

49, which it would be preferable to read thus—"How is it that ye seek me? wist ye not that I must be in my Father's house?" As the writer was unable to comprehend the signification of the signs, he must leave the ministrations themselves without comment; it is enough to observe that such a scene as he has endeavoured to describe, was calculated to make any participant long for that period of promise when "The tongue of the dumb shall sing, and the ears of the deaf shall be unstopped." Isaiah xxxv. 5, 6.

An objection on the part of the former deacon, referred to in Nos. 21 and 22, related to David, notwithstanding his delinquencies, being described as a "man after God's own heart;" any one accustomed to reflect on the nature of evidence will probably acknowledge that the narratives which relate David's sorrowful fall afford on the face of them the strongest presumption of their veracity, as no writer of a cunningly devised fable, presented in the name of the living God, would dream of subjecting himself to such criticism as the history of David would necessarily call forth. Two considerations serve to explain such portions of Scripture as those referred to; *the former* is the fact that the Almighty uniformly speaks with approval of man, when it is possible to do so; the Lord Jesus Christ and the apostles do the same; He who saw *the heart* of David could therefore speak of him as a 'man after His own heart; the second consideration is that of *the faithfulness of God*, who does not scruple to chronicle the crimes of his own people; that such acts as those recorded in 1 Sam. xxvii. should be recorded at all, will be admitted to illustrate the faithfulness of the Most High, to the utmost; the object of such an exhibition of the evil deeds of the best of men, is doubtless that we may see ourselves as in a mirror, and 'take heed lest we fall:' from this point of

view, all Scripture 'is profitable for teaching,' &c., 2 Tim. iii. 16. Inasmuch as Amalek was one of the nations whose crimes were long before ripe for judgment, it is easy to understand that however much evil might be intermixed with David's motives and acts, he was, in [the slaughter of that people, consciously executing what the fiat of the All-wise had "determined before to be done." It is remarkable that there is enough of the sentimental in many men to make them shrink with horror at judicial deeds of blood, though the same men realize nothing distressing to their nerves in such a bloodless destruction as was involved by the flood. It appears probable that in spite of our ready assumption of competence to decide in matters of this moment, we shall be found to be altogether incompetent; and it would be wiser on our part to echo the sentiment of Abraham, expressed in corresponding circumstances, and to say—"Shall not the Judge of all the earth do right?"—Gen. xviii. 25.

A law student requested a certain ecclesiastical adventurer in this city, part of whose policy it is to reply to letters from the pulpit, to reconcile the apparently conflicting statements that the Almighty is a God of Love, and yet that he commanded to "rip up," etc.; the ecclesiastic declined to answer the question; the writer would reply to such a question, (1) by saying that God issued no such command as that referred to; (2) we gather from the New Testament that "Light" and "Love" are the essential characteristics of the Almighty; we also gather from the whole Bible, that He is the moral governor of the world; as such, He necessarily acts judicially; Satan assailed his character of love in Eden, when he said, "Yea, hath God said, ye shall not eat of every tree of the garden?" and the Lord Jesus intimated that the manifestation of God's love to our race was hindered until the question of man's transgression was for ever settled; hence He exclaimed, "And how am I straitened (or pained) till it be accomplished." Luke xii. 50.