

sins, than through the blood of a slain beast ; that by laying a bleeding victim upon an altar, a man should have all his guilt removed, that cleaves to him like his own identity. Little as the means may seem adapted to the end, yet the patriarch or the Jew, who presented his sin offering upon God's altar according to the divine appointment, had the assurance of the pardon of his sins, the removal of all his guilt.

*Was not circumcision a most unlikely institution to introduce a person into the privileges and immunities of the commonwealth of Israel?*

Was not a brazen serpent suspended upon a pole a most unlikely remedy for the venomous bite of the fiery flying serpent, of which the afflicted Israelites were dying?

Yet unlikely as was the remedy, if the poor perishing Israelite, could neither move hand nor foot, but could only turn his dim eyes feebly in their sockets, the moment they rested upon the brazen serpent, the poison was all struck from his system. His heart that had almost ceased to pulsate, again beat with its wonted vigor, and sent the vital fluid, that had been congealing at its very fountain, in warm and healthful currents, through all his veins and arteries.

When Moses proposed this remedy, had the poor perishing Israelites said, why Moses will you mock our sufferings by telling us to look upon a brazen serpent to heal the bite of the dreadful fiery flying serpent, of which we are dying?

We feel the poison circulating through our system, carrying death with it as it circulates, and will you have us to spend the brief moments of life that may yet remain, and be employed in taking medicine, in vainly gazing off yonder upon a brazen serpent?

Who, since time was born ever heard of such a cure for the bite of a serpent? Why Moses do you think we are such very simpletons as to believe, that looking upon brass wrought into the form of a serpent, can cure the bite of a snake?

Had they thus reasoned they would have proved that they had more confidence in their own wisdom, than in the wisdom of God, and they would have perished for their folly.

How unlikely a cure for the leprosy to dip seven times in the river Jordan! A little captive maid of Israel, who waited on the wife of Naaman, a leper, captain of the hosts of the king of Syria, told her mistress that there was a prophet in Samaria, who could cure her lord of the leprosy.

Naaman upon receiving this information, comes with his horses and chariot, and stands at the door of the house of Elisha. The prophet does not even go out to salute the distinguished Syrian nobleman; but merely sends a messenger to him, to tell him to go and wash seven times in Jordan, and that his flesh should again come upon him, and he should be clean. When the proud Syrian nobleman heard this, he was offended. Why, says he, I thought the prophet would come out and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and