to his scattered flock, shall be made the separating cause.

This is the only safe ground from which to consider the election of grace and that reprobation to which the seed of the serpent are appointed most righteously.

From the judgment-seat of Christ look back on the two classes of character to which the same Light and truth were given; the condemnation is in the rejection of it by one, and in the acceptance of it by another. In the language of the apostle be entreated to make your calling and election sure; “giving all diligence, to add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity; for if such things be in you and abound, they make you that ye shall neither be unsound nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see the end, and hath forgotten that he was purged from his old sins. Wherefore rather, brethren, give diligence, to make your calling and election sure; for if ye do these things ye shall never fail; for thus an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore I would not be negligent to put you always in mind of these things.” The latter clause of the apostolic injunction is put in the form of a question: “Do you know these things? Are you established in this truth?”
THE HUMAN HEART.

This Heart exhibits that state of hopeless apostacy which is characterised in Holy Writ by the imagery of "Trees twice dead, plucked up by the roots."

They have as it were trodden under foot the means which God had appointed for their salvation; and they have done despite to His Spirit of grace. "There remains therefore no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." It is impossible to renew them unto repentance again; seeing they crucify afresh the Lord of Glory, and put Him to open shame. An expressive figure is used to illustrate this; "the earth which drinketh oft the rain that cometh upon it, and bringeth forth herbs meet for those who cultivate it, receiveth the blessing from God, but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."

Our Heavenly Teacher illustrated the hopeless condition of the backslider by a parable. The evil spirit which had been expelled by the momentary admission of the Spirit of Truth, is represented as going about seeking rest, and finding none (for the wicked cannot rest, but are like the sea whose surges cast up mire and dirt); he saith, I will return to the abode from whence I was expelled. The evil spirit well knew that if he should be admitted after the knowledge of Christ, he would have rest, for it would then be impossible to dislodge him.

The evil spirit seized a fit opportunity when the man was off his guard; he gained admittance to the heart which had formerly been his polluted habitation, but which was now empty, swept, and garnished. Not only its native evil passions were gone, but it was free from any trace of them; nay it was even adorned by some spiritual gifts and graces
ever subdued they may be, while he has offered to bestow a power which is capable of expelling them; and nothing but a renewed heart he can own or behold with complacency. Unless ye be born again, O miscalled philosopher, ye cannot enter into the kingdom of God: other foundation can no man lay than that which is laid, Christ Jesus. The ordeal which God has appointed to try men's works in the latter day, will reveal whether they have raised on it those sterling virtues, and graces, which are compared to gold and precious stones, or those vain theories which are the creatures of their own device, and which, like wood, hay and stubble, are in their very nature unprofitable but as fuel to the fire. To the philosopher as well as to the sordid slaves of their passions, the call is, "Awake thou that sleepest! arise from the dead, and Christ shall give thee light!"
THE HUMAN HEART.

The Heart which has become a shrine for the Holy Spirit, holds communion with the Father and the Son, having peace and joy in believing!

The will and affections are changed into obedience and gratitude. The fruit of the Holy Spirit admits not of counterfeit. Love is the seal of its alliance to the Holy One; and the bond which unites the new creature to his whole ransomed family above, and on earth.

"If ye love me," saith the Redeemer, "keep my commandments." Happy they whose hearts are thus renewed after the image of the second Adam! Newness of life bears witness that they are indeed the children of God, They trust with implicit confidence in the guidance of their glorified Head. His will prompts every action; dictates every enterprise; regulates every wish. Was he crucified to the world, which lieth in the Wicked One? Was he cold to its applause; regardless of its censure; dead to its attractions? So are his members. Was he made perfect by suffering? So are they. Did he bear witness to Truth, regardless of personal consequence? So do they. Was he reproached without a cause? So are they. The servants are as their Lord.

Wouldst thou be acknowledged, dear youth, by thy Lord when he comes surrounded with hosts of holy angels, to be the admiration of all who believed His testimony! Wouldst thou participate in the glory then to be revealed? Wouldst thou wear a crown which shall never pass from thee? Seekest thou to be one of those who shall be the first-fruits of the first resurrection of believers; one of those whom thy Lord calls blessed and holy, in being made partakers with Him of that Rest which remaineth for the people
of God; of that heavenly Kingdom where His will shall be done on earth as it is in Heaven? Art thou, then, one of those who walk not in the way of transgressors; nor stand in the council of the ungodly; nor sit in the seat of the scorners; but whose delight is in the Law of the Lord, meditating therein day and night? Dost thou hunger and thirst after Righteousness? Dost thou pray for the guidance of thy Lord, and watch for the manifestation of His will, more than they who watch for morning? Is thy soul as a weaned child to the allurements of the world, sin, and self? Dost thou dig for Truth as for hid treasure, seeking wisdom before all worldly honours, gains, and rewards? Dost thou prize those who are upright and virtuous, wherever and under whatever circumstances they are found? Hast thou an eye to discover, and a heart to love the image of thy Lord, whether those who bear it inhabit a hut, or adorn a palace? Couldst thou have discovered a constellation of heavenly attributes in Him who was born in the stable and cradled in the manger of Bethlehem? Couldst thou have discerned the divine root and offspring of David, in the lowliest of the Judean valley; in other words, art thou free from the blinding sins of prejudice and worldly wisdom? As a little child, willing to be instructed, dost thou sit at thy Saviour’s feet, to hear His words? Then art thou, beloved youth, not far from the kingdom of thy Lord. Such characters, and such alone, shall enter therein. The good Shepherd will bear thee, as it were, in his bosom, above the rough path of tribulation, which leadeth to rest and peace. Those good angels, who are sent forth to minister to the heirs of salvation, watch over thee with unremitting care. Their benevolent natures rejoice, that a ransomed child of the human family should, by the mediation of Him they adore,
approach nearer the Throne of the Holy One than they. There is joy throughout their hosts when thou turnest thy heart to seek their Creator. When thy Lord's voice is heard amid the stillness of a cloud of witnesses, saying, "My son, give me thine heart," how do they rejoice, when thine heart replies, "Lord, it is thine by creation, thine by redemption; purify its affections, and accept of them all as thy living sacrifice, and my reasonable service!" But can it be possible that these animating truths are addressed to one dead in trespasses and sins, who is as void of the noble ambition of God's dear children as the brutes who live by instinct and perish without hope? If thou canst not answer in the affirmative to the preceding questions, thou art such an one. Perhaps thou makest thy boast that thou art negatively good, that is to say, thou dost not commit glaring immorality. Admitting this to be the case, thou hast little cause of self-complacency; thou art convicted of that black, and monstrous crime ingratitude, and that toward thy first Benefactor, to love and serve whom thou art bound by every tie, human and divine. Art thou willing and content to wear out thy term of probation, deceiving and being deceived; living in open rebellion against the authority and love of God, which constrains thee by every noble motive to serve him here, and reign with him hereafter? Is it thy voluntary lot to grovel amid the perishable enjoyments of animal nature, and at last experience that dust is thy portion? Hast thou a human soul, and one spark of that Spirit which was breathed into thy being with its life, and canst thou slavishly endure the ignominious yoke of Satan's bondage, without one aspiring thought after freedom from sin, without one magnanimous struggle to assert thy immortal character and claims? Pluck out a right-eye passion, cut off a right-hand prejudice without
hesitation, if thou wouldst yet be saved; let the vile idols
on whom thou hast mis-spent thy service and homage, no
longer provoke the Holy One of Israel to anger. He can-
not share thy heart with such abominations. Beware of
procrastination: another and another year hath the Father,
at the intercession of His beloved Son, had patience with
thee: another day, and he may say in his wrath, cut down
the unprofitable cumberer of the ground. Arise now, O
prodigal, and with a contrite heart return to thy Heavenly
Father, from whom thou hast so long, so deeply revolted.
If thou comest to Him in the Name of Christ, He will in no
wise reject thee, for as His Majesty, so is His mercy to the
penitent. O deceived youth, instantly determine, and hav-
ing determined, linger not by the way, neither waste one
moment in looking behind thee; danger is in delay, ruin in
hesitation, and despair in turning back; none such being
fit for the Kingdom of God.

Should mountain-like difficulties arise in terrific range to
oppose thy return; should floods of tribulation threaten
thee, fear not to go forward; these are unreal phantoms
which the adversary has raised to frighten and seduce thee
back to his bondage. Mountains oppose no barrier to true
Faith! Many waters cannot quench pure Love!
THE HUMAN HEART.

The Heart on which the laws of God are written, is in a more advanced stage of the new life than the former; not that it is more enlightened, or more holy, or more devoted, but faith and the other fruits of the Spirit are called into vigorous exercise, in contending earnestly for the faith once delivered to the saints, and in bearing testimony to Truth in opposition to popular errors.

The Apostles of our Lord exhibited the higher grade of this matured stage of the new Life.

With what patience did they endure opposition and wrong—with what magnanimity did they follow their Lord without the camp, bearing His reproach! With what zeal did they prosecute the glorious object they had in view, even the work which He gave them to do, in His Name, and for His glory! How disinterested were their works of faith! their labours of love!

We are, says Paul, "troubled on every side, yet not disheartened; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For our light affliction which is but for a moment, worketh for us a far more exceeding, an eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen." Hear how the man who hath the Law of God written on his heart speaks: "After that we had suffered before, and were shamefully entreated as you know, we were bold in our God to speak unto you the Gospel of God with much opposition. For our exhortation was not of deceit, or of uncleanness, or of guile; but as we were permitted of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God who trieth our hearts."
"Neither at any time used we flattering words, as ye know; nor a cloak of covetousness, God is witness. Nor of man sought we glory, neither of you nor of others, when we might have taken authority as the Apostles of Christ; but we were tender among you even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear to us. For ye remember, brethren, what labour and travail,—for labouring night and day, because we would not be chargeable unto any of you,—we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. And ye know how we exhorted every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto his Kingdom and glory."

Blessed, says our Lord, are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven. "Blessed are ye when men shall reproach you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; on their part he is evil spoken of but on your part he is glorified."

Let no one say, I am too young to reflect the light which the Sun of Righteousness sheds abroad over my heart and all its affections and desires. Remember the young Samuel, who while yet a child ministered to the Lord in a linen ephod, the outward emblem of "the righteousness of saints." Our Lord was well pleased with the hosannahs of the children, on a memorable occasion when he said to His disciples, "Have ye never read, that out of the mouth of babes and sucklings God hath perfected his praise?" There is that in the character of children which our Lord ex-
ceedingly loved and valued, and without which no man shall see His kingdom. He referred to their simplicity, their artless sincerity, their perfect openness and candour, their implicit confidence, their want of prejudice, their distrust of their own wisdom or power, their absence of hypocrisy, and their docility and purity, when He said, "Except ye be converted and become as little children, ye shall in no-wise enter the kingdom of God."
THE HUMAN HEART.

This Heart represents one who is "called, chosen, and faithful." One who can say, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory."

In addition to the preceding stages of the new life, this veteran in faith and experience has stood steadfast, immovable, always abounding in good works, when assaulted by the combined powers of this world's darkness and spiritual wickedness in high places. He stands fast on the Rock of Ages. "The Law of God is in his heart, none of his steps shall slide."

That heart is fortified by a triple reflection of uncreated Light. It cannot be taken by surprise, because its will and affections are responding to every claim which infinite Love has on the new Life of blessedness and peace.

His power to resist temptation is in the Omnipotent Word. There is now no condemnation for such a character. Neither death nor life, nor any created thing can separate him from the love of Christ, which is the life-breath of his existence. The world is under his feet: he looks down upon the smoke and bustle of the scene beneath him; he treads on serpents and scorpions, and all the power of the enemy; nothing can by any means hurt him. He shall be of the first-fruit of the first resurrection. There the remembrance of his sufferings and sorrows shall pass away. The days of his mourning and conflict are ended. What he sowed in tears he shall reap in joy. The Lord whom he loved even unto death, wipes all tears from his eyes, yea, He maketh that faithful and wise servant to set down to meat, while he girds himself to serve him.

"Blessed! how blessed are they who die in the Lord,"
Jesus is made to me wisdom, righteousness, sanctification, and redemption; in him is my strength to conquer.

Faith! Hope! Love!

The picture of a Heart

which resists the temptations of the devil, the world, and the flesh by those means which God has appointed.

“Watch and pray, that ye be not led into temptation.”

“He that is faithful unto death shall receive the crown of life!”
tity with them. The Divine Teacher illustrates this to one, who without reflection said, "Blessed are they who shall eat bread in the kingdom of Heaven." A certain nobleman invited many to a great banquet, and at supper-time sent his servant to say, "Come, for all things are now ready;" but instead of accepting with gratitude the terms of the invitation, they one and all made some pitiful excuse. Each one had some sinister object to require his attention, and all were self-satisfied with the ground of their refusal. When the master of the feast was informed of this ungrateful and unprincipled conduct, he sent his servant to the outskirts of the city, to call the poor, the lame, and the blind to the feast. These had no such formidable barriers in the way, as self-interest interposed in the other case, and they gladly accepted the invitation, without being required to make any preparation. But still there was room for more guests, and the banquet having been prepared, the lord of the feast commands his servant to go out to the highways and hedges, and compel the veriest strangers to come in, that his house may be filled.

"I say unto you, that none of those men that were bidden, shall taste of my supper."

The moral of this parable, which is a prophecy concerning Christendom on the eve of his second coming, is, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."
SUPERNATURAL MANIFESTATIONS CONSIDERED.

Endowed with the godlike faculty of free-will and understanding, man is in a condition to recover his Maker's image, through sanctification of His Spirit and belief of His Truth. The holy language, rich in thought, conveys, in two distinct terms, the sense of this higher condition of man, which we are invited to become, and that lower state of animal or intellectual existence, with which we are daily conversant in, "the children of the world" and "the seed of the serpent."

Man, in the exercise of those characteristics of a rational, accountable, and immortal being, whose chief aim is to glorify God, as his end is to enjoy His presence for ever, was called שָׂם, and from man, in this high and illustrious state of existence, as the son of God, the heir of immortality, the woman was derived. It was in this view of his condition that God called her יְשָׂנה, an "help-meet," a companion, and friend.

The poverty of our translation applies the common term man to that lower state of existence which is very differently designated by a wisdom and knowledge which signified the disposition, of which the name was to be the index; דָּם, a term given to designate that order of the species who think, feel, and act with reference to self in its manifold and continuous volume of aspects "who are of the earth earthy."

God breathed into man the breath of life, that he might have dominion over, not only his material frame, but keep his will in subjection to his Supreme Head, the source from which his better life flows.

It is the good pleasure of God to hold communion with

* Ish.
† Ishah.
his regenerated children through their enlightened understanding. God reveals himself to, and acts by those powers which constitute not the animal but the man. He acts not in the flesh, for no flesh shall see him and live; but through the heart, and soul, and mind, which have been transformed into His moral image.

On the other hand, familiar spirits act through the physical organization and nervous system, as we find in every instance upon record; the understanding of the mediums are neither consulted nor recognized.

When Jesus cast out the evil spirits by the Word, they acknowledged that the Man and the Word in him were in glorious union. They recognized the Manhood and the Divinity which dwelt in the veil of flesh. But as they abode not in the truth to which He bare witness; as they never knew Him in the way of doing His Father’s Will, He permitted them not to testify of Him.

They were not with Him in subjection to the Word, therefore they were against Him, however clear their conviction and declaration of His character and mission. The case of the Gergesenes, who were possessed by many evil spirits, is a remarkable illustration of this fact. They saw in the Holy One of God the vanquisher of their chief and his hosts. They well knew that the time would come when He should consign them to the deep; but they also knew that He must achieve this through obedience unto death, and, bursting the barriers of the grave, receive that power which comes through lawful striving for true honour and glory. They cried; “what have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before the time?” They were to be reserved under chains of darkness for the judgment of the Great Day; therefore He permitted them to enter into many swine who were
feeding afar off, who, thus possessed, hurried in their headlong career, until they reached the utmost limit, when they precipitated themselves into the sea, and perished.

Doubtless this was a figure of the future, written for an ensample to us, upon whom the ends of the world are come. And the more shall we be persuaded that it was given by our Lord, in the character of a prophet, for our admonition and warning, when we consider the bearings of the subject; for He spake in parables, and did many things in figure and in hieroglyphic representation.

Let us revert first to the same symbol used by our Lord, and mark in what connection it occurs, and with what reference it was given. "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again to rend you." He spake to His disciples, to whom the Law and the Testimony "was holy and precious." The apostle Peter throws further light on this hieroglyphic, in that awful picture which he draws of false prophets and teachers, who should arise, concocting mortal heresies, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of which the way of Truth shall be evil spoken of.

Their characteristics are, that they "despise" (Divine) "government," are "presumptuous," self-willed," and "speak evil of (divinely ordained) dignities," "and those things which they understand not." They are to receive the reward of unrighteousness, which is, to perish in their own corruption. They are compared to Balaam, who went, by a spirit of covetousness, to transfer the blessings of Israel to the Moabites, by divination and sorcery, but was reproved by a dumb ass, speaking with man's voice. They are moreover compared to wells without water; a
semblance without the reality of that principle which purifies. They are admonished that it would have been better for them not to have known the way of righteousness, than after they had known the holy commandment, delivered unto them, to turn from it. It is the commandments, therefore, which our Lord esteems that holy and precious thing which ought not to be given to such as would turn to their own left-off abominations, or those who would fall into the slough of their own lusts.

Let us not in the licentious spirit of these times, speak evil of those dignities to whom we are to be subject, viz. the prophets and apostles, or dream that they were tinctured with Jewish feeling and prejudices, and that the ministration of the Spirit is in these days, to be manifested by saints and prophets of the Gentiles. The Spirit of God is undivisible. It moved holy men of God to speak to edification, in turning transgressors into the path of obedience; and in shewing things to come. Let us study the history of those whom God called saints and prophets, and we shall find that they witnessed for Truth, as revealed in the Scriptures, and therefore were they persecuted for righteousness sake.

Let us come to "Scripture" examples, and O that they may be "for our instruction in righteousness."

Sergius Paulus, noted for prudence, desired to hear of Paul "the Word" of God. A person possessed of supernatural endowment, conscious of its exercise as a thing distinct from, and independent of, and above the written Word, "withstood Paul, seeking to turn away the deputy from the faith." Then it was, that full of that holy indignation which of old glowed in Elijah towards the idolators, and afterwards in Christ, when cleansing the Temple from the thieves who filled it with their own traffic,
he exclaimed, "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, how long wilt thou not cease to pervert the right way of the Lord?" His sin was in acting on the principle of moral darkness, and in rejecting the Light of Truth, therefore as a sign of his moral blindness he was unable for a time, to behold the light of the sun. Then the deputy seeing what was done, believed the doctrine which the Lord thus authorized and attested.

It is possible for evil spirits to declare certain things in themselves true. It is proverbial "the Devil never told a whole lie." A damsel in a Macedonian city, who was gifted with a spirit of divination and sooth-saying, cried, "these men are the servants of the Most High God, who shew unto us the way of salvation." Paul hearing this, many days, and being grieved, said to the spirit, "I command thee in the name of Jesus Christ to come out of her: and he came out the same hour." It is very curious to observe, that the evil spirit spake of salvation by Christ, not that he believed that there was salvation to evil spirits, but to beguile the people into the idea that the Spirit of God was manifested in uttering a truth to which the apostles bare testimony.

The language of those who made divination a source of gain, and who lost it on the exorcism of the evil spirit, is in strange contrast to that of the spirit. "These men being Jews exceedingly trouble our city, teaching customs which are not lawful for us to receive, neither to observe, being Romans." The custom here referred to was, that every seventh day Paul called together as many as would attend, for prayer and exhortation by the river's side.

Again, a spirit seeing Jesus cried out, "I know thee,
who thou art, the Holy One of God." And of the Lord and His apostle another testified, "Jesus I know, and Paul I know, but who are ye?" The language of the shrine-makers which follows, is again illustrative of the dislike of the self-interested children of this world to the innovation of Light. "Demetrius, (a leading character) said, Sirs, ye know that by this craft we have our wealth," (the primary consideration); "moreover that not only in Ephesus but in all Asia Paul hath persuaded many people saying, that they be no gods that are made with hands; so that not alone this our craft is in danger to be set at nought, but that the temple of the great goddess Diana, worshipped by all the world, should be despised."

It is testified by Mark that unclean spirits when they saw Jesus fell down before him, and cried "Thou art the Son of God," when he strictly charged them that they should not make Him known." Very different was it with his disciples. Cephas said, "Thou art the Christ, the Son of the Living God." And Jesus blessed him, and said, "Flesh and blood hath not revealed it unto thee, but my Father." He on this principle of light invests him with the keys of the House of David, as a sign and pledge that grounded on the knowledge of the Word, through the Spirit of the Father," His church should be built;

* Paul declares that "the gospel of circumcision was committed to Peter." Christ being a minister of the circumcision for the Truth of God, to confirm the Promises made unto the Fathers, thus ordained him to the circumcision: Simon, son of Jonah, loveth thou me more than these? He saith unto Him, Yea, Lord, thou knowest that I love Thee. He saith unto him, feed my lambs. Again, the second time, he saith, Simon, son of Jonah, loveth thou me? He saith unto Him, Yea, Lord, Thou knowest that I love thee. He saith unto him, feed my sheep. He saith unto him the third time, Simon, son of Jonah, lovest thou me? And he saith unto Him, Lord, Thou knowest all
and that founded on this Rock the gates of hell should not prevail against it; Matt. vii. 24. This stands in our Lord’s doctrine which was prophetic in its scope, very remarkably associated with “beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Do men gather grapes of thorns, or figs of thistles, the emblems of transgressors? Can those who are not under submission to the Law and the testimony bring forth the fruits of His Spirit? Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say unto me, in that day, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then will I profess unto them I never knew you, Depart from me, ye that work iniquity.”

In harmony with the preceding examples of Satanic subtlety, is the following: “And Jesus goeth up into a mountain, and calleth to him whom he would, and they came to him; and he ordained twelve, that they should be with Him, and that He might send them forth to testify, having power to heal diseases, and to cast out devils.” Amongst these was Judas, who was “himself a castaway.” Faith in the Name of the Lord Jesus enabled Him to do these mighty works, and yet because He held the truth in unrighteousness, they were of none effect in his own case. One instance of his moral obliquity we have in the hypocritical regard which he affected for the poor, insomuch that he denounced, as a piece of extravagant waste, that expression of a grateful heart which the penitent mani-

things, Thou knowest that I love Thee. Jesus said unto him, feed my sheep.”
fested in pouring out ointment on the head of her benefactor; and which, as such, the Searcher of Hearts, approved. His covetous heart longed to appropriate that for which the poor was only made the cloak.

The purpose for which our Lord chose the twelve was not hindered, but aided, by the delinquency of Judas. Not only in the fulfilment of Scripture, in respect to his being sold and betrayed by his familiar friend; but two most important lessons have thereby been conveyed to us. First, that gifts are in themselves no proofs that the individuals are doing the will of God, or that they are the servants of God; and, secondly, that the vacant place which Mathias afterwards was called to supply, of minister, witness, and apostle, was to be by no ordination received through the apostles, but by an immediate appeal to the ever-present Hearer of Prayer and Searcher of Hearts. "Thou, Lord, who knowest the hearts of all men, shew which of these two thou hast chosen for the work of the ministry and apostleship, from which Judas, by transgression fell, that he might go to his own place; and they gave forth their lots, and the lot fell on Mathias, and he was numbered with the twelve apostles." The spirit of covetousness was that by which Judas was snared and taken. He bare the offering of those, who with prayer and love, ministered to the disciples of a Master who had not where to lay his head. Judas was joined to his idolatry, therefore he was let alone. He was the son of perdition, in vain bought by his Master's blood, in vain, breathed upon by his Spirit, for by the stumbling-block of his iniquity he fell. He sold his Master for thirty pieces of silver, and before he became his own executioner, he testified: "I have betrayed the innocent blood."

Paul admonished the Corinthians against certain prophets and teachers of their own, who preached Christ of
envy and strife, supposing to add affliction to him in his imprisonment for the Truth. They gained a ready ear from those among whom he had sowed the good seed of the kingdom to that other Christ, that other gospel, that other spirit which they preached; and this, doubtless, with all the captivating charms of an eloquence which was their pride, and which Paul was willing to regard, so far as he could do so without compromising his principle of faith in that almighty power which without eloquence is brought to confound the wisdom and eloquence of the world.

He chose, on such occasions, rather to write, than to speak personally, for "his epistles say they are weighty and powerful, but his bodily presence is weak, and his enunciation contemptible."

Thus he writes: "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be vitiated from the simplicity that is in Christ."

Again: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan (the adversary) is himself transformed into an angel of Light, therefore it is no great matter if his ministers are transformed as the ministers of righteousness, whose end shall be according to their works."

Concerning spiritual gifts, which with all their unrighteousness, they greatly desired, the apostle admonishes them as a nation conversant with the Delphic, Pythian, and other lying oracles. "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." He then shews as a contrast to these, that God gives His Spirit for "every man to profit withal."

Thus saith the Lord by the prophet Jeremiah: "The prophet who hath a dream, let him tell his dream; and he that hath My Word, let him speak my Word faithfully, for
what is the chaff to the wheat, saith the Lord." It is very remarkable that the divine prophet compares the interval between his departure and coming again, to a field on which the tares and wheat grow together. Those among the gentiles who have the sound germinating principle of Life, derived from the Word, are the children of the kingdom, grafted into the good Abrahamic olive; while the nominal professors, and the children of the world, are all classed as tares. A nice discrimination is made between such Jews as walk closely in the footsteps of Christ, and His apostles, in the way of obedience, and others who at threshing time are separated from the soundness of the faith once delivered to the saints. They are the chaff driven to and fro by every wind of doctrine. They have imbibed Satan's own falsehood, that under grace they are to transgress God's righteous Law: therefore "transgressors shall not stand in the congregation of the righteous." They are like chaff, and shall be driven away by the wind, or spirit of error, which has divorced them "from the faith of Moses and David, and all the branches of the good olive."

There is in ancient history an eminent example of the righteous judgment of God, in the case of two false prophets, who prophesied without command to the people of Jerusalem at the time of their captivity in the land of Chaldea. The history is borne out by Scripture, as we shall hereafter ascertain. Ahab and Zedekiah, two false prophets, who had resisted truth from the mouth of Jeremiah, proclaimed themselves prophets of the Lord at the court of Babylon. The king, unable of himself to judge of their claims, and doubtless hearing that they were the enemies of Jeremiah, the servant of the Lord, determined to prove their claims to his regard, by submitting them to the same test as that to which his predecessor had resorted in the
case of the three holy children, who were cast into the burning fiery furnace, for being true to their Divine Law-giver and King, and who had been so owned of Him as faithful servants, that the scorch of fire was not found on their very raiment.

When the determination of the king was made known to these false prophets, they contended that their being subjected to this ordeal would be unjust, the power of faith in three holy men being greater than in two.

The king ordered them to choose a third holy man out of their nation, being resolved to adhere to his original design. Seeing that there was no way of escape, they made choice of a true servant of God, Joshua the high priest, his only fault was that of Eli; he failed to correct his sons for their evil deeds. The two lying prophets no sooner touched the fire, than they were consumed, while Joshua was preserved, with the exception of his raiment being singed or blackened.

Let us refer to Scripture for the authentication of this historical fact. "Because ye have not listened to My Words, saith the Lord, which I sent unto them by my servants the prophets, rising early, and sending them, but ye would not hear, saith the Lord. Hear ye, therefore, the Word of the Lord all ye of the captivity, whom I have sent from Jerusalem to Babylon. Thus saith the Lord of Hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah, the son of Maasaiah, who prophesy a lie unto you in My Name. Behold I will deliver them into the hand of the king of Babylon, and he shall slay them before your eyes. And of them shall be taken up a curse by all the captivity of Judah, who are in Babylon, saying: The Lord make thee like Zedekiah and Ahab, whom the king of Babylon burned in the fire."
Jer. xxix. 21. Also it is testified of Joshua by the prophet Zachariah, their contemporary, "And the Lord shewed unto me Joshua the high priest, and the adversary at his right hand, to resist him; then the angel of the Lord said unto Satan, The Lord rebuke thee, O adversary, is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."

The Lord revealed "things to come" in two ways to his servants the prophets. Either the Word of the Lord came to them in a dream of the night, or in a vision in open day. In the former case there is a temporary suspension of whatever is not assimilated with the mind and will of God. Imagination is lost in deep sleep, as well as all the other intellectual powers, therefore to the creature thus emptied of all glory, the Lord manifested his will, and revealed his purposes, Num. xii. 6. "In a dream of the night, in a trance, when deep sleep falleth upon man, then he openeth the ears of man, and sealeth their instruction, that he may withdraw him from his own purpose, and hide pride from man."—Job xxxiii. 15. Again, in a vision by day, the outer man is prostrated; flesh and blood are, as it were, dead under the overwhelming influence of the glory revealed. Isaiah, Ezekiel, Daniel, Paul, and John, experienced this physical prostration. "Woe is me," exclaimed Isaiah, who from the court was called to become a sign of scorn and derision to the people. "Woe is me! I am gone (cut off), for mine eyes have seen the king the Lord of hosts."

In seeing His Throne, of which righteousness and judgment are the seat, Ezekiel fell on his face astonished. By the command to rise, he was empowered to stand upright.
“And the Spirit entered into me, and set me upon my feet, so that I heard Him who spake unto me.”

Daniel was shewn in his sleep the vision of the four godless monarchies, under which his people should groan for so many ages. Again, the detail of the last most terrible was, in its anti-Christian aspect, given him, after an extreme humiliation of soul and fasting. “I Daniel fainted, and was sick certain days; and in those days I was mourning three full weeks.” “I Daniel alone saw the vision, for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves.” “And there remained no strength in me, for my vigour was turned into prostration, yet I heard the sound of His words; then was I in a deep swoon, with my face toward the ground, and lo, an hand touched me, which set me upon my knees and the palms of mine hands, and He said unto me, O, Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent.”

Of Saul, of Tarsus, it is said that seeing the glory of the Messiah’s majesty and power, he fell on his face to the earth, and heard a voice behind him saying: “Saul, Saul, why persecutest thou Me?”

Thus were the prophets of Israel empowered and authorised. If Jew or Gentile have the spirit of prophecy, it is proved to be of God in being subject to these dignities of the Most High. A power of divination, conferred by the adversary of Israel, was often arrogating that which it possessed not, the countenance of God. Balaam was of this order; he feared the God of Israel, and at the same time went on an unrighteous errand. His desire was to transfer the blessing wherewith God had blessed Israel to the Mo-
abites by sorcery; but God opened his eyes to see the people dwelling alone, not reckoned among the nations, and his ears to hear the shout of their king among them. This he was made to see, and hear, and declare, however against his prejudices and wishes, and even interest. But he knew that the sure way to keep these promises from an immediate fulfilment, was to get Israel into disobedience and idolatry. Thus "Balaam taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and form alliances with the Moabites. But just retribution overtook the soothsayer. "To the sword of Israel he became a sacrifice."

Will-worship can never serve God acceptably. It constantly acts on the sentiment of transference, of accommodation, and of substituting one thing for another. Thus the will-worshippers of old said: "Go to, let us make bricks and burn them thoroughly, and they had brick for stone, and slime had they for mortar." The command to Israel being to take stone.

Unmindful that corruption in doctrine and unrighteousness in life, had brought the deluge on their predecessors, they sought only how to establish and perpetuate themselves in defiance of that judgment which sin calls down. They had begun to reason on second cause, and thus they became vain in their imaginations, and their foolish heart was darkened. Seeing that nothing could be restrained from their imagination, set free from Law and principle, God said: "Go to, let us confound their speech, that they may not understand one another's language." Their combined power was in defiance of, and in opposition to God's revealed will and purpose; therefore by reason of new tongues they became divided, feeble,
estranged and scattered, while their scattering only served to extend the confusion of Babel.

