

he joys over them with singing, we must wait for that glorious season, when CHRIST shall "present us faultless before the presence of his glory with exceeding joy." Jude 24.

5. "He will rest in his love." Here is another equally astonishing representation of divine grace! And it denotes the self-satisfaction, the unutterable complacency, with which God regards his people. The triumphs of attainment does not always endure: possession sometimes weakens regard. Not so with the love of God. He rests and abides in it with an immutable and eternal acquiescence. He does not repent of his choice, or of his gifts: having loved his own he loves them to the end!

Such are the amazing views of infinite grace towards the guilty which this passage contains. Let us, then, gird up the loins of our mind—trust in the name of the Lord—show our gratitude and love by departing from all iniquity, and putting away all deceit. Let us fear not, nor slacken the hands of holy diligence; but "rejoice in the LORD always: and again I say rejoice." E. C.

REMARKS ON THE PARABLE OF THE PHARISEE AND THE PUBLICAN.

(Concluded.)

Let us turn now, Reader, to a more pleasing view,—the prayer of the PUBLICAN,—the ground of *his* hope: and that from which *he* derived encouragement to pray. In himself he appears to have seen but one character, that of a *sinner* against God; and in smiting *on his breast*, he appears to have traced all his *outward* enormities of conduct to their true source, the *inward* wickedness of a corrupt heart and polluted nature. (See Mark vii. 21, 22.) Yet, while in and about *himself*, he sees no good thing, but every thing naturally calculated to deter him from approaching

the Most High, he, notwithstanding, discerns *in the revelation* of God that good thing, which is a sufficient spring of hope to his conscience, and which does embolden his prayer, "God, be merciful to me a sinner."

It is needful to observe, that the word rendered "be merciful," would be more literally and accurately translated "*be propitiated*:"* "God, *be propitiated* to me a sinner." The word is derived from, and obviously alludes to, the PROPITIATORY or MERCY-SEAT, under the law of Moses, of which you may read in Ex. xxv. 17—22. Levit. xvi. 2, 14, 15. Hebr. ix. 4, 5. This *mercy-seat*, or *propitiatory*, was one of the Jewish types, all divinely appointed, and all designed to direct the view of the true Israelites to Him, of whom Moses in the law and all the Prophets testified (Luke xxiv. 27, 44. Acts x. 43.) to "the Lamb of God, which taketh away the sin of the world." (John i. 29, 36.) And for this purpose the MERCY-SEAT was eminently adapted. It was a lid or covering, for the Ark of the Covenant, made of pure gold, and over-shadowed by the wings of "the cherubims of glory," which were formed at each end, out of one piece with it. Placed in the "holiest of all," into which the High Priest entered only once every year, on the great day of atonement, the blood of the expiatory sacrifices was sprinkled by him upon and before this *Mercy-seat*; and there the glory of JEHOVAH appeared in the cloud resting on the *Mercy-seat*, from above which, even "from between the two cherubims," he declared to Moses that He would *commune with him*.

Now all this was a type and figure of that great *propitiation*, or *atonement*, which, in these latter days, the God of all grace has clearly *set forth* in the GOSPEL, without the veil of types and figures, in the person and work of his SON JESUS, through whom

* The Notes are placed at the end of the Remarks.