

then are you to be searched for with the greatest likelihood of being found? At the altar of Mammon? Amidst the engrossing cares and services of the world?

"Does not the dread of a petty loss, or the prospect of a petty gain, fill you with emotions beyond what the magnitude of either would warrant?"

"You confess that God may justly complain of you as slothful and unfaithful in his service;—would Mammon be justified in urging a similar complaint? Or, rather, may he not boast of you as one of his most diligent and exemplary servants?"

"Are you, at times, tempted to vow that you will never give any thing more in charity?"

"Which, think you, would make the greater demand on your patience; an argument to prove that you ought to give more to the cause of benevolence? or, an excuse and justification for giving less?"

"When you see an individual more than ordinarily careful of his money, do you regard him with a feeling of complacency? When you hear his conduct condemned, are you disposed to speak in his defence? Or, when you see a person prodigal of his property, is your feeling that of astonishment, as if he were guilty of a crime which you could not comprehend?"

"It is highly improbable that your worldly affairs are precisely the same now as they were at that distance of time; but if the change has been on the side of prosperity, have the obligations which you have laid on the altar of gratitude been proportionally increased? or, if the change has been adverse, have your gifts been decreased only in proportion? and, among your regrets at the change, are you conscious of a pang at the necessity of that decrease?"

"You may hear occasionally of a magnificent donation made unexpectedly by christian gratitude to the cause of God; what is your first emotion at the report? Admiration of the act? and gratitude to the grace which produced it? or a feeling that the donor has unnecessarily exceeded the rules of ordinary benevolence? and a disposition to impute motives of vanity and ostentation?"

"True benevolence, is not only voluntary as opposed to reluctant—it is often spontaneous as opposed to solicited; but does your always expect to be waited on? has it always to be reminded? does it need to be urged? does it never anticipate the appeal, and run to meet its object? And, when you do give, is it your object to part with as little as you can without shame, as if you were driving a hard bargain with one who sought to overreach you? and is that little parted with reluctantly, with a half-closed hand, as if you were discharging a doubtful debt on compulsion?" (116—126.)

The Guilt and Evils of Covetousness.

"Of the love of money, the Apostle declares that it is the root of all evil." Not that he meant to lay it down as a universal proposition that every act of wickedness originates in cupidity. But that, while many other sources of sin exist, there is no description of crime, which this vice has not prompted men to commit.

"To exaggerate the evils of a passion which exhibits such a monopoly of guilt would certainly be no easy task. It has systematized deceit, and made it a science. Cunning is its chosen counsellor and guide. It finds its way, as by instinct through all the intricacies of the great labyrinth of fraud. It parts with no company, and refuses no aid, through fear of contamination. Blood is not too sacred for it to buy, nor religion too divine for it to sell. From the first step in fraud to the dreadful consummation of apostacy or murder, covetousness is familiar with every step of the long, laborious and fearful path. Could we only see it embodied, what a monster should we behold! Its eyes have no tears. With more than the fifty hands of the fabled giant, it grasps at every thing around. In its march through the world, it has been accompanied by artifice and fraud, rapine and injustice, cruelty and murder; while behind it have dragged heavily its swarm of victims—humanity bleeding, and justice in chains, and religion expiring under its heavy burdens, orphans and slaves and oppressed hirelings, a wailing multitude, reaching to the skirts of the horizon; and thus dividing the earth between them, (for how small the number of those who were not to be found either triumphing in its van, or suffering in its train,) it has, more than any other conqueror, realized the ambition of gaining the whole world, of establishing a universal empire. From the first step of its desolating course, its victims began to appeal to God; and as it has

gone on in its guilty course, their cries have been thickening and gathering intenseness at every step, and in every age till the whole creation, aiding them in their mighty grief, has become vocal with woe, and their cries have ascended, and entered into the ears of the Lord of Sabaoth. "And shall I not visit for these things saith the Lord?" Even now his ministers of wrath are arming against it. Even now the sword of ultimate justice is receiving a keener edge for its destruction: it is at large only by respite and sufferance, from moment to moment. During each of these moments, its accumulation of poise is only an accumulation of wrath against the day of wrath. And when those dreadful stores shall be finally distributed among the heirs of wrath, covetousness shall be loaded with the most ample and awful portion. Its vast capacity, enlarged by its perpetual craving after what it had not, shall only render it a more capacious vessel of wrath, fitted to destruction." (129—146.)

(To be continued.)

THE CHRISTIAN CABINET.

THE UNION OF JUSTICE AND MERCY IN HUMAN REDEMPTION.—Mercy pleads, if man be ruined, the creation is in vain: Justice pleads, if man be not sentenced, the law is in vain; Truth backs Justice, and Grace abets Mercy. What shall be done in this seeming contradiction? Mercy is not manifested, if man be not pardoned; Justice will complain, if man be not punished. The Wisdom of God answers, I will satisfy your pleas. The pleas of Justice shall be satisfied in punishing, and the pleas of Mercy shall be received in pardoning. Justice shall not complain for want of punishment; nor Mercy for want of compassion. I will have an infinite sacrifice to content Justice; and the virtue and fruit of that sacrifice shall delight Mercy. Here shall Justice have punishment to accept, and Mercy shall have pardon to bestow. The rights of both are preserved, and the demands of both amicably acceded in punishment and pardon, by transferring the punishment of our crimes upon a Surety, exacting a recompence from his blood by Justice, and conferring life and salvation upon us by Mercy, without the expense of one drop of our own. Thus is Justice satisfied in its severities and Mercy in its indulgences. The riches of Grace are twisted with the terrors of Wrath. The bowels of Mercy are wound about the flaming sword of Justice, and the sword of Justice protects and secures the bowels of Mercy. Thus is God righteous without being cruel, and merciful without being unjust; his righteousness inviolable and the world recoverable. Thus is a resplendent Mercy brought forth in the midst of all the curses, confusions, and wrath threatened to the offender.—Charnock.

GENERAL REDEMPTION.—The word [*Mesites*] *Mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by [*eirenopoics*] a *peace-maker*. God was offended with the crimes of men: to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and man met in and were reconciled by, Him. But this reconciliation required a sacrifice on the part of the peace-maker, or Mediator; hence what follows, *who gave himself a ransom for all*. The word *lutron* signifies a ransom paid for the redemption of a captive; and *antlutron* the word used here, and applied to the death of Christ, signifies that redemption which consists in the exchange of one person for another or the redemption of life by life: or as *Schlesner* has expressed it in his translation of these words: *Qui, morte sua omnes liberavit a vitiositatis vi et penis; a servitute quasi et miseria peccatorum*: "He, who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners."—As God is the God and Father of all; for there is but one God, ver. 5., and Jesus Christ the Mediator of all; so he gave Himself a ransom for all: i. e. for all that God made; consequently for every human soul;

unless we could ask, "Why the whole law and cause of any despair in the dead?" (32.) Whatever cannot be his v they declare, "ish, but that (ii. Pet. 3. 9.) saved." And cause why all will not be saved will not come (v. 40.) "The them, but they counsel" the themselves," as therefore are would save the is the condemnation thered you to xxiii. 57.)—W

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