Let us in the examples which our Lord and his apostles furnish, consider the results which the Spirit of Truth effected through their understanding. Thus saith the Lord by the prophet Isaiah, concerning the Messiah: "The Spirit of the Lord God shall rest upon him; the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge, and of the fear of the Lord." How sweetly does this harmonize with another scripture! "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments." The prophet proceeds thus: "And shall make him of quick apprehension in the fear of the Lord, and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but he shall judge the poor with righteousness, and reprove with equity for the meek of the earth, and with the rod of his mouth shall he slay the wicked, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." In other words, the Messiah would exercise no individual discernment but by the Light of the Law and the testimony, teach, reprove, correct, and condemn.

Let the Concordance be consulted at the following Scripture directions, that the importance of calling "understanding, thy kinswoman" may be duly estimated.

"When any heareth the word, and understandeth it not."—"Through thy precepts I get understanding."—"Understanding is a well-spring of life to him that hath it."—"Be not children in understanding but men."—"A man that wandereth out of the way of understanding shall remain in the congregation of the dead."—"Then opened
he their understanding, that they might understand the scriptures." A few examples of the present state of things.

"Shall I not destroy understanding out of the mount of Esau?"—"Without understanding covenant breakers."—

"Having the understanding darkened, being alienated from the life of God, through the ignorance which is in them."

Love, Holiness, and Humility, are lovely evidences of the life of God in the soul; but if they are above the standard which constitutes them virtues, they are angel of light delusions; their semblance is light, but their principle is moral darkness. True love so assimilates the regenerate child of God with the character and will of the Father, that His glory, in the fulfilment of His covenant promises, is its supreme desire. It neither loves, nor seeks to save its life, nor aught its own, from any circumstances standing in the way of this chief joy. In the ordeal of preceding judgments, it desires to be made meet for the inheritance of the saints in light. Love of truth, and its triumph over error in the kingdom of righteousness, (which shall supersede the wood, hay, and stubble, which eighteen centuries have accumulated on the true foundation,) identifies the children of the kingdom above and on earth. They rejoice because of God's most righteous judgments, knowing that the whole extent of nature groans and travails, longing to be delivered from the burden of that intolerable corruption under which it labours. It must be an inverted system of things which in being overthrown, brings a revenue of praise and glory to God. "All nations have drunk" of the intoxicating cup of the mistress of this world. Those whose minds are perverted by her gifts, shall lament and mourn; but the call to the children of God is—"Come out of her, my people, that ye partake not of her sins, and that ye re-
ceive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.” Those who mistake feeling and sentiment for principle, would think this vindictive. No, it is love which rejoiceth not in existing iniquity, but in the truth which is pledged for its subversion, and for the setting-up instead of it of a Kingdom, where peace, the effect of righteousness, shall prevail. There is also a counterfeit holiness above what is written.

This delusion has, during the times of the Gentiles, driven many thousands of piously-disposed persons to hide themselves in cells, in an Ascetic contempt of an ordinance which God has declared “honourable in all.” A system became established on this unscriptural holiness, and this system grew replete with enormities, which the Law of God forbids and condemns.

When God had formed man in his own image, He said: “It is not good that man should be alone.” Man was considered imperfect, without an helper, for “a virtuous woman is a crown to her husband.” Her faith animates, her devotion encourages; in grief her affection soothes; in desertion and adversity her faithfulness sustains the drooping soul; in sickness her willing participation in the sorrows she cannot avert, relieves the sufferer of half their pressure, and enables the parting spirit, like a dove, to plume itself for its flight in the sunshine of domestic peace.

Among the images of a joy in which the Holy One of Israel shall participate is this promise concerning His Land and people: “Behold I will bring it health, and cure, and will reveal unto them the abundance of peace and truth; and I will cause the captivity of Judah (the two tribes), and of Israel (the ten tribes), to return, and will build them as at the first, and will cleanse them from all their iniquity, whereby they have transgressed against me,” &c.
AN UNSCRIPTURAL HUMILITY.

"And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I procure unto them; and they shall fear and tremble for all the good, and for all the prosperity that I procure unto it. Thus saith the Lord. Again, there shall be heard in this place which ye say shall be desolate without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast; the voice of joy, the voice of the bridegroom, and the voice of the bride; the voice of them that shall say: 'Praise the Lord of hosts; for the Lord is good; for His mercy endureth for ever; and of them that shall bring the sacrifice of praise unto the House of the Lord. For I will cause to return the captivity of the Land, as at the beginning, saith the Lord.'

But if there is a counterfeit love and holiness, there is also a spurious humility, which is equally foreign from righteousness in the proteous variety of aspects which it assumes. The deceiver has made many pious persons the dupes of this unscriptural humility, and under the fear of being presumptuous, he has succeeded in deterring them from living up to their high calling as children of God, bought at a price which makes them precious in His sight.

Instead of coming through the appointed new and living way in a holy boldness to the throne of grace, making known their wants, and asking the needed aids of the Spirit, they have entreated subordinate mediators, thus ignorantly rejecting the one Mediator, and the blessings which a direct appeal to Him can realise.

Another class who see this mote in their neighbour's eye, must relinquish the darkening beam which they che-
rish, ere they are in a condition to be protestants against the danger of intercepting mediums.

They are told by Christ that His Spirit, which is called by Him the Spirit of Truth, was to become the guide of the understanding unto all revealed truth; and those future events, written for the instruction of His household. It was called the Comforter, because the things which He had said in opening the Scriptures, were thus to be called to the mind of his disciples. What withholds from having this enlightening and sanctifying guide unto all truth? a false humility. Instead of calling no man master in matters of faith, these persons are led by the opinion of their respective commentators. They imagine they cultivate the spirit of humility, by rejecting the legitimate guide of the understanding, into the revealed mind of God, and in taking for granted what this, or the other popular theologian fancied, for the spirit of prophecy is subject to the prophets, by whom God spake, and without drinking into the same spirit, whatever has been written in the way of interpretation, has been at variance with Scripture testimony, and hence resolves itself into vain imaginations.

An affectation of humility induced the covetous self-esteeming Pharisees to appear that which they were not, that they might have praise of men. Our Lord accuses them of devouring widow's houses, and by way of counterpoise, making long prayers, which in His sight, only enhanced their guilt. They did not personally rob or plunder, but they were identified with a system of extortion and oppression, foreign from God's law. It supported them in affluence, and they in turn were attached to it.

Our Lord taught his disciples when they fasted or prayed, it was to be to God, and that to men they were to
appear with a cheerful face, that they might not know they had fasted and prayed. Moreover, they were to enter into their closet, and having shut out all human observation, pray in secret to their present witness and future judge. Prayer is a lifting up of the inner man, in communion with Him who is a Spirit, in spirit and in truth. Few words, and well ordered, ought to characterize our prayers; first, because our Father knoweth what we need and desire; and secondly, because we are only to be heard in praying for those things which are revealed to our faith. For the fulfilment of these “he will be enquired of.” Thus our Lord taught his disciples to pray that the Name of His Father might be hallowed by the coming of His kingdom, where His will shall be done on earth as in heaven. Nothing intermediate is recognised as worthy of being prayed for; but as individuals in every stage of the intermediate chasm, we are to pray for his Spirit of Truth, to enlighten and sanctify; we are also to pray for daily bread, &c., for rulers, that we may be suffered to lead a peaceable life, and that they may be a terror to evil-doers, and a praise to such as do well. We are also instructed to pray that our trespasses may be forgiven in the measure that we forgive personal offences; also that we are to shun temptation, not to run into danger, but seek deliverance from evil. We either tempt God, or run into temptation, when we manifest that want of unction and confirmation which requires a sign. “Your first father sinned,” saith God to Israel. In what did Abraham sin?—He tempted God by asking a sign. When “Abraham believed God, it was accounted to him for righteousness;” but when afterwards he said: “Whereby shall I know that I shall inherit it?” (the Land), the Lord gave a sign that filled him with a horror and great darkness
—the bondage of his children in a strange land four hundred years. Egypt was to oppress Israel, and God was to judge Egypt. Many signs and wonders shall draw away those who stand not upon the authority of the written Word. True humility seeks supremely the glorification of God's Word. The humble disciple is ready to become in the lowest degree subservient to this end.

Miriam, lowly in condition and humble of soul, regardless of the strife of tongues, was so identified with the glorification of the truth sworn to her forefathers and their seed for ever, that with an eye of faith fixed upon the ultimate triumph of Jehovah's promise in their redemption and exaltation, "her soul magnified the Lord, and her spirit rejoiced in God her Saviour." Her language was that of elevated faith, of meek acquiescence, of devoted self-sacrifice. "Behold the handmaid of the Lord, be it unto me as thou hast said."

We have many examples of true humility in Scripture, but none is more striking than that which induced one of the sisters of Eliezer of Bethany, to repress the feeling which would have hastened to meet Jesus, and rather to wait "till the master called." It was a high sense of the value of pure truth which made her love to hear His words, for they were the Father's; and it was a lowly attitude of soul which she expressed by sitting at His feet to hear them—those feet which went about continually doing good, and which for that reason she had washed with her tears, and wiped with the hair of her head. Nor should mention of the centurion be omitted, who said: "I am not worthy that thou shouldest come under my roof, but speak the word, and thy servant shall be healed." In order to enter fully into their humility and faith, it ought to be recollected that He to whom they were thus devoted,
was held in scorn by the Senhedrin, who led public opinion; besides, he was utterly divested of all that adventitious investment which procures the respect of the world. He was a poor man persecuted for maintaining the Law which they had made void by their traditions and glosses, a sign to be spoken against. Could the guest of publicans and sinners, the leader of illiterate fishermen, be worthy to associate with the reputable, who loved the praise of men rather than the praise of God?

Supernatural manifestations, abstractedly considered, are as likely to be the devices of the power of the air, who worketh in the children of disobedience as evidences of another spirit. The piety and amiability of those through whom these spiritualities are exhibited, afford no ground for believing them to be influenced by God. Eve was in the most sinless and perfect condition; yet this did not prevent her from being for that very reason made use of as a tool by the fallen Spirit to seduce Adam to the spiritual wickedness into which she had been beguiled. The temptation of becoming as gods, independently possessed of an inward spirit of discernment and judgment, seemed an enviable condition. It was only in its opposition to, and in its transgression of the command which was life and light, that the principle of evil, of moral darkness and death, was to be detected. This desire of the mind blinded the reason, and six thousand years of the consequence of that act has mournfully illustrated, that God will not be mocked, for "whatsoever a man soweth, that shall he also reap."

Satan has an agent in the nervous system, easily influenced by his subtle devices, even as he has an ally in the blood for the grosser forms of evil. He tempts the former class to aspire after an individual inward light, which shall enable them to judge and discern, as gods without re-
ference to His standard of judgment, while the latter he infatuates with the Circean cup of vice in all its forms of depravity.

We ought never to forget, that in being composed of mind as well as matter, the vigilant enemy acts on mind by one set of temptations, and on flesh by another.

While Satan abode in the Truth, he was an angel of light in principle. Now it is only in semblance, for he "abode not in the truth," but "left his first habitation." In like manner, while man "abides in the truth," he is a son, but in leaving it, he is a rebel, deceiving and being deceived.

The Scriptures are full of illustrations of this truth, that life is in the Word of God, even as our Lord said to his disciples: "the flesh profiteth nothing." "The words that I speak unto you they are spirit and they are life." They were to hunger and thirst for this food, to nourish the inner man unto life eternal.

Let us trace the further illustration of this in the power of God, which was exercised by Moses, his obedient servant; and the supernatural imitations of the magicians of Egypt, who resisting the truth, served to confound in Pharaoh's mind all sense of what was of God, and what was of Satan, insomuch that his heart became only the more hardened, until his infatuated belief in these supernatural manifestations of Satan led to his destruction.

The wise men of Pharaoh saw the rod of Moses become a serpent; but they neither knew that God had empowered him with that emblem of delegated authority, nor did they understand that at the command of God Moses used that ensign of His power. They also threw down their rods, and these in like manner assumed the semblance of serpents; but Aaron's rod swallowed up their rods. To a
people conversant with hieroglyphic, this was a pointed lesson; but so dazzled were they with the supernatural which seemed to attest the rival claims of the resisters of truth, that its morale was lost upon them. They read not of a prescient and pre-eminent putting forth of divine power, by his obedient servants, which could triumph over and put an end to error, however specious its disguise, and manifold its forms.

When the servants of God are made mention of in Scripture, the term signifies such as have no will but His to serve in all that He calls them to do. Through their identification with the power of the creating and controlling Word, not alone the elements, but disease, the consequence of transgression, are in abeyance.

Those who wielded in faith and obedience the power of the Word, were thereby enabled to perform perfect cures, "all manner of sickness and disease among the people;" while those who exercised the power of adverse spirits, were necessarily baffled in every attempt which required the power of the Almighty Word. He who had been lame from his birth felt the renovating power of the Word. He received strength in his feet and ankle bones, when standing upright he walked, and leaped, and praised God, who had "given him that perfect soundness in the presence of them all."

Elijah, full of power, recalled to life the only son of the widow who sustained him, and the woman said: "Now I know that thou art a man of God, and that the Word of the Lord in thy mouth is truth."

Elisha, who received a double portion of his spirit, not only brought to life the son of her who had dealt kindly by him in receiving him under her roof; but, as if the power of the Word (which should in due time raise him
from the grave), still pervaded the bones which rested in
that assured hope, no sooner had "a dead man, who was
cast into his sepulchre, touched the bones of Elisha, than
he revived and stood upon his feet."

Let us consider the purpose, as well as the character of
the Spirit of Truth in the disciples of our Lord and
Master. Our Lord had commanded them not to depart
from Jerusalem, for there they were to be endued with
power from on high; accordingly, on the anniversary
of that day on which the Law had been given by God
through Moses to the people of Israel, on that selfsame
day of Pentecost, this early rain of the Spirit was shed
forth. Nor were their senses less appealed to in evidence
of the Truth now than before. "A sudden sound came
from heaven as of a rushing mighty wind, and it filled
all the house where they were seated." This was the Spirit
of Truth; "and there appeared cloven tongues as of fire,
and it sate upon each of them." Here is, in a most expres-
sive compound figure set forth, unity of spirit and the
divers languages, in which they were to declare the truth
of God as revealed in His Word, which is as fire. This
image of manifold power and unity in glorifying God sate
upon each of them.

Devout Jews, out of every nation of the Asiatic world,
over whom Jerusalem was the dispenser of Spiritual bles-
sing, heard in their own native languages the wonderful
works of God from these simple and unlettered Galileans.
On either side the understanding was appealed to, they
spake by the Spirit, and with the understanding also.

The full measure of the Father's promise remains (as
the latter rain), to descend copiously after their restoration
to Jerusalem, "with the last" disciples, who shall meet
with one accord in one place for this glorification of truth,
as "with the first." The former and latter rain must necessarily fall on the same field and crop: no matter what withering process unbelief and disobedience may have produced between. The shaking and perplexity of the Roman empire was to become a sign that the redemption of the remnant of Judah draws nigh.

The revived Theocracy may be like "a mustard seed," exceedingly small and contemptible, but when transplanted to its own soil, the birds of the air shall lodge under its branches. The generation who shall see these things begin to appear, shall not pass till all be fulfilled. Cephas quoted the incipient fulfilment of Joel's prophecy only in one of its aspects, namely, that it was, indeed, the spirit of Truth. His reply to the misjudging scoffers involves more than appears at first sight. He referred to the times* and seasons, (for they that are drunken, are drunken in the night) when he said: "We are not drunken, seeing it is but the third hour of the day." Another apostle uses the same expression; "Ye are all children of light and of the day. We are not of the night, nor of darkness, let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night, and they that be drunken are drunken in the night; but let us who are of the day be sober." Again: "Ye have no need that I write unto you concerning the times and the seasons, for ye yourselves perfectly know that the day of the Lord cometh as a thief in the night." Also said our Lord: "Take heed to yourselves, lest at any time ye be overcharged with surfeiting and drunkenness, and cares of this life and so that day come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth;

* Jeremiah li. 7.
watch ye therefore and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."

