

but all the penalty imposed seems only a few temporal sufferings; the eternal, unless for renewed and persevering guilt, not entering into the views of his merciful dispensation towards them and their posterity. Thus, instead of appearing the dread avenger of their crime, he shews himself their comforter, and sure protective Lord. He deigns to make himself even their servant; and, before sending them forth exposed, from their bosom, a bove of innocence, to more inclement seasons, he, pitying their helplessness, vouchsafes himself to clothe them.

Let us mark now in its developement the stupendous scheme of man's redemption; and admire the ease with which Almighty God defeats all the machinations of his enemies; turning their own cunning and mischievous efforts against themselves, and bringing the greatest good out of the greatest evil. Satan is seen completely foiled with his own very weapons turned against him; and the mischief he had done repaired by a new order of things, infinitely more calculated for our final bliss and dignity than even the former happy one: for when God is the restorer, the restitution far excels even the good that was lost.

The fatal tree, which the devil had made the instrument of our ruin, is made the instrument of our salvation; and the fruit of that tree, eaten against the command of God, which gave death; now eaten in compliance with his command, gives life eternal, and a glorious immortality. For the mystic fruit which hung upon that saving tree, was the flesh of our divine and expiatory victim, who had said: *He who eats my flesh, shall live for ever.*—John 6.

The woman, in whose disobedience all our woe originated; is now the one from whose obedience all our bliss is derived, *Behold, said she, the handmaid of the Lord! Be it done unto me according to thy word!* She, the weakest creature, by nature has become the strongest of creatures, by grace; and the first to triumph fully over her original deceiver.

Her Divine Son, *the seed of the woman*, has conquered as man, our mortal enemy, has trampled his haughty head in the dust, and avenged on him our common wrongs; giving besides, to each of his followers, the power by grace, of doing the same.

He took our nature without a human father of her, the woman, originally formed without a mother; from the side of him, who had neither father nor mother. His divinity, sprung from the eternal Father, assumed our frail humanity of her, the frailest; the incarnation of the spiritual Adam thus resembling the creation of the carnal one; whose soul proceeding immediately from its creator, took possession of its terrestrial organ, the body, forming with it, though a different substance, one identical and individual person. In this too, the second Adam resembled the first, that in his twofold generation he was *fatherless and motherless*; fatherless in his human, and motherless in his divine. Thus, also, as in his sacrifice, so also in his genera-

tion, is he likened to his great regal and sacerdotal prototype, *Melchisadech*; whose father and mother were never known; and therefore, whose generation can never be traced. *Generationem ejus quis enarrabit?* says the Psalmist, speaking of the second Melchisadech. *Who can declare his generation?* Ps.

In this new order of things, even death, our threatened bane, is become but our desirable entry into never ending bliss.

The temporal sufferings also, to which we are condemned, are made but the precious occasion of enhancing our future happiness. They are the labours of virtue, which win for us an eternal and infinite reward. For as the Apostle testifies, *the present tribulation, which is momentary and short, worketh for us exceedingly, and above measure, an eternal weight of glory.*—2 Cor. 4, 17.

Thus, a sovereign remedy is applied to all our woes, which, if properly borne, are changed into so many sources of the purest joy; a joy grounded on the sure promise of him, who said: *Blessed are they who mourn, for they shall be comforted.*

In this wonderful dispensation, we see God's justice superabundantly satisfied by man, of whom satisfaction was indispensably required: the truth of his threat rendered perfectly consistent with the display of his mercy; and his justice now appeased, welcoming our peace and perfect reconciliation with his offended Majesty. Thus, as the Psalmist sings: *Mercy and Truth have met each other: Justice and Peace have kissed.*—Psalms.

Here, then, we may perceive why Providence permits for a time the moral disorder in our world. It is allowed only for the free trial of man's merit and fidelity; and to give him, as we observed, a constant opportunity, by his struggle against the allurements of vice and immorality, of augmenting his bliss and glory in the world to come. This is that enmity, which he told the serpent he would put *between him and the woman; and between his seed and her seed.* This that strife, which the Saviour alludes to, when he says *he came not to send peace on earth, but the sword.* Matt. 10, 34. For *the life of man*, says the holy Job, *is a constant warfare upon earth*, and only they, who have conquered, shall be crowned.

But this state, though a trying and critical one, is yet, as we affirmed, by the rewards it procures us, a far more advantageous, and therefore, more desirable one, than even that, from which we fell. For who can say to what a height of glory we may raise ourselves, in the blissful kingdom of our heavenly Father, by our never-failing exertions in his holy service? Our time here is our precious talent, confided to our wