

could not take it on the only accessible side without destroying a celebrated painting of Protogenes.

It seems to me, that in this story of Pliny's, as well as in the other references I have made, we find the principle upon which God has dealt with the children of men from the very beginning. In the Antediluvian age sin increased at such a pace and became so rank that God saw no other alternative for the people of that age but destruction. We go from that to the destruction of Sodom and Gomorrah, and from that to the threatened judgment, which we see by the chapter before us, pending over Jerusalem. We are not so much surprised to hear of cities and places which have never been noted for any piety or godliness, being annihilated and brought to desolation, but when we hear of the city of the great king threatened because of its sin, we feel like pausing to reflect upon the ravages of the arch enemy who has reduced the earth to such an awful condition by sin, that even in the cities and countries most favored with the means of grace, so few are found who execute judgment and seek the truth. Jerusalem had become like the Old World, in which all flesh had corrupted its way. There were some perhaps who flattered themselves with hopes that there were yet many good good men in Jerusalem who would stand in the gap to turn away the

wrath of God ; and there might have been others who boasted of its being the Holy City, and thought that that would save it. But God bids them, through His servant, search the town and intimates that they should scarcely find a man in it, who executed judgment and made conscience of what he said and did. Look in the streets of Jerusalem, He says, where they make their appearance and converse together, and in the broad places where they keep their markets, seek if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it.

I have selected this part of the Divine Word, because I consider, that in it, we can find a subject embracing the all-important theme of every young man in his contemplation of life : *the ideal man*. In our consideration of this subject three things may claim our attention :

1st. What constitutes such a man as is here to be sought for ?

2nd. The necessity of becoming such a man.

3rd. How to become such a man.

I. What constitutes such a man as is here asked for by Jeremiah ?

The answer to this question may be better understood by an imaginary picture, in which we may see Jeremiah advertising for a certain kind of man. At the present day people resort to a tremendous variety of advertisements in newspapers, &c., in which, we regret.