The full and ultimate meaning of Joel's prophecy is connected with the great and terrible day of the Lord. The scene opens with the re-establishment amidst tremendous judgments of the dispersed of Judah in their own land, then under a foreign power. "Hear this, ye old men!—Give ear all ye inhabitants of the land!—Hath this been in your day, or even in the days of your fathers?—Tell it to your children, and your children their children, and their children another generation."

The events which precede the outpouring of the Spirit upon all flesh, are the confederacy of all nations against the newly-restored people of Israel; who menaced by the most eminent danger from their combined power, are commanded to blow the trumpet in Zion, sounding an alarm in that holy mountain; to sanctify a fast, to summon a solemn assembly, to gather the people, to sanctify the congregation, to assemble the elders, to gather the children and sucklings, to call the bridegroom from his chamber, the bride from her closet, to see that the priests the ministers of the Lord weep between the porch and the altar, saying: "Spare thy people, O Lord, and give not thine heritage to reproach, that the Gentiles should rule over them, wherefore should they say among the people, where is their God? Then will the Lord be jealous for His land, and pity His people. Be glad then ye children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately, and will cause to descend to you the former rain, and the latter rain." It is evident that this is in allusion to the shedding forth of the Spirit, to renovate the people; for the words in the margin are
A teacher of righteousness; and this the Spirit of Truth must ever be.

"It shall come to pass, that whosoever shall call on the Name of the Lord shall be saved, for in Mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

We are left the alternative of either doubting the faithfulness and truth of God, or that the persons "ask amiss" who say: "If we ask bread from our Father, will he give us a stone?" The Lord is a Rock, just and right is He. We must at once conclude that bread has not been asked; that an erroneous conception of the mind and will of God has misled the judgment to desire instead of this food of His children, to be filled with the spirit as gods.

The Word made flesh for salvation; the Word written to make us wise unto salvation, is the bread of life given by our Heavenly Father for the growth in every good word and work of His household.

When one great Exampler was immeasurably filled with the Spirit, Satan immediately took hold of this very circumstance to tempt Him, to exhibit for his own use and glory a manifestation of supernatural power in turning stones into bread: this he resisted by the sword of the Spirit, which is the Word. "It is written, man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Again, the tempter, as he stood on one of the pinnacles of the Temple, entreated Him to prove His mission and authority by vaingloriously precipitating himself from it, that the angels whose charge the Messiah was to be (in the way of obedience), should bear Him up, so that He should not dash His foot against a stone." This would have been a tempting of God to satisfy the

* The commandments are called in Hebrew "the Ten Words."
craving of "shew us a sign," therefore He replied: "It is written thou shalt not tempt the Lord thy God." Again, the adversary, from an exceeding high mountain, shewed Him all the kingdoms of the world, and the glory of them, and said: "All these things will I give thee if thou wilt fall down and worship me." Then said Jesus unto him: "Get thee hence adversary, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil leaveth Him, and angels came and ministered unto Him.

The Word is what our Lord calls "The children's bread," which he declared was not meet to cast before those who would set it aside. The connection in which this occurs is striking; our Teacher had just been reproached by the Pharisees for permitting His disciples to transgress the tradition of the elders, who in framing the observance knew that bread is the symbol of that true bread, which is the staff of life to the children of God, therefore to impress others with this consciousness of the thing signified, they ordained the washing of hands as a token of reverential regard even for the emblem of the Bread of Life.

But in process of time the import was lost sight of, and the observance idolatrously substituted. Jesus replied, "Why do ye transgress the commandments of God by your tradition? viz. the gloss of interpretation by which they evaded the force and precision of the fifth commandment, which, like all the others, was not given to be construed but obeyed. "Ye have made the commandments of God of none effect by your tradition: ye hypocrites, well did Isaiah prophesy of you:—This people draweth near me with their mouths, and with their lips they honour me, but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men."
These talkers about God having been offended. He said to his disciples: "Every plant which my Heavenly Father hath not planted shall be rooted up; let them alone, they are blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch."

The Word is always described as that which feeds the new man, who, after the image of Christ, is created in righteousness and true holiness.

The little ones of the household are to receive the pure milk of the Word, that they may grow thereby. "Young men," says John, "I have written unto you, because you are strong, for the Word of God abideth in you. If that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son and in the Father. And this is His promise, eternal life: these things I have written concerning them that seduce you. He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him. But whoso keepeth His Word, in him truly is the love of God perfected."

That some should err from this sound doctrine we are sufficiently apprized. It has been assumed that the children's bread is stale and superseded by a more glorious dispensation of the Spirit in human oracles, and this indwelling of the Spirit's power is a thing so distinct from, and above the written Word, that it is not to be questioned, much less judged of by the law and the testimony which served for a darker dispensation, and a typical people, whose place is supplanted, and whose promises are transferred.

Those who harbour such unscriptural and antichristian sentiments do not pray for "the children's bread," but instead thereof, they desire to be filled with the Spirit of error. Thus it is that in setting aside the counsel of God, they become intoxicated, and that which should have been for their
welfare becomes a snare; for not only does God permit, but in just retribution sends strong delusion that they should believe a lie, because they received not the love of the Truth that they might be saved. O what a contrast does the heady high-minded pretensions of such persons offer to the humility of that Gentile who sought the crumbs which fell from the children's bread.

The Divine prophet intimating the return of the prodigal to a father's house and a father's bread saith, "Who then is that faithful and wise servant whom his Lord hath made ruler over His Household to give them their portion of food in due season: blessed is that servant whom his Lord, when He cometh, shall find so doing." This provision to be distributed in due season, is the Word of Life, and thus it is that Zion shall be redeemed with judgment, and her converts with righteousness. This wholesome provision has given them a healthy constitution; and they take to themselves the whole armour of God to grapple, not only with the adverse host, but to wrestle with invisible powers who usurp heavenly places.

Although it is most true that of Israel God hath said, "Ye are my witnesses," it is only those who abide in the Truth that are in a condition to shew forth the praise of His name in the fulfilment of His promises. That is not a Jew who swims with the popular current of opinion like a straw or a feather, awed by the fear of losing the praise of men; but he is a Jew* who braves the adverse torrent, and raises up a standard against it." He is a Jew whose praise is not of man, but of God. He is not such a Jew as Daniel, or Christ, or the apostles, who can be proselyted to any opinion which has grown out of these evil times. Of such

* This term, derived from Judah, signifies praise.
the risen Lord saith, "Behold, I will make them of the con-
gregation of Satan, who say they are Jews and are not, but
do lie; behold, I will make them to come and worship before
thy feet, and to know that I have loved thee because thou
hast kept the word of my patience, I also will keep thee
from the hour of temptation which shall try them that dwell
upon the earth."

The converts of Zion, redeemed with righteousness, are
elsewhere called "trees of righteousness, the planting of
the Lord, that He may be glorified."

Let us consider the means by which trees are made
vigorous and fruitful. The analogy in nature is so perfect,
that David in spirit uses it to shew the opposite condition
in which the use or disuse of the means for growing in
grace issues.

He compares God's Law to a river, by the side of which
the "blessed man" is planted. Trees planted by rivers of
water are fresh and fruitful in seasons of drought, when
others wither in foliage, and are wanting in fruit. The
dew invisibly descending, cleanses, freshens, and revives
the leaves of the tree, but cannot compensate for the want
of the sustenance, which should be received, and which
must circulate through every vein and germ, in order to
endure the heat of that sun which shall leave neither root
nor branch of such plants as are not thus invigorated.

Alas! what does the spirit effect on a strange vine, which
has no foundation in His Word; whose "wine is the
poison of dragons, and the cruel venom of asps."—Deut.
xxxii., xxxiii. What can the Spirit do but intoxicate with
pretension those who have climbed up some other way than
by the appointed door into the sheepfold? What kind of
spirits are they who seek to entrench themselves behind the
glosses and wrestlings, and subterfuges of scripture Truth,
which they have perverted with a covetous eye to their own advantage, rather than with a single eye to the glory of God's character, as the covenant keeping Jehovah. Abraham, and his star-like line, the prophets and apostles, they consign to the lower condition of "eating bread in the kingdom of Israel;" while not only disdaining the crumbs of their table, but its very bread, they exalt themselves as gods into that empyrean heaven, to which the tempter has hurried them, and whose elements shall be dissolved by the fire of the Word in judgment.

Again, certain special witnesses, yet to be raised up for the glory of His name, are compared to golden tubes, fed by the Law and the testimony, under the figure of "pure olive oil." The holy flame of the Spirit thus sustained, has power in these witnesses to control the elements of nature, and smite the earth with plagues as heretofore by Moses. These two prophets are like Elijah,* jealous of the Word, from which there is then a great falling away, and a general sliding into the popular opinions and delusions of the times.

The prerogative of Israel's lawgiver and king is then invaded by the "Man of Transgression," who shall "think to change times and laws;" who shall "have indignation against the Holy Covenant;" even that "Wicked One who shall be destroyed by the brightness of the Lord's coming," to take the Kingdom and reign on the Throne thereof, sending forth the Law from Zion, the Word from Jerusalem.

During this predicted period of declension and idolatry, the love of many, who had begun to run well, shall wax cold. On the side of the oppressor shall be power and allurement, and bestowment. Many stars in the moral firmament shall fall to the dust; but such as continue to

* Revelations.
the end—such as overcome, by not loving their lives unto death, shall be saved. Then shall the fire of hot persecution try every man's works, of what sort they are. Then shall vice and apostacy be honoured and rewarded, while virtue and fidelity in those, of whom the world is not worthy, shall once more be hid in dens and caves of the earth, being afflicted, destitute, tormented.

Fire shall consume such as hurt the two witnesses to Truth. This fire in their mouth is the Word of God. "Is not my Word a fire? saith the Lord." And, again: "I will make my Word in thy mouth fire, and the people wood, and it shall devour them." These faithful, despised, persecuted, and finally slaughtered servants of God, suffer not from the nation of Israel, in whose behalf they are sent to testify. It is the "peoples, and kindreds, and tongues, and nations," who shall rejoice and congratulate each other in having extinguished a testimony which equally tormented them all, however they might be at enmity among themselves, even as Herod and Pilate, who at enmity before, both united in the condemnation of Truth in the person of the Messiah. An erratic will-worship, a zeal without knowledge, has carried, and shall carry many, at the restoration of Judah, after them. It will be those who seek after a sign, and many signs shall be given, and many wonders, and much deceivableness of unrighteousness. Religious professors of many names shall trample under foot the court of the Gentiles, the stated term, in which the servants of God testify against the prevailing blasphemy and idolatry. The assemblage here noticed is quite different from that political confederacy which shall congregate for political purposes, and which shall also be destroyed.

The fourth chapter of Isaiah is full of comfort to the
restored daughter of Zion, and those other virgin assemblies which are sheltered, as it were in their chamber, or pavilion, on Mount Zion.

Let us once more be reminded that the wisdom of one class of virgins was in having oil in their vessels, with their lamps; and the folly of their neighbours was in having thought that they could retain the flame of the spirit without that which feeds it. "Our lamps are gone out, give us of your oil." The others cannot impart that which, like the manna, was to every man his portion. The flame, whether fed by "pure olive oil," or by gas, is the same element; but the one recognizes a commanded ordinance, and the other begins and ends in smoke.

"Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own person; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all; I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good and simple concerning evil; and the God of Peace shall crush Satan under your feet shortly." The grace of our Lord Jesus Christ be with you." Amen.
THE THEOCRATIC GOVERNMENT OF ISRAEL CONTRASTED WITH THAT OF THE KINGDOMS OF THIS WORLD.

In forming an estimate of the progressive or retrograde state of nations, we are distinctly to keep in mind that civilization is not the standard of estimate, or even of comparison; inasmuch as it is not the offspring of enlightened principle, but of estranged intellect. It is curious to trace the origin of the arts and sciences, and their effects on society in a state of estrangement from God; and on the other hand the arts in alliance with wisdom and virtue, and dedicated to the glory of God.

The arts originated in the family of Cain. Tubal invented instrumental music. Tubal Cain, his brother, became the instructor of artificers in brass and iron. After this Seth was born to Adam, who was a seed chosen instead of the righteous Abel. We learn that in the days of Enos, the son of Seth, "Men began to call on the Name of the Lord." The seventh from Adam in this line was Enoch, of whom it is testified: "And Enoch walked with God and was not, for God took him." The apostle Jude also makes mention of this holy man, who prophesied of the perilous times preceding the second coming of the Messiah, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convict all that are ungodly among them of their ungodly deeds which they have committed, and of their hard speeches which ungodly transgressors have spoken against Him." This line who called upon the Name of the Lord, were in contradistinction to the other branches of the families of Adam and of Cain, called "the sons of God," but in process of time the descendants of Seth incurred much evil, by intermarrying with the idolatrous and godless
children of men. "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth and it grieved him at His heart."

The elect line continued in the elder son of Noah, who received a peculiar blessing, that of becoming a benefactor to the Gentiles, who descended from Japhet, by whom "the Isles of the Gentiles were divided in their lands, every one after his tongue, after their families in their nations." From Ham arose Nimrod, a mighty warrior or hunter, the origin of whose kingdom was Babel, and three other cities in the land of Shinar. Nothing was undertaken in the fear of the Lord—no references to His authority—no calling on His name, except in the elect line. This independence is strikingly recognised in the prophetic representation of "wickedness" seated in an ephah, with a weight of lead upon it. The question being asked: "Whither do the bear the ephah?" it was said: "To build an House in the land of Shinar, and it shall be established, and set there upon her own base." To the same sandy foundation on Lord, as a prophet, alludes in the building of that House of which "the fall should be great."

It is in the line of Seth we are to trace civilization marching hand in hand with wisdom and righteousness in subject to the authority of God, and for the glory of His name. Thus we find wisdom as His inspiration, and the companion of genius. Of Hiram it is said: "He was filled with wisdom and understanding," as well as genius. The meaning, is all his designs teemed with morale. His works had a meaning to the honour and glory of God, while the mere wisdom of the Egyptians, or the mere genius of other nations, was the knowledge of nature, a
the casket without its gems, or the embodied fictions of imagination, which all tended to evil. The glory of Israel was that they did nothing without the mind of God being revealed. "See that thou make it according to all that I shew thee." "And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make," &c.

"See, I have called Bezaleel, &c., and I have filled him with the spirit of God in wisdom and in understanding, and in knowledge, and in all manner of workmanship." The description which Josephus gives of that spirituality, of which the visible splendour of Aaron's priestly garments were only the symbol and shadow, is very instructive; much of this knowledge having come down to the Hebrews in history, as well as oral tradition.

These two distinct kinds of genius and civilization having been traced to their origin in wisdom and virtue, or the reverse, let us bring, not the existing kingdoms of this world, as the rule by which to judge of the progress of intellectual education and science, but rather take that government accounted the most intelligent in the nineteenth century, to be judged by the ancient Kingdom of Israel, in order that we may lay our hand on our mouth, and our mouth in the dust, crying out: "Unclean, unclean!" and thus shall we comprehend that "darkness covers the earth, and gross darkness the peoples." The infinite wisdom of God enacted the government of Israel, of which the metropolitan Throne was Jerusalem. Moral right regulated the whole constitution thus established on sound principle. Evil was in the least deviation from this healthful system. Departure from the principles of administration was a departure from God.

The very reverse of this characterises governments
founded on political expediency. The occasion, in such a perverse system, dictates any breach of good faith, and tolerates any means for the attainment of that political end which covetousness may have in view. It is therefore in a personal separation, a voluntary coming out of this evil state of things, that individuals are to obey God and save themselves. The Scriptures frequently allude to this inverted order of things: "Surely your turning of things upside down shall be esteemed as the potter’s clay." Again, "I will overturn, overturn, overturn, until He come whose right it is, and I will give it Him."

