

terest. Thus far it was essentially necessary that God should reveal his WILL: but if he had not given a revelation of his WORKS, the origin, constitution and nature of the universe could never have been adequately known. *The world by wisdom knew not God*; this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But *where* did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity; and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding eyes, because he was taught it by the inspiration of the Almighty.

READER, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own *Being in his wisdom, power, and goodness*; in which *thou* and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee; and cause thy heart to feel its obligations to his wisdom and mercy. *Read* so as to understand, for these things were written for thy learning; therefore *Mark* what thou readest, and *Inwardly digest*, deeply and seriously meditate on what thou hast marked, and *pray* to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made the and the universe, and governs all things according to the counsel of his will: that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching and submit to his authority; and, after guiding thee *here* by his counsel, he will at last bring thee to glory. Every object that meets thy eye, should teach thee reverence, submission and gratitude. The earth and its productions are made for *thee*; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the Sun, Moon, Planets, and Stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image and in his own likeness! It is true, thou art *fallen*; but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. Believe on HIM: through Him *alone* cometh salvation; and the fair and holy image of God, in which thou wert created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation as in thy first, will pronounce thee to be *very good*, and thou shalt shew forth the virtues of Him by whom thou art created anew in Christ Jesus. Amen.

CHRIST'S FULLNESS.—He who looks upon Christ through his graces, is like one that sees the sun in water, which wavers and moves like the water: look upon Christ, only as shining in the firmament of the Father's grace and love, and there you will see him in his own genuine glory and unspeakable fulness.—*Wilcox*.

SCRIPTURE ILLUSTRATIONS.

Genesis II. 8.—The Lord God planted a garden eastward in Eden.

It may be but of little importance to us, at this day, to know where the garden of Eden was situated; and, perhaps, it is now impossible to identify its site. Some have fixed it in China; others in Arabia or Palestine: some have said it was on the banks of the Ganges; and others, in the Island of Ceylon. The word *Paradise*, by which it is generally designated, is not Greek, but signifies, according to Dr. Clarke, in Arabic, a garden, a vineyard, and also the place of the blessed. It is a well-known fact, that by all the inhabitants of the East, Ceylon is considered one of the most sacred spots on earth; and the Arabians and Persians believe it was the *Paradise*. Though the names of Adam's bridge and Adam's peak, may not stamp with certainty the tradition concerning it; yet they show at least what has been, and still is, the popular opinion. It is, however, only fair to infer, that the site chosen for the "place of the blessed," would be the most eligible that could be fixed, not only in relation to the other parts of the Globe, but also to universal nature; as its climate and productions would in a great measure depend on this. It is therefore as probable that it should be situated near to the Equator, as in any other place; for after all deductions for the devastations made either by the fall, or the flood, the fairy scenes that there break upon our view; the profuse and unaided gifts of nature, joined with the fewness of the wants of the inhabitants, may lead us to conclude that we have found out as probable a spot for the abode of the first happy pair, as can any where else be pointed out.—*Roberts' Oriental Illustration of the Sacred Scriptures*.

1 Samuel xiv. 29.—The soul of my lord shall be bound in the bundle of life.

Any thing which is important or valuable is called a *kattu*, i.e. "a bundle, a pack, or ball." A young man who is enamoured of a female, is said to be "bound up in the *kattu*, bundle, of love." Of a just judge, the people say, "he is bound up in the bundle of justice." When a man is very strict in reference to his caste, "he is bound up in the bundle of high caste." When a person is spoken to respecting the vanities or impurities of his system, he often replies, "Talk not to me, I am bound up in the bundle of my religion." "Why do those people act so? Because they are bound up in the bundle of desire." David, therefore, was to be bound up in the bundle of life—nothing was to harm him.—*Ibid*.

1 Samuel xvi. 11.—His bolster and the cruse of water.

Thus did Saul sleep, with his head on the bolster, and a vessel of water by his side; and in this way do all Eastern travellers sleep at this day. The bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; hence, a vessel filled with water, is always near where a person sleeps.—*Ibid*.

CHRISTIANITY.—It is surely impossible to understand the doctrines of our religion, and not wish, at least, that they may be true: for they exhibit the most exhilarating views of God and his providence; they recommend the purest and most perfect morality; and they breathe nothing throughout but benevolence, equity, and peace; one may venture to affirm, that no man ever wished the gospel true, who did not find it so.

CHARACTER OF GOD.—A just view of the character of God, abases the pride of man, and exalts and refines his comforts and his joys; and while it reduces him to a state of absolute dependence, he rests on a firm foundation.

HILL OF CALVARY.—From the hill of Calvary, the first clear and certain view of the everlasting mansions of light, was given to a dark and benighted world.