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THE movements of the human heart are compli-
cated; the springs of action various, and often
concealed even from ourselves. However often we
may have been deceived by the world; yet we
have been much oftener deceived by ourselves; and
I am persuaded that many more will finally perish
through self-deception, than through any other
cause besides.

HAZAEI's indignation was kindled, when Elisha
told him of the cruelties that he would commit.
"Is thy servant a dog, say he, that he should do
this?" Yet Hazael afterwards committed those
very cruelties. St. Peter warmly declared he would
rather die, than deny his master; yet he actually
did deny him. The Pharisee who went up to the
temple to pray, thanked God that he was not as
other men were, extortioners, unjust, adulterers;
or even as the humble Publican, who stood afar off;
and through a sense of his unworthiness, did not
lift so much as his eyes to heaven; but smote his
breast, and begged of God to be merciful to him a
sinner: Yet the Publican went away justified rather
than the Pharisee. These are specimens of that
self-deception to which poor mortals are daily sub-
ject.—The last instance indeed is taken from a
parable; but it is a parable that is too frequently
realized—it contains a picture drawn from life,
and drawn by a divine, unerring hand.

To develope those secret movements of the heart,
those latent springs of action—to unmask the de-
lusions