The healthfulness of the constitution of Israel’s beneficent government was in the prevention rather than the punishment of delinquency. The moral diseases which prevailed were in a departure from the healthful regime. We find that not only perfect wisdom dictated the constitution of society, but that its beneficent character, directly tended to the promotion of prosperity and peace. The release which distinguished every seventh year, and that more general release every fiftieth year, called the jubilee, had a most beneficial influence on society; for not only was a great lesson taught of immediate dependence on God, but the poor and needy in the land were thus provided for by law.

In a strict obedience to this statute, Israel found that plenty and peace prevailed throughout the land. While the breach of it discovered a spirit of ungodly reasoning, either on natural causes or the practice of the nations, and was followed by famine and invasion. The law is remarkably precise and clear.

"Wherefore ye shall do my statutes and keep my judgments and do them, and ye shall dwell safely in the land; and the land shall yield her fruit, and ye shall eat
fully, and dwell therein safely. But if ye shall say: What shall we eat the seventh year? Behold we shall not sow nor gather in our increase? Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for six years. Ye shall sow the eighth year, and eat of old fruit until the ninth year; until her fruits come in ye shall eat of the old stores. The land shall not be alienated, for the Land is Mine, and ye are strangers and sojourners with Me."

These sabbatical portions were called the sabbaths of the land, and disobedience to this glorious and salutary statute was followed by a temporary alienation of the land, which enjoys her sabbaths in the absence of her exiled inhabitants. Seventy of these portions of time, in reference to the land, are spoken of by Daniel the prophet.

The release which took place at these periods was another blessing most materially affecting the well being of the people. The children of a prodigal father, or orphans, inured to privation in their youth, were yet encouraged to bear with patience their temporary depression, assured that in the year of jubilee their estates would revert to them; thus did the hope of regaining their family hearth and hall nerve the mind to endure toil and poverty. But in these times poverty wore not that hideous aspect with which it now appears.

A most benign law provided for the wants of the poor widows, fatherless children, and stranger, in the gleanings of every corn field. Thus it was that the widowed Naomi and the stranger Ruth were sustained. And thus Boaz found in keeping the commandment a great reward, for in "leaving the corners of his fields for the widow and stranger," the first link was wrought in that chain of events by which he became the ancestor of the Messiah; while Ruth found that
in leaving her own and "coming to trust under the wings
of the God of Israel," there was the beginning of a theme
of everlasting praise in the reckoning up of that star-like
host among whom pre-eminent stands the root and offspring
of David, who was the third in descent from her son.

Again and again it is to be noted, that in obedience to
the will of God there is a stream of benefaction overflowing
its banks in blessing to all around.

That law, which allotted to the ministers of religion
their portion of every offering which the people brought to
the Lord, was wisely beneficial in regard to them and the
interests of religion, in keeping them "unspotted from the
world." Thus were they happily preserved from an ambitious
and covetous disposition, the Lord being their portion
as they were His.

The priests became covetous of worldly honours and
emoluments just in proportion as they made void the law
of God by their traditions and subterfuges. There are
numerous sordid hindrances and perplexing cares involved
in the possession of wealth, which blind the eyes and pervert
the judgment; therefore the wisdom of God ordained, in
the provision which he made for His ministering servants,
that they should be utterly disengaged from all secular
entanglements and snares. That in seeking first the in-
terests of His kingdom in the promotion of righteousness,
all other things should be added unto them.

How humane the law respecting the decayed Israelite:
"And if thy brother (Hebrew) be waxen poor and fallen
in decay with thee, then thou shalt relieve him as a stranger
or sojourner that he may live with thee; take thou no
money of him, or increase, but fear thy God, that thy bro-
ther may live with thee."

The poor man who had borrowed was to have his pledge
restored if it were raiment, "that he may sleep in his own raiment and bless thee." Again, "Thou shalt not oppress an hired servant that is poor and needy of thy brethren, or of the strangers that are in thy land; at his day thou shalt give his hire; neither shall the sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee."

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment for pledge."

Laws so humane, in constant operation, must have had the happiest influence on society. What is the condition of the poor and needy in Britain, and what of their children? Are they not the prey of that intemperance which is as a source of revenue encouraged, while the most sanguinary laws are enforced as the punishment of that demoralization which is necessarily, either the offspring or ally of intemperance? And are not their children, at an age too tender to admit of their taking other exercise than that which nature dictates in their plays, forced to attend factories early and late, inhaling an unwholesome atmosphere of cotton dust, and deprived, not only of proper meals and recreation, but of sleep, that balmy solace of the weary. This infant slavery must necessarily engender a moral pestilence on all sides. Parents must have every feeling and sympathy seared as with a hot iron, in seeing from day to day their children emaciated, pale, and asthmatic, laying up a stock of suffering, moral, mental, and physical, for old age. Again, the children must associate their parents with that misery to which they have given them birth; they can have none of that childlike dependence which cements affection; they soon begin to earn that which makes them consider themselves boarders rather than children.

* A, in the Appendix.
How lovely the spirit of this law: "Thou shalt rise up before the hoary head and honour the face of the aged man, I am the Lord." The hoary head to be respected was to be found in the way of righteousness, hence the influence of this law tended to promote that virtue in the aged to which the youth were to look with reverence.

Jehovah being the King of Israel, blasphemy against his Name and authority was punished with immediate death, just as high treason is punished with reference to the kings of the Gentiles. Blasphemy was a thing of very rare occurrence, as was rebellion against the authority of parents, which was also to be purged out of Israel by the death of the unnatural son. As kindness and the persuasion of fatherly love is lost upon low and sordid natures, who are only actuated by hope of reward and fear of punishment, it became necessary to meet such characters by that which is a "terror to evil doers" in the form of corporal punishment. If some natures are so degraded as to require their bodies to be scourged into the discipline which reason ought to have acknowledged, this was to be administered as a means of moral cure rather than of vengeance on the person of the offender. The shame, rather than the severity of the punishment, was wisely intended for this end.

The number of stripes was not to exceed forty, hence it was the practice to give "forty stripes save one" in order to be within the limit of the law rather than exceed it. The reason is given why more may not be inflicted: "Then thy brother should seem* vile unto thee."

* The strong arm of the law should correct the vicious with a view to their repentance and amendment, not in taking vengeance on the person of the offender. We are accustomed to read, in the annals of civilized Europe, of human flesh receiving five hundred stripes, and sometimes we have heard of its being physically impossible to endure the full sum of torture at one time, and of an interval of time being
Cruel and sanguinary laws cannot fail to prepare a hardened and ferocious population, as a reaction of their pernicious tendency.

Humanity to animals formed a distinguished feature in the glorious administration of Israel. Those animals which had been given for food were to be saved all the sufferings of that previous hunger and violent death to which they are now, through atheism of heart and life, subjected. The sharpness of the blade, which was confided to a trustworthy person, was a security against pain; the letting forth of their blood was the means employed. Contrast this with the horrors of our slaughter-houses, some notices of which certain humane individuals have from time to time given to an almost insensate public; for either the subject is too revolting to the sentimentalist, or too abstract for the epicurean, or too unpopular for the formalist, and so the one and the other pass by on the other side, although God has said, "Open thy mouth in behalf of the dumb," of those who cannot complain of the unjust and unnecessary sufferings which through the atheism of man they endure. It was enjoined on the Hebrews to treat their domestic animals with kindness; the commands which they received in various particulars shew that cruelty was not guarded against by an express law, because it could not be supposed that those who were the subjects of that King who created the various animal tribes, and whose tender mercies are over all his works, could be cruel to those creatures who, on account of man's transgression, came into a condition of suffering.

In the destruction of Nineveh, the tender mercy of the allowed to put the person of the creature, thus vilified and hardened, in a condition to receive the sum of barbarity in full, and this generally for political rather than moral offences.
Creator noticed its thousands of unoffending children and its many flocks and herds.

The notices which the Hebrews received were therefore above any specified prohibition of cruelty to the creatures of God; they were rather instances which recognized positive kindness of conduct toward the domestic animals, whose comfort we are to promote as well as whose services we are to require.

The oxen who were employed in treading out the corn were not to be muzzled. The Hebrews were here taught to recognize justice as a principle in all things, the creatures being a part of that Polity for which God legislated, they were not only to be negatively kind in forbearing to be cruel, but they were to respect their comfort in not preventing them from taking at their will a small portion of that which they prepared by labour. Again, the parent bird was not to be taken together with its young. The young had never known the sweetness of liberty, and might be without pining tamed for amusement; but let the parent-birds loose, they shall soon forget their loss, and rejoice over another nest. We affect to be too "high-minded" to notice such little things; but there is with the Creator nothing little or great according to our estimate. He that would treat with cruelty a sparrow, is in the sight of God as wanting in knowledge of His character, and respect to His commands, as he that would commit some obviously great offence. God measures actions by their principle in reference to His revealed will. "If we are faithful in that which is least, we shall necessarily in that which is of magnitude. Our recognition of the principle is the security for this in the sight of Him who regards the spring of our actions. With reference to the treatment of animals now in Christendom, the society which here or
there a few humane individuals have established canonly take
cognizance of the more glaring acts of barbarity, and this
in a very faint degree answers the purpose, inasmuch as
one out of thousands of cases is reported to them; and it is
to be feared, that paying a few shillings, wrung out of the
over-drudgery of horses, will only make the fined or im-
prisoned offenders the more ready to avenge themselves on
their mute victims, when they are again let loose on society.
No animal is more generous in bestowing its labour, or
more conducive to the comfort of the affluent and the aid
of the labouring class than the horse, yet who that has the
fear of God can endure to see the continuous variety of
heartless suffering to which it is subjected. What a capri-
cious, oppressive, arbitrary, merciless, thankless exactor is
man in his godless state! how insatiate his demands on
the sinews and nerve of this noble and most abused crea-
ture! The perverse influence of intellectual and scientific
knowledge, divorced from the wisdom which humanizes
and the virtue which exalts the species, constitutes polished
society, a kind of pantomime, where all is only the seeming
of whatever is benevolent, kind, and compassionate. Does
the eye glisten with sensibility?—do the lips utter the
words of sympathy and mercy?—it is the illusion offspring
of sentiment and self-love, not the healthful birth of the
enlightened understanding and the tender heart, whose
breathings of compassion, and whose tears of sympathy
spring from the fountain of pure love to the Creator,
and all those works of His which His tender mercies
sustain.

This sympathy, springing from identity with God, rises
in the degree that those who suffer are experiencing the
effects of entailed transgression, or who are the victims of
an oppressive system of things, whose very trespasses
are the result of that debasement which oppression causes.

In what is termed fashionable society, nothing is truly felt, honestly said, or sincerely done, all is plausible artifice, the feelings sustained by artificial causes of excitement are ever responding to self, their master-chord. Thus the man of the most fastidious refinement, who is shocked at every thing simply vulgar in manner, is remarkably obtuse to whatever would disgust and shock the feelings of a sound and unsophisticated mind, whose sympathies respond to real suffering not to fictitious excitement. Selfishly exclusive, and shut up from whatever is likely to annoy a peculiar kind of sensiveness, such persons can behold, without an expression of horror, or a word of reprehension, the most heartrending sufferings of their fellow-creatures, and the most soul-sickening cruelty exercised in wanton barbarity on the unoffending animals.

Oh! would that those who should be tender-hearted intercessors and compassionate pleaders wherever their influence extends, would live up to their high calling, as an "help-meet" for the higher order of man. Oh! that they would, instead of wasting their sensibilities on the fictions of the novel or the stage, reserve their tears and sympathies for those real sorrows and real sufferings which, as women, they are called to alleviate. The most beautiful form and face, without this grace of womanhood, resembles that fabulous creature to whom the Egyptians gave the face of a beautiful woman, to teach that beauty is without a humane heart and soul, a means of charming to destruction those who thus lose sight of that destruction to which it is the purveyor.

Although the Hebrews were chosen out of all nations to be the peculiar treasure of God, governed by His laws, and
subject to His supremacy, they were taught that this pre-
eminence did not place any power in their hands to deal
unjustly with other nations.

"He that stealeth a man and selleth him, or if he be
found in his hand, he shall surely be put to death."

The contrast which we have been tracing rises to its
acme in the ruthless stealing and selling, and inflictions,
which have been rising up as a dense cloud to witness
against Christendom for ages. Custom, and political ex-
pediency, and self-interest, are the three great beams which
obscure the understandings of nations and individuals on
this subject of guilty horror. Let us for the time endeav-
our to place ourselves in the condition of a disinterested
individual, fearing God, for only thus can we be in a con-
dition to look this monstrous libel on gospel times in the
face.

If Britain compares herself with France or Spain, she is
not wise, she ought to compare her administration with the
perfect standard which has only been suspended for a
season, only until the subjects of Jehovah’s government
shall bethink themselves of the causes of their estrangement
and exile, and return with full purpose of heart, and endeav-
our after new obedience. The Ethiopian worshipper,
who came yearly to the House of the Lord (which shall
then be a House of prayer for all people as heretofore),
carried back to his sable brethren tidings of peace and
good-will to man; they were permitted to unite in the
prayers and praises of Israel under one roof. They could
recount kindness received, and mercy shewn, by the people
in whose families they sojourned.

But what has the sons of Africa now to relate of Chris-
tendom? what of those who call themselves by the name
of Him who went about continually doing good to the
souls and bodies of men, who practised and taught uni-
versal good-will, and the returning of good for evil? What shall become the accusers of governments and individuals who have thus deeply perverted their ways?—their sins shall come forward as their accusers at the righteous tribunal; their anti-Christian works shall follow and condemn them to their face, and out of their own mouth shall they be judged, for they called themselves by the name of Christ; they were inducted to their influential places by his ordinances, and sworn upon "the Law and the testimony" for a confirmation of their sincerity.

Words cannot describe, thought cannot grasp the vast variety of human suffering which is gathered, and yet gathering, to condemn and sink these kingdoms "lying in the wicked one."

Mind cannot estimate the revolting horrors of those cargoes of human misery, which craft and power divorce from all the ties of nature and condemn to perpetual and ignominious slavery. Tens of thousands, whose drinkings up of the spirit which is in man, whose laceration of the human heart, whose tortures of the human form, all, all lift up a voice more awfully loud, more terribly vengeful than that of Abel, against Christian governments. Cain's character, under an assumption of the title of Christian, only deepens his condemnation.

"The Lord said unto Cain: Where is Abel thy brother? and he said, I know not; am I my brother's keeper?"—even so politicians get rid of this question, and religious professors* "open not their mouth in the cause of the oppressed."

* A meeting of the Friends' Society was lately held at Peckham, when it appeared that, "after twenty years" talking, nothing had been done in behalf of the stolen and murdered "tens of thousands" of Africa. From a member of that society the note B. in the Appendix was obtained.
The Lord never alters his judgment. Sins committed under much condemnatory light become more deeply sinking means of condemnation. "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground, and now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood at thy hand." Mark how this ominous preservation of man's blood by man shed at the instigation of one or other of the evil passions, is at last visited and requited. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

The shedding of blood in political contests for the acquisition of territory, or the cementing of interests, supposes man in a state of practical atheism. But there is a much more guilty aspect of this evil, under the cloak of zeal for religion. The affront is here offered to God. Our Lord saith, with reference to the slaughter of his brethren by those assuming His name and religion: "The time cometh when he that killeth you will think that he doth God service, and this they shall do unto you because they know not the Father nor Me." He strengthens his witnesses against this anti-christian spirit: "Be not afraid of them that can only kill the body."

Our Lord said, that the blood of Abel to that of Zacharias, who was slain between the altar and the court, should be required of the generation to whom he then spake, but of the supplanter of Jerusalem it is testified, "And in her was found the blood of prophets and saints, and of all that were slain upon the earth."

In the common relations and concerns of society, guilt becomes more heinous in the degree that ingratitude for benefaction is concerned. Common unkindness to any
proves a man to be void of the fear of God, but ingratitude to benefactors discovers that hopeless state of character imaged forth by “trees twice dead and plucked up from the roots.”

