

acquainted with this hidden book, this secret will, for our part we never did believe, and never can believe that there are any of God's secret or unrevealed purposes, or plans, or promises out of harmony with, (not to speak of being directly opposed to) the often repeated truths of his *revealed will*.

Mr. Spurgeon may believe in a double-willed, or double-minded God if he please, but for our part we are free to confess that we cannot. Even a *double-minded man* is unstable in all his ways.

We would like to make a few remarks on Mr. Spurgeon's views of election, the nature of the atonement &c., ; our limits forbid us however from doing this at present. We shall probably do so in our next.

EXPOSITION.

“ And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.” Numbers, xxi. 9.

There are some incidents in Old Testament history which very strikingly illustrate the malady of sin, and the Divine remedy revealed in the Gospel.

In giving a short and practical exposition of this passage, it is important to notice, in the first place, the peculiar circumstances in which the Israelites were placed at the period to which reference is made in the passage.

God was displeased with them ; they had provoked him to anger. He had delivered them from the iron grasp of their enemies. He had given them visible manifestations of his power to protect them, and of his presence to bless them. But notwithstanding all that he had done, and was doing, they spake against the God of their salvation, and against Moses, the man whom God had sent to lead them to the land flowing with milk and honey. They wished in their hearts that they were back again into the house of bondage. They had little or no faith in the promises of God, and the God of promises. As a necessary consequence of, and a punishment for