

course in his moral constitution? Will he permit it to reign in him and over him; to be his lord and master; to benumb his faculties; to trample upon his conscience; to paralyze all the better, the nobler feelings of his heart? Mean, degraded servitude! Alas! such, we doubt not, will be the course pursued by many. In thousands, it may be that the disease of sin has already raged far beyond the reach of gospel remedies; so that "the things which once belonged to their peace have been forever hid from their eyes." Concerning these vessels of wrath, these heirs of destruction, we can only say in the language of Jesus, "O that thou hadst known, even thou in this thy day, the things that make for thy peace." There are others in whom the disease of sin has not yet advanced so far. Of them there is hope. Yes, if they will use the heavenly remedies, there is hope for them. But if they refuse, if they continue longer to tamper with sin, even the gospel may become to them "a savor of death unto death." God will not, cannot permit sinners long to insult him with impunity. It is true, he is merciful and forbearing; but the majesty of his government, his own dignity, the greatest good of the universe, require that justice should be suddenly, and in many cases awfully executed upon incorrigible evil doers. He has sent to our perishing world a good and most gracious Physician; and through him the whole materia medica of heaven. He offers to heal all our wounds, to cure all our moral maladies, without money and without price! Will he not strike, with the burning sword of justice, those earth-born and grovelling souls, who love darkness, and sin, and pollution, and Satan, better than light, righteousness, holiness, and God? But his favor, like dew upon the mown grass, will descend upon the obedient! AMEN.



[FROM THE CHRISTIAN BAPTIST.]

ESSAYS ON MAN IN HIS PRIMITIVE STATE, AND UNDER THE
PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS.—NO. VIII.
THE PATRIARCHAL AGE.—NO. IV.

Before the Flood an idea got abroad into the world that some animals were clean and some unclean. This distribution of "birds and beasts" was as superhuman as the ordination of sacrifice. Noah made his selection according to it, and in the offering of sacrifices among the Patriarchs, from Noah to Moses, respect was paid to this distinction.

It is an idea which has generally obtained among the more learned antiquarians and which has some confirmation from ancient scripture, that the sacrifices of the godly were all consumed by fire from heaven—such of them, at least, as were of the burnt offering character. How such an idea obtained it would be hard to tell, unless from established fact. We do know most certainly that, in after times, some offerings were consumed by fire from heaven. And in the time of Abraham it appears that fire from heaven consumed some sacrifices. Abraham presented on one altar, at one time, "one heifer, a female goat, and