If we requite a benefactor personally, either in kind, or in other expressions of respect and attachment, we may do so with very mixed feelings; we may please some of nature’s perverse traits, even in the desire of cancelling obligation and extinguishing debtorship, but if we cherish the feeling of gratitude, and if it outlives the immediate ministers of kindness and anxiously seeks to befriend their descendants for their sakes, this is a higher as well as purer expression of the grateful heart in the sight of God and man.

However Christendom may evade the obligation of befriending the descendants of Ham on the nugatory plea of their being inferior on the scale of being; however they may justify a wholesale stealing and selling of the men of Africa by the profit which it brings, they cannot, by the same process of reasoning, account for their conduct to the descendants of their benefactors of the race of Israel.

God selected this people, “wonderful from their beginning hitherto,” as the medium of and through whom His revealed Mind and Will should be communicated to the nations. Thus the patriarchs, prophets, and apostles of Israel became like the stars of heaven in reflecting the light which they received from the Sun of Righteousness on a dark world, while the Hebrew nation itself, however blind to the spiritual power which transferred “the law and the testimony” to the heart in the form of new principles of action, yet guarded with the utmost vigilance its letter from the slightest interpolation. Let us observe how the nations were judged? it was invariably with reference to their conduct to Israel. They were expected to recognise
the being and power of the God of Israel in his dealings with them and Pharaoh their oppressor, hence the surrounding nations were required to act towards the people of the Lord as those who were under His special government. "Let my people go that they may serve Me," was the high object and purpose held up to Pharaoh and the nations. It was expected that thus announced the Ammonites and Moabites would give them bread and water, and that the others when required would give them a passage through their lands; having failed to demonstrate their faith their unkindness became the ground of their judgment. The Song of Moses, Exod. xv. 14, 15, refers to the effect intended to be produced. The 20th of Numb. 17 shews, that notwithstanding the respectful request which Moses made to the Edomites in the Name of the Lord to pass through their land, they replied, "Thou shalt not pass by me lest I come out against thee with the sword." Edom refused to give passage to Israel, thus they rejected their call of duty, "wherefore Israel turned away from her." This was their condemnation. Again, we find this declaration, "An Ammonite or a Moabite shall not enter into the congregation of the Lord for ever, because they met you not with bread and water in the way when ye came forth out of Egypt, and because they had hired against thee Balaam the son of Beor to curse thee; nevertheless the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever."

Of Amalek it is said, "Remember what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way and smote the hind-
most of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God." The command, therefore, was to blot out the remembrance of Amalek from under Heaven.

Rahab, as a solitary instance, is immortalized in having profited by the manifestations of the mind and will of God in His dealings with His people Israel and the nations who had oppressed them. "I know," said she, "that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you; for we have heard how the Lord dried up the water of the Red Sea for you when He came out of Egypt. As soon as we heard these things our hearts did melt, neither did there remain any more courage in any man because of you, for the Lord your God, He is God in Heaven above and in the Earth beneath, now therefore swear I pray you unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house."

The debtorship in these latter times is greatly increased by the consideration that the blood which was shed in taking away the sin of the world, was that of a Jew, who also now intercedes at the right hand of God for the children of Abraham by consanguinity, and for others also who are his children by faith and obedience. Again the amount of debtorship, as it were, overflows in the noble and disinterested ministry of Paul to the Gentiles, who have never produced a Paul to the Jews. But this is not all; their very unbelief was made a means of benefaction in that it opened a term of probation to the nations, and a door of access to believers out of the nations. Consider this marvellous people on all sides, and still you see them as benefactors to
the nations,* as they are witnesses for God. But the oemé of blessing is in their restoration to their Land, and the privileges of that Kingdom, of which the Ruler is David's Lord and son. "For if the fall of them be the enriching of the world, and the decay of them the riches of the Gentiles, how much more their influx? for if the casting forth of them be the reconciling of the world, what shall the receiving of them be but life from the dead."

We continually find that as the estimate of Israel's love to God is demonstrated and ascertained by the alacrity of that obedience which springs from the constraining motive of affection. Even so the Gentiles are judged by the essence of that Law which is love. The Jew is to obey, because he loves His Lawgiver who is His Redeemer. The Gentile is to love because he believes that through the merit of the Holy Israelite, he is received into the commonwealth of Israel, and is from a stranger and alien brought to partake of the Theocratic blessedness to which they shall be restored, and of which the earnest and seal is the Holy Spirit of promise which now invisibly unites the whole family in heaven and on earth.

Jerusalem has for eighteen centuries been in widowed desolation, seated on the dust and ashes of her former glory. Rome, together with the other kingdoms of this world, supplanted her in authority. And as Jerusalem had been the administratrix of spiritual things to the nations of

* This has allusion to two classes: those who have been or shall be "burning and shining lights" in turning many to righteousness, and to the nation who even in their calamity, "have witnessed to the Truth and Justice of God." Others who "forsake the holy covenant," are likened to "the chaff:" they assume the faith of Christ as an atonement, but obey not His doctrine, and follow not His example—hence they cease to be His witnesses.
Asia, under the direction, and to the glory of God, even so Rome arose on the basis of self-assumed authority as Mistress of the Western World, to dispense those streams of doctrine which have been flowing in hundreds of devious channels, and at length issue in the state of spiritual, moral, intellectual, and physical derangement which exists, and which now makes men's hearts "fail for fear, and for looking after those things that are coming on the earth."

Jerusalem became estranged by her unfaithfulness, her provocations averted the face of her Almighty Lord and King; but He never divorced her, never transferred to another His unchangeable and unchanged love. He waited for her repentance, and until the cup of her self-constituted rival should overflow that He might say: "Arise!—shine!" Is she, who saith in her heart, "I am a queen, and shall see no reverse!" better than Jerusalem, whose vacated privilege she occupies? Did unbelief become the means of opening a term of probation to Christendom? and shall unbelief not be again the means of shutting that term upon itself, when Jerusalem shall again arise and shine in her proper character and station among the nations of the earth? Under eighteen centuries of the influence of the Spirit of Truth, what fruits has even the religious world of Christendom produced to the glory of God? Has unerring Truth failed to draw a correct prophetic picture by the hand of Moses? who seeing this interval of grace to the nations, is constrained to testify, "their rock (political expediency) is not as our Rock (the Law and the Testimony)," even our adversaries themselves, being judges, for their Vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me sealed among
my treasures, to me belongeth vengeance and recompence? their foot* shall slip in due time, for the day of their calamity cometh, and the things that shall overtake them make haste."

In times of the greatest national degeneracy, Israel had a host of star-like witnesses for Truth; but these chosen and faithful ones could not prevent the re-action of the rebellion and disobedience of their nation. They could only deliver the denunciations of the Lord against all unrighteousness, whatever might be the consequence to themselves. The glory of God was their supreme object and aim, and that is as much illustrated in the subversion of whatever is "established on its own base" as for the exaltation of that which is founded on the Rock of His Eternal Word. Christendom has not been under the law of "do this and live;" but under that grace which con-

* "If great wealth, and temporal power, and worldly pomp, and magnificence, could have preserved any religious establishment from ruin, surely the Church of Rome had never fallen. When was there an ecclesiastical authority that struck its roots so deep in the soil of this earth, and threw its branches with such overshadowing luxurience over thrones and dominions, and the subject population of mighty nations? But that which constituted its worldly glory accelerated its doom. Its very power was prejudicial by the oppression which grew out of it. Its temporal grandeur made it neglectful of the vital virtues of Christianity. It intercepted that light of Truth which it ought to have been the pure medium of conveying to the people, and the very weight of its secular honours assisted the storm of public indignation that brought its greatness to the ground. Contrast the feeble sovereign Pontiff of the present day, struggling to preserve, with the aid of Austrian arms, his little remnant of despotic power in the Italian legions, with Alexander VI. whose stirrups were held by the Emperor of Germany, and what an instructive lesson does it convey 'to others' to beware how they trust for their influence over mankind to any other power than what they exercise by the cultivation of Christian simplicity and the Apostolic virtues." — Morning Herald.
strains us to serve our Redeemer acceptably with reverence and godly fear, knowing that His character is unchangeably the same—"Our God is a consuming fire." All preceding dispensations have been as beacon-lights to Christendom. How is their love to be estimated, since Lord, Lord, in honour of Christ's atonement or divinity, may be empty homage, and as such rejected. They are to shew that they love the brother whom they have not seen by kindness and sympathy, and good deeds shewn to the brethren whom they have seen as exiles, strangers, captives an hungered and naked.

The regenerate are represented as taking pleasure in the very scattered dust and stones of Zion. The righteous Judge does not bring the Law against the nations; only those who received the Law in the order of express commands, shall be judged by that order and precision. But the Gentiles, to whom the Law was not given, shall be tried by Love, whose righteous flame they shall be as ill able to endure.

Oh! if zeal, if will-worship, if party spirit, if devotion to creed or leader, had been made the standard of judgment, how many would have entered the kingdom by climbing up some of these other ways? But, alas! with love as the ordeal, and the people of Israel as the touchstone,* can there

* Our Lord, as a prophet, foreshows that when "seated on the Throne of His glory"—which David and Solomon only occupied as His viceroyers (see 2 Chronicles 9. 8), "the nations" (who have been occupants during his personal absence and the exile of his subjects) are there to stand before His judgment seat, and by "the fruits of the Spirit," demonstrated in kindness to "His brethren" in their captive and prostrate condition, is their love to Him to be proved. Compare Matthew xxv. from verse 31 to 46, with Jeremiah iii. 17, 18. The Throne of the Kingdom of Israel was claimed by Jehovah, (Deut. xxxii. 8, 9. 1 Samuel 8, 7.) When Israel was redeemed from the
be a more hopeless gulph in the way of sitting down with Abraham, Isaac, and Jacob in the Kingdom of Righteousness.

Oh! had those whom He is not ashamed to call brethren, been Greeks, or Romans, or Persians, or Chinese, there might have been a weight of ill-merited benefaction, removed out of the scale of judgment, the blood of none of these cries out from our soil, which refuses longer to hide that of the Lord's captives.

Where was love, when a homeless and shelterless flock, during the absence of their Shepherd, became a prey to all the wild beasts, among whom they were scattered, and whom the light of the Gospel could not tame?

How often have the kings and politicians and sectarians confederated to extinguish the name and memorial of ignominious yoke of Egypt, it was that ἠλιθία might be their king. When their hearts, in departing from the living God, desired to "be as the nations," in having a visible king—they were given up to their heart's desire, and again and again suffered all the evils of tyranny and oppression from a godless king, as the punishment of their rebellion against their rightful Sovereign. When Ἰσαὰκ as the promised Messiah, took flesh of the family of David, did this cancel His claim to the throne of Jerusalem? Did it not rather establish the original right by the new tie of brotherhood, and by the new claim of conquest; hence it is truly said, "until the redemption of the purchased possession," and thus it is called "the Throne of His Glory;" for consider the breadth, and length, and height, and depth of moral glory which strove lawfully in wresting it from the god of this world. He came to his own as a prophet, to teach backslidden Israel the fear of the Lord—He was not received because His Light reproved them—He was cut off, and poured out His soul an offering for their transgression of His law. That generation put a sceptre of reed in His hand, and a crown of thorns on His head; another generation shall behold Him invested with the crown of Victory and Dominion, and with the sceptre of Righteousness, and shall say, "Blessed is He that cometh in the Name of the Lord."
rael, in defiance of the declaration of their King, that the sun, moon, and stars, are His faithful witnesses that “Israel shall not cease from being a nation before Him for ever.” How madly and indiscriminately did a demon-zeal to proselyte Israel to existing error, assuming the name of Christ, think it did God service in immolating tens of thousands on the altars of superstition and idolatry! How did the character of Amalek, in the livery of Christianity, “slay and take possession.”

Whither had a principle of love to God and devotion to His name, fled during that whirlwind of profession, which sent the crusaders through rivers of Hebrew blood to encounter a phantom, and gain a bubble. Where was love when blind to equity, and deaf to pity, in Spain, it stript of their property, and drove to inhospitable shores, more than came out of Egypt by Moses? We shall find the love which rejoiceth not in iniquity, but in the Truth, in these much enduring thousands, who rather than compromise God’s truth, and their faith in it—rather than temporise, left their possessions, to swell the dark catalogue of the church’s crimes—to encounter all the hardships to which destitution in unfriendly lands is subject. They had respect unto the recompence of reward, and endured, as seeing Him who is invisible. They acted up to the Light revealed to them; their trust was in the Name of the Lord—the Word which was pledged to befriend them, who of old was “afflicted in all their afflictions.” Hear, and fear, ye Gentiles, that Name, that Word was the Godhead of the Messiah, which Christians, taught them as Christ, to shun as a teacher of unscriptural novelties, and to detest, as the patron of unrighteous deeds. * But these

* The nursery tale of the descendants of the Spanish or Portuguese Jews is about the Christian Inquisition, confiscations, robberies, massacres, crusades, &c.
THE ISSUES OF LIFE

were not protestant times. Has not love, in our days, kept pace with knowledge and science? "Have we not compassed sea and land to make proselytes?"

But who required this at the hands of any subdivision of the one great Babel? Christ, shall never say: "Inasmuch as ye preached not to these, my brethren, ye preached not to Me." Teaching this people is invading a prerogative, of which their Lawgiver and King is exceedingly jealous. Of the Messiah, the Father testified: "Hear ye Him;" while the Son saith: "My words are not my own, but His that sent me." Only to the pure Word of God is Israel to hearken; they are not to listen to the voice of strangers; they are a peculiar people, commanded to recognise neither intermediate king nor lawgiver. The teacher sent from God speaks God's Words, and them only.

The Jews have, during the last thirty years, seen the combined powers of piety, zeal, influence, and means put forth in an attempt to do that which only the Word and Spirit of God can do—"Remove the veil from their understanding, that in reading Moses they may see Him of whom Moses and the prophets did write." Alas! in this complicated machinery they have only seen a contrast to the noble acts which the mighty power of God did by those glorious men in their nation, who had a single eye to His glory, and whose faith subdued kingdoms, shut the mouths of lions, quenched the flaming fire, brought the dead to life. They have also seen this prophetic truth glorified—"Not by might, nor by power, but by my Spirit, saith the Lord."

The Jews read of messengers sent by God, to testify to His truth, whether men would hear or forbear, men fortified by the whole armour of righteousness, who speaking the pure words of God, were as fenced pillars and brazen walls. They behold the power of a call from the living God, in
constraining Moses to abjure the ease and affluence of a
court to suffer affliction with a most degraded and insensate
people—in calling Isaiah, Daniel, Nehemiah, from courtly
splendour, to encounter reproach and persecution for Truth's
sake; and which also urged Paul of Tarsus to quit the
seat of learning to testify the same truth to the Gentiles,
amid all that variety of suffering which he nobly and dis-
interestedly endured. They read of the true and faithful
servants of God wandering about in sheep-skins and goat-
skins, in deserts and caves, being destitute and afflicted;
and as if to give the highest relief to the description of He-
brew apostles, they behold the very reverse of this picture
of apostolic devotion attempting to proselyte them. Our
glorious Master teaches that as the edifice which is raised
on a theoretical profession, cannot stand that storm of out-
ward and inward causes, which shall be sent for the pur-
pose of shaking and overthrowing all that is not ster-
ling principle anchored on Truth—even so He teaches, that
from his flock, in times of danger, “the hireling fleeth,
because he is an hireling, and careth not for the sheep.”
A stranger to their promises, and hopes of having their
own literal shepherd, and their own literal fold; these con-
soling and sustaining hopes, founded on the Truth of God’s
Word, are “turned against them as a reproach.”

The educational prejudices of the stranger are all in
contradiction of those promises which are the birthright
inheritance of Israel as a people. Therefore the stranger
they will not follow, for they know not the voice of stran-
gers. The voice of the prophets and apostles was a con-
tinuous call to have the law of God transferred from the
tables of stone to the warm and active affections of their
heart, by the power of God's mighty Spirit, while the
voice of the stranger has been all for making void this law,
converting the grace which came by Jesus Christ into an occasion for transgressing the Truth which also came by Him.

In Jews the standard of principle and morals are ever proportionally low with their ignorance of "the Law and the Testimony;" hence it is that those who come in contact with the strangers, of whom our Lord prophetically speaks, are ready to be driven about by every wind of doctrine that promises to give them liberty from the salutary restraints of righteousness and true holiness. And nothing can more fully shew their low and ignorant state than the prevailing and almost instantaneous desire of these morally lame, blind, and deaf of the flock becoming missionaries, to be sent out and supported by societies. How is the fine gold become dim! How are the lights of the world obscured and fallen! How has the once noble vine brought forth wild grapes! How has the salt of the earth become savourless and fit for nothing but to remain in its cast-out trodden-down state!

This spot is not the spot of His children! it is that of the corrupters of His Word. The call of Christ is to those who have ears to hear, as well "the last" as the first, who left all to follow Him. "Take no thought, saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed (for after all these things do the Gentiles seek); but seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

In loving the dry bones of the house of Israel (a love altogether repugnant to the carnal mind), we know that "we are passed from death unto life;" we know that we have "the mind of the Spirit," which shall breathe upon and make them live unto the honour and glory of God; and we know that we have the mind which was in Christ Jesus, "who is afflicted in all the afflictions of His bre-
thren," whether as the Angel of the Covenant, or the man of David's House and lineage. We must love them as Jonathan did David, knowing that we only have the temporary occupancy of those visible privileges which are their birthright inheritance. Knowing that we "now reign as kings without them;" but that they shall reign as a Kingdom, when our kingdoms are no more.

Knowing that it was the will of God that David should reign instead of him and his, "Jonathan stripped himself of his robe and his garments, even to his sword, and to his bow, and to his girdle, and gave them to David;" for he loved the man whom the Lord delighted to honour. When Saul, full of envy and malice, thinking to defeat the purpose of God, and establish his own dynasty, sought the destruction of David, Jonathan was faithful in watching over the life of the Lord's anointed. His appeal was to the Lord (1 Sam. xx. 12.); and after entering into a covenant of amity with David, he concludes: "Thou shalt not cut off thy kindness from my house for ever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth." Such was the fervour and purity of this holy desire for the glory of God in the generous breast of Jonathan, that he subjected himself to the fury of his father's envious rage against his unoffending benefactor. Saul's anger was kindled against Jonathan, and after upbraiding him with perverseness and rebellion, he proceeds thus: "As long as the son of Jesse liveth upon the ground, thou shalt not be established in thy kingdom, wherefore send and fetch him unto me, for he is a son of death to us."

Saul stood perfectly justified in his own mind on the ground of political expediency, and the preservation of existing establishments, for guarding against that new kingdom
which he foresaw would supercede his own; but Jonathan reasoning on moral principle, "answered Saul his father, saying: Wherefore shall he be slain? — What evil hath he done? and Saul cast a javelin at him to slay him." Then it was that in fierce anger he arose from the banquet to fast, on account of his father's evil-mindedness, and "because he was grieved for David, and that his father had done him shame."

Jonathan knew that he and his were to be benefited by that new order of things, which was according to the will of God. Saul gained nothing by his envy, and self-interested desire to prolong an evil administration. Jonathan gained much in being submissive to the will of God. In every respect he was a gainer. His affection for David did not, in the end, break the lovely and pleasant bond of filial love, Saul and Jonathan had been united in their lives in all but this one thing, and in death they were not divided.

The Gentile dispensation is that of which Saul is a striking type; the kingdom of Israel is equally set forth in the condition of David at that time. The people, out of the Gentiles, whom the Father hath elected for the honour of his Truth into conformity to the image of His Son, are in the condition of Jonathan. They know that they are not to engross the promises which belong to the heirs, but to be received into a participation of them at a future time, as Jonathan in faith was. Like him they have self-interest and opposition in every respect, as well as all the sinister passions and feelings to thwart their giving in to the will of God concerning Israel's rise and restoration; but they know that in blessing Israel they are to be blessed; in watering them their souls are to be refreshed; in honouring God by believing in His plighted troth, they are to be honoured by Him. They will speak
good of Israel to their adversaries; like Jonathan, who "spake good of David to Saul," saying: "Let not the king sin against his servant, against David, because he hath not sinned against thee, and because his works to theeward, have been very good; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation, and thou sawest and didst rejoice, wherefore then wilt thou sin against innocent blood to slay David without cause."

No apology is admitted for want of love on account of the degraded state of the morally lame, blind, and diseased of this stricken and smitten flock, who may have come under our observation. Our sensibilities are to turn from this effect in them to the cause, in that oppressive system from which we derive our good things. They are to revert to that which has shut out from the Hebrew youth all the means of moral and mental cultivation, and driven them to the low and crooked channels of traffic for a wretched and depraved subsistence.

A long period of estrangement from the means of improvement and from the hope of being useful (for want of the opportunity of exercising those latent talents of which the conscious possession only gives a keener edge to suffering), necessarily degrades and debases the nature as well as the mind.

Where there is no scope for the exercise of the nobler powers and finer feelings of man, integrity and self-respect, its conscious companion, never existed or become extinct. Enthusiasm, the nurse of generous purposes, high resolve, and noble enterprise, is out of mind, and "high above out of their sight," as a gulph unapproachable and utterly separated from their own low apprehension and sordid experience.
To such a brutified state had the ignominious bondage of Egypt brought the Lord's covenant people. So debased were they in mind, that they were sunk below the sense of that ignominious condition under which they groaned; they felt only the galling of the yoke on their body, as the chained animal feels and howls under the irritation of the collar which binds him. Joseph had been a saviour to the Egyptians, but what is benefaction as a claim on gratitude when put in the balance with political expediency and self-interest. The people had become too numerous, therefore the severest labour was enjoined as a means of checking their growth; but the more they were oppressed the more they multiplied. Another measure, if possible more cruel, was resorted to, that of consigning all their male infants to the river. But Pharoah doubtless felt a more than sufficient counterpoise to this cruelty in the hope that their souls were received into the glory of the worshippers of the Nile. Religion, in Pagan and Antichristian times, has been constantly assumed as a cloak and mask for unrighteous deeds. But the retribution of unjust actions is ever in tune with their enormity, for from the river Nile did Pharoah's daughter receive with superstitious veneration this child of a hated and oppressed people, who was in due time to deliver them from the Egyptian tyranny, and bring through their rejection of the Truth of God, and their desire to withhold His people from going forth to serve their King, swift destruction upon the godless host of Pharoah. Moses, learned in all the science of the Egyptians, invested with influence, and surrounded by ease and affluence, felt, in looking upon the burdens of his people, the glow of kindred at his labouring heart—wrung with a sense of their wrongs. But acting on the generous impulse of a patriot's devotion was not that which should deliver Israel. He
saw and resented the injustice by his own hand; but his ill-requited love drove him into a forty years estrangement from those who were not then prepared to recognise the need of deliverance, nor in him their deliverer. After forty years the Word burned in a thorn bush on Mount Horeb—a lively emblem of the Holy One in the midst of transgressors, preserved only for the honour of that Name which was pledged for their redemption. Then it was that Moses received his commission, and with it another spirit than that which slew the Egyptian and fled from the vengeance of Pharaoh and the ingratitude of his people. Then it was that Moses became more meek, more self-annihilated than any man. Abraham had, in humility of soul, compared himself to dust and ashes; David had in humility likened himself to the moth, but Moses outdid them all, he appealed to the searcher of hearts utterly emptied of ambition, covetousness, pride, self-interest and as being in himself “nothing”—nothing therefore interposing, God spake to Moses face to face, not as to others in vision or dream (when pride and ambition are asleep as things which may have no place with a revelation of the mind of God,) but apparently—in His own essence of righteousness and holiness—as a man with his friend, for the man Moses was in the image of God—in unison and identified with the consuming fire which regenerated him. Then it was that the children of Israel sent up a deeper-toned cry and groan for deliverance, for now recollecting the noble but ill-requited deeds of their banished brother, they had been quickened into something of moral feeling. “And the Lord remembered His covenant with Abraham, Isaac, and Jacob, and had respect unto them.” Then also it was that the Lord said by his servant Moses, “let my people go that they may serve Me.”
Let us who have seen the close of the Gentile term of probation, not only by the re- engrafting of some of the natural branches to their own national and Theocratic privileges, but by the atheism of the Roman empire, (which was to stand by faith, and fall for want of it as Jerusalem did, when the time to favour Zion and build the walls of Jerusalem is come,) herein see that God, looking upon His people in their most abject state of depression, finds sufficient reason for redeeming them out of it and into a condition of serving him, by “remembering his covenant” with their fathers—a covenant equally binding and efficacious at all times, inasmuch as their unbelief cannot render without effect His pledged Word in their behalf.

The series of judgments, and the final and decisive one on the different degrees of Pharaoh’s guilt, whether in regard to Israel or the Lord, after His message by His servant was rejected, all this is exceedingly instructive to the nations among whom this same people sojourn, who at their enlargement shall in like manner be judged and visited according to their kindness or unkindness, their subjection to God’s will, or their rebellion against it. It will be remembered that the Lord’s people were in a sunken and fleshly state, while the magicians of Egypt were comparatively not only enlightened by the wisdom and science of Egypt, but moreover with such supernatural manifestations of spirituality as ripened Egypt for judgment in confounding all sense of good and evil in Pharaoh’s mind, “putting their darkness for light,” and the light of his obedient and called servant for darkness, “calling evil good and good evil.” The objects of the Lord’s favour may be in a very low estate, with little more than animal life in them, and yet He blesses the effort to call them into a condition to serve the Lord. It is no matter as
to the success, the Lord was glorified in calling Israel out of Egypt, and in the judgment of Pharaoh, and the deceived and deceiving gods to whose counsel he listened, and whose devices he believed. The question was not whether all that went out would enter into His Rest, being faithful and true in acting up to their privileges, or whether their carcases would with one or two exceptions fall by the way. God was glorified in the appeal which that one act of faith made to His Truth. The Lord's people were not set free from the hearing and seeing of the idolatrous customs of Egypt, from which they were to be purged in the wilderness under a High authority and law of Life—hence judging from the higher mental as well as spiritual manifestations of these sorcerers, it is easy to see how they could persuade Pharaoh that it was "a work of the flesh" which Moses had devised for some purpose of ambition or aggrandisement, and therefore ought to be opposed and put down. When we consider the height of wisdom and science at which the learned of Egypt had arrived, we cannot be surprised that such should be the estimate which the wise counsellors of Pharaoh had formed of this request for a people, too degraded to be considered in any other light than hewers of wood and drawers of water—and builders of such stupendous fabrics as should at once keep them at hard labour and perpetuate and render illustrious the dynasty of the Pharaohs. Knowing all this, and much more, what wonder that Paul testified of the parallel of this history in these perilous times, when men should reprobate "natural affection" as a fleshly thing, while they should be actuated by what is expedient, which is in scriptural language "truce breakers," "false accusers," licentious, fierce, dispensers of those that are good, traitors, heady, high-minded lovers of pleasures more than lovers of God,
having a form of godliness, but denying the power thereof; for as Jannes and Jambres (the magicians of Pharaoh) withstood Moses, so do these also resist the Truth, men of vitiated minds, of no judgment concerning the faith; but they shall proceed no farther, for their folly shall be manifest unto all as their's also was.

It matters not whether men, acting on an evil and seducing principle, are called magicians or Christians, they resist the Truth which judges and condemns error alike in every period. The apostle continues, "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in all things which thou hast learned and been assured of, knowing of whom thou hast learned, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected—thoroughly furnished unto all good works. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, testify the Word, be instant in season, out of season reprove, rebuke, exhort with all long suffering and doctrine, for the time will come (now is) when they will not endure sound doctrine; but after their own desires shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the Truth and be turned unto notions." The Lord's people have nothing to do with any will or power but that of their lawful authority, therefore they are addressed in these words.
"THE NEW HEAVEN AND NEW EARTH WHEREIN DWELLETH RIGHTEOUSNESS."

We are not so without understanding as to suppose the term new heart means other than a change of principle and affection, wrought by the enlightening and purifying light of the Word and Spirit of God. In like manner, the New Heaven and New Earth wherein dwelleth righteousness, is no new material, but that renovated state of things which shall be produced by the regenerating power of the Word in judgment. The earth became identified with Adam's transgression, and also with the corruption and violence with which it was filled in the days of Noah. Let us consider what God said when he was about to destroy sinners and their works by a flood. "The end of all flesh is before Me, for the earth is filled with violence through them, therefore will I destroy them with the earth." The Apostle Peter finds fault with the language of scoffers, who say all things continue as they were from the beginning, and therefore presume that all things shall continue as they are. They ought not to be ignorant that the Word which caused the waters (in the midst of which the globe was suspended) to overflow it, is also pledged for the fiery judgment which shall consume transgressors and their works. "The heavens and the earth which are now (in contradistinction from the heavens and earth which were of old), by the same Word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." The same material is in both cases left after the first baptism by water, and the second baptism by fire. Nevertheless, we, according to His Word, look for a new heaven and a new earth wherein dwelleth Righteousness.
The effects of redemption.

The apostle continues to intimate that the untaught and unstable in the Word wrest certain passages of Paul's writings into a sense foreign from the testimony of the Word; but as the Scriptures cannot be broken, these disjoined fractions of truth are only wrested to self-destruction. Wherefore beloved, seeing ye know, beware lest ye also being led astray by the error of the wicked fall from your own stedfastness.

God puts forth no act of arbitrary power in creating a new material (having rested from all his works of creation on the seventh day), even so he manifests no arbitrary power in the condemnation of sinners; "this is the condemnation that Light hath come into the world and men love darkness rather than light, because their deeds are evil." Thus did the righteousness which Noah preached condemn the generation who ceased not from their corruption and violence, and "Noah was taken in exchange for the world." The light of Noah's life (for he walked with God) exposed, reproved, and condemned those who treated with derision and reproach the image of God in him.

In the case of Lot, we are informed, that two causes cooperated in plucking him as a brand from the burning. "God remembered Abraham, and sent Lot out of the overthrow when he overthrew the cities in which Lot dwelt." The Apostle Peter selects these instances, together with that of the judgment of the angels, who kept not their first estate, as salutary beacon-lights amid these perilous times to which he in the spirit of prophesy alludes, and in which the lot of this generation is cast.

Peter was "the apostle to the circumcision" even as Paul was to the Gentiles. To his care the good shepherd confided the feeding with wholesome doctrine of His "sheep" and His "lambs." Then, therefore, present and future.
he primarily forewarns against false teachers who should leave the sound faith once delivered to the apostles, and bring in condemnatory heresies, among others denying the Lord that bought them; for if God spared not the angels that sinned (be it known that angels could only commit spiritual sin in transgression of God's law, which bound them to him in a relation of dependance and subjection), but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved Noah, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them by an overthrow, making them an ensample unto those that should hereafter live ungodly, and delivered just Lot grieved with the filthy conversation of the wicked, &c. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Our Lord also selects the two examples afforded by the circumstances attending the deluge of the old world, and the overthrow of the cities of the plain, to serve as a premonition to those who shall live in the time immediately preceding His second coming to judge this world by His righteousness, the people by his Truth. There are two events, the hasty departure of Lot out of the place to be destroyed. "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven;" and "the entering of Noah into the place of safety," when the deluge descended, and arose in desolating and overwhelming speed to the work of destruction. The children of the Kingdom, to whom the first is an ensample, are called like Lot to "come out," that they partake not of her sins, and receive not of her plagues." The second call to them (having
come out), is like that to Noah. "Come, my people, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and no more cover her slain." This call is the conclusion of a song to be "sung in the land of Judah." "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation, which keepeth the Truth, may enter in. Thou wilt keep him in perfect peace, whose mind is fixed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting power. He bringeth down those who dwell on high. The lofty city he overthoweth it; he layeth it low as the ground, he subverteth it to the dust, the foot shall tread it down, the feet of the poor, and the steps of the needy." The prophet proceeds to say: "We have waited for thy judgments;" for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let grace be shown to the wicked, yet he will not learn righteousness," still he will deal unjustly—still he will refuse to behold the majesty of the Lord's lifted Hand. "They will not see, but they shall see and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." This reaction of envy and unrighteousness is to become the means of destroying the wicked. "Evil shall slay the wicked."

