

or himself, but to his board and to his holyday. Nebuchadnezzar makes an image, Darius a royal decree, Belshazzar a feast. But Jerusalem and her sorrows are forgotten, the temple and its furniture despised. The wonders which the God of Jerusalem and of the temple had freshly wrought in the land were all a dream or a fiction with him, and the very spoils of His house he can use in making merry with his friends.

This was easy worldliness--the heartless way man who can forget God's wonders, and the rejection and humiliation of Christ. And all this is terrible. The harp, and the pipe, and the tabret are in such feasts; but the operations of God's hands are forgotten. Till now the vessels of God's house has been held in some fear and honour. But now they are profaned and made to serve the king's lusts. God had ordained them to witness the separation of His priestly nation, and to His own worship in the midst of His people; but the king makes them the instruments of his sport.

And what, I ask, is the effort to deck out the world, to enjoy it, and to boast of it, while Jesus is rejected by its citizens? Is it not a thing in kindred spirit with this? The rejection of Christ is forgotten, yea, despised—for that is gloried in and displayed which continues the word, "We will not have this man to reign over us." Is not this somewhat of taking of the choice vessels of God's house, in the very day of their captivity, to make merry with them?