When the wicked are gathered in bundles to the judgment of God's righteous Word (which shall leave them neither root nor branch), "then shall the righteous shine forth as the Son in the kingdom of their Father." "He that hath an ear let him hear." The condemnation of the
children of disobedience shall be in resisting Truth, even as Jannes and Jambres resisted Moses the servant of God. "Seek ye the Lord, all ye meek of the earth, who have wrought His judgment: seek righteousness, seek meekness, it may be that ye shall be hid in the day of the Lord's anger." (If the righteous scarcely be saved, where shall the ungodly and transgressor appear.) Again: "Hearken unto me ye that follow after righteousness—ye that seek the Lord look to quarry from whence ye were hewn. Look to Abraham your father, and to Sarah who bare you; for I called him alone and blessed him." They are told to consider the existing framework and constitution of this evil world, as that which shall vanish in smoke; "and they that dwell therein in like manner;" but "my salvation shall be for ever. My righteousness shall not be abolished." "Hearken unto me ye that know righteousness, the people in whose heart is my Law; fear ye not the reproach of men; neither be afraid of their revilings. My righteousness shall be for ever; my salvation from generation to generation."

The new creation which shall supersede this corrupt and deranged state of things shall not come by a process of natural causes alone, although these shall accompany the active operation of principle in God's witnesses, which shall bring about this new constitution and ascendancy. "I have put My Words in thy mouth, and I have covered thee in the shadow of mine Hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people."
NOTES.

Note A., page 135.—Mr. Sadler's Bill.

The object of the bill is to abolish a system of infant slavery, destructive of the health, the morals, the comforts of the children of the poor, and to interpose the protecting power of the law between an oppressive cupidity and its helpless victims. The object of the bill is consequently not more consistent with the dictates of benevolence than the duties of sound policy; for whatever deteriorates any portion of the people, physically and morally, is so far an injury to the state, a national nuisance, and ought to be abated.

Address by Mr. Whitehead, of Holmfirth, delivered at a Public Meeting at Halifax, on the 6th instant.—"I am a clothier, and live in the midst of a large manufacturing district. I have been in factories hundreds of times within the last sixteen or seventeen years, and I have never remained there more than three or four hours without hearing some of the little ones cry as if their hearts would break. I have seen severe punishments inflicted; but the great curse of the system is excessive toil. Let children once enter the mill, and neither their tender years, delicate limbs, nor good behaviour can protect them against extreme labour. The general rule with adults and mechanics is to work twelve hours, deducting two for meals; but these children have no power to limit their time, so that there is no security for their health and comfort without a legislative enactment. I have been in woollen mills in the winter season, when all were at labour hours after the peasant had returned from work, to enjoy the comforts of his fireside; but here the children were confined amidst the smoke, stench, and unwholesome lights of the factory, and compelled to be as active with their little hands as if it has been noon; and often have I seen the gas that has escaped
mingled with dust from the wool in the machinery, so corrupt the atmosphere, as to render it impossible for any human being to breathe it with impunity.

"The children are frequently reduced to such insensibility as not to know when they have finished their cardings, but their hands and feet have continued to perform the evolutions of their work. Many times in the evening, as I have passed on from child to child, in a woollen mill, each has turned up its little face, and anxiously enquired, 'What's o'clock?' I have answered 'Seven.' 'Seven, was the rejoinder, 'why, then it's three hours to ten, is it not? We smaun't gi' up till ten, and past.' This, delivered in a melancholy tone, has made me thus reflect as I have returned home. 'I know you must remain at work till past ten; I also know that you are called out of bed at five in the morning; and although it may be eleven at night when you reach home, you must again leave your beds at five, and this, too, every morning in the year, Sundays excepted. Many of you will have to grope about in the dark for the greasy rags which scarcely cover you. No matter; you must face all weathers; though the roads be choaked with snow, and the frost to make the strongest shiver. Let the winds roar, or the rain fall, still there must be no delay. At five, every morning, you must leave your humble homes, and, lamentable to reflect, 'Ye smaun't gi' up till ten, and past.'

"Is it right that children should be treated thus; that such slavery should exist in England? Is it right, that while the means of education are multiplying throughout the land, these hard-worked infants should be debarred from them, and deprived of the opportunity of acquiring that knowledge which maketh wise unto salvation, and this, too, in a country professing a religion which sheds, with peculiar benignity, its blessings on the young, and whose Divine Founder has said, 'Suffer little children to come unto me, and forbid them not.' May the legislature be alive to the appeal which will be made to it this night, in behalf of the sacred interests of religion, justice, and humanity."
Note B.—page 142.

"The late reported insurrection in Jamaica appears to have been fabricated by the planters, in order to distract the public attention, and to weaken the few sparks of parliamentary interest which may be felt in the cause of humanity. The facts are said to be simply these: The poor oppressed slaves, tenacious of their scanty privileges, have been accustomed, time immemorial, to have three days recreation at Christmas, of one of which their taskmasters were determined to rob them, in consequence of Christmas-day, in 1831, falling out on the first day (Sunday), and expected them to re-enter on their daily toil on the third, instead of the fourth day. The poor sufferers, however, ran away, to what is called "The Bush," their place of shelter. The military was immediately sent in pursuit of them, and, by their summary means of destruction, killed two thousand of our sable brethren! One white man only fell a victim to this disgraceful exhibition of wanton cruelty in professing Christians."

Oh, sad, that the cause of justice, mercy, truth, and humanity has so few to advocate it in what is called the religious world, whose attention and energy is engrossed by, and exhares in, zeal for the defence of party opinion. Oh how dishonouring to Christ, that disinterested benevolence beyond the limit which party exclusiveness prescribes, should be left to the merely kind and humane feelings of unregenerate human nature. What are we to expect from the followers of Christ? Whatever is noble, and disinterested, and virtuous. They are not as Jesuits to permit expediency to dictate, or to suffer the fear of offending the prejudice of this or the other party to paralyze their faculties, and shut their mouth when God not only requires of them to plead in behalf of those who have no helper, but even gives them arguments which none are able to gainsay nor resist. Those "who are not permitted to vindicate their own rights," are a portion of the dumb in whose behalf—and as having a name to live, they ought to plead."
The influence of woman is confessedly great, either in actuating to what is evil or good. The adversary of Righteousness has often found them ready tools for the deterioration of man and society at large, and shall not the Lord find also a free-will offering in His service, and in the service of humanity, of that influence in those whose understandings and affections have been humanized and exalted by some knowledge of His character, and communion with His revealed mind?

It is against the order and appointment of Divine Wisdom that women should lift up, and cause their voice to be heard in the streets;—they are called to shed around the benignant influences which a drawing up into the Sun of Righteousness produces in that silent beneficence, which, like the dew, is acknowledged in its blessed effects.

Profession, without actual fidelity in the service of God, is a drawing near Him with the lips, in the absence of that chief thing which He desires, the affection of the heart.

In admitting your claim to the term evangelical, you assume a high rank of responsibility. In assembling in each other's houses with the design of enquiring reverently at His Living Oracles to know His revealed mind, you incur a tremendous condemnation if you do not act on the knowledge which you thus seek to gain. Let the spirit of devotion to the will of God, of which this readiness to learn it should be the proof, not evaporate in "ever learning and never being able to come to the knowledge of the Truth." but out of an honest and upright desire produce the fruits of Righteousness.

Among these use all the influence which your long tried fidelity in all the relations of life has earned for you, in turning your fathers, husbands, brothers, and sons from the blinding and perverting influence of Mammon, by pointing out to them the despicable abominations which are gilded by the deceptive illusions of political and self-interest.

Bring the detestable legalizing of Asiatic idolatry (because of its shameful gains) before them, and bid them look at the curse whose
kanker has corroded the vitals of our constitution. Bid them look back to the proud vaunt of our ocean security against invasion, and say whether it has not, as if in mockery of our vain-glorious boast, conveyed from our Asiatic territory that invader, who now stalks with mortal blight throughout the length and breadth of our island, alike confounding all science and all argument. Bid them also look at that, for which they have thus long shut their ear against the cry of the hundreds of thousands of our sable brethren, and declare whether these blood-stained millions have not been "the accursed thing" which is now crumbling into rottenness our institutions, intoxicating and convulsing every department of society. Bid them recall to mind their "honest engagement," or "perjury" in taking that oath which introduced them to their places of influence in their nation's council, and remember that the written Word of God, by which they shall either be condemned or acquitted, shall not return void, but be glorified in the "pulling down" of whatever is contrary to righteousness—in "rooting up" whatever is not founded on His authority—and in reducing into its own standard, and resolving into its own elements, whatever is done in opposition to that, whose authority, let it be again noted, they either uprightly or dishonestly recognize.

To retrieve a sinner from the error of his way will be an everlasting cause of joy to you; while, instead of a curse blighting, infatuating, and maddening their counsels, a blessing will hallow their equitable and righteous administrations.

The same laws that protect you and those dear to you, may be doing so at the expense of justice and mercy to others.

This being a great grace and privilege, involving a high degree of responsibility on your part as a rational and accountable agent, you are to exert the faculties which your situation cultivates and calls forth in behalf of those whom rapacity has placed without the pale of justice.

You must not, because you are not a religious professor, pass by on the other side in the hope that the Priest and the Pharisee will take it up; you may, by giving a practical demonstration of your
humanity, like the good Samaritan, be brought to judge and condemn the want of that indispensable grace of the regenerate in the professors of religion.

FINIS.
SOCIETY ESTABLISHED FOR THE PREVENTION OF CRUELTY TO ANIMALS.

Established 1824.

Office, 2, Panton-street, Haymarket.

Resolved;—That Silver Medals be awarded by the Committee to such eminent instances of humanity, or to such permanent and practicable ameliorations in the treatment of animals as they may deem sufficient to justify the award, having due regard to the funds entrusted to them by the public.

That the Chairman present such medals at the annual yearly meeting.

Communications may be addressed to Lewis Gompertz, Esq., honourable Secretary, Oval, Kennington, and will be laid before the Committee each month.

LEWIS GOMPERTZ,
Treasurer.

March 5, 1832.

LONDON FEMALE ANTI-SLAVERY SOCIETY.

The following gratuitously superintended Associations are in every respect worthy of the support of the reflecting and upright part of mankind.

At a Committee of the London Female Anti-Slavery Society, held the 21st of 11th month, 1831.

It was resolved, to send to each of the Ladies' Associations, a copy of the following statements, trusting that the claim will be
deemed by them legitimate and desirable as a collateral one; and that an appeal for a few pounds annually may be met without weakening their interest in the primary object of Anti-Slavery Associations.

For some years past Hannah Kilham has assiduously directed her attention to the importance of attempting to instruct the natives of Africa through the medium of their own languages; and for this purpose she has successfully prepared vocabularies, and in some instances, elementary books, in various dialects spoken on the western coast, chiefly comprising those nations who are the victims of the slave trade.

This devoted Christian philanthropist is now in Sierra Leone, paying her third visit to that colony, having left England in the autumn of 1830. In this, as in her former visits, her attention has been peculiarly directed to promoting education, and applying the lessons she had prepared. Soon after her arrival at Sierra Leone, the way opened in a manner she had not previously anticipated, for her settling down in one of the liberated African villages, called Charlotte, and taking charge of about twenty-two girls, chiefly such as had been rescued from slave ships, speaking one or two different languages; but upon the arrival at Free Town of another captured slave ship, which contained a number of children, she was induced to apply to the Governor for an addition, and eventually increased her charge to upwards of seventy girls. The Government provided a dwelling, and also the food and clothing of these children, and pay for a part of the superintendence: and by funds placed at Hannah Kilham’s disposal by some benevolent friends, the other charges, including the salary of a matron, are at present defrayed.

The enlarged establishment had existed six months when the last accounts were received; the whole family had been brought into order; they were receiving instruction in their own language; and already exhibiting the effect of that care which it is so earnestly the wish of Hannah Kilham to bestow.

The present statement is addressed to Ladies’ Associations, soliciting them to give a small annual quota each, for the term of three-
years, if required; the first payment of which to be made on or before the 1st of the 4th month (April) next.

An establishment on a plan likely to prove so peculiarly useful it is hoped will meet with the cordial support of the Ladies' Anti-Slavery Associations.

Nothing can exceed the wretchedness of these poor children, who, torn from their parents and their home, often stowed down for weeks together in the holds of a Slave vessel, are brought into the colony in a state of indescribable misery. An eye-witness observes that "no pen can describe, or language utter, the frightfully emaciated condition in which these poor creatures are landed in Sierra Leone."

Signed on behalf of the Committee of the London Female Anti-Slavery Society,

Elizabeth Dudley,
RACHEL STACEY, } Secretaries.

Any contributions may be forwarded either to Elizabeth Dudley, Pekham; or Rachel Stacey, Tottenham.

THE SAILORS' HOME;

OR,

BRUNSWICK MARITIME ESTABLISHMENT,

Donations received by the Treasurer, Captain GEORGE GAMBIER, R. N., 23, Wells-street, London Docks; Messrs. DRUMMOND, Charing-Cross; and Messrs. WILLIAMS and Co., Birchillane.

LADIES' PHILO-JUDÆAN ASSOCIATION.

The Committee of the Ladies' Philo-Judaean Association beg leave to inform their Subscribers and Friends that although the
Parent Society is about to relinquish its labours, it is the earnest wish of the Ladies' Association not to relax their efforts, so long as the liberality of their friends shall enable them to persevere. The experience they have gained by five years' intercourse with this distressed, oppressed, and greatly suffering people, produces increased desire to do them good, in the manner most suited to their state as a nation; "for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things," (Rom. xv. 27.) a duty of which it must be confessed Christians have been too long unmindful.

It being found that any appeal made to the Jews on the subject of their faith, when visited for the relief of their temporal wants, induces them to think that the charity is bestowed as a means of proselytizing them, their receiving it consequently exposes them to the displeasure of their own people, the forfeiture of the rites of sepulture, and all relief from the synagogue. For these reasons the Committee have resolved on making the alteration which will be found in their first rule, believing they shall in this way best answer the end proposed, which is to discharge a debt of gratitude by alleviating the misery of the suffering and persecuted Hebrew females. Their wants are urgent, their state altogether most pitiable. Freely we have received, freely let us give, that instead of a curse we may receive a blessing, not only from them, but from their Lord and King, who has promised, that as He scattered Israel, so will He gather them, and cause them to return, and they shall dwell in the cities, and the wastes shall be builded: and then, "thus saith the Lord, all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." "I will punish all that oppress thee;" but on the contrary, "blessed is he that blesseth thee," and "they shall prosper that love thee."

The low state of the funds has not hitherto permitted the cases to be relieved in any adequate proportion to their need, and many very destitute ones are constantly rejected.
The Committee therefore earnestly solicit, not only a continuance, but an increase of support in this important work: and hope that a clear statement in, and due delivery of the Reports, will be considered sufficient by those, who may please to make the Association a channel for conveying their bounty to the afflicted and long-neglected brethren of their Lord, according to the flesh.

Donations and Subscriptions will be thankfully received by the Treasurer, Miss Neave, 16, Chapel-street, Grosvenor-place, Pimlico; the Secretary, Miss Underdown, 203, Strand; Messrs. Hatchard, Piccadilly; Mr. Nisbet, Berders-street; and at the Record Office, Fleet-street.
ERRATA.

Page 15, line 26, for get read set.
Page 34, line 20, for illustrates the read this.
Page 42, line 11, for inasmuch read insomuch.
Page 92, line 33, for of their read thine.
Page 167, line 32, for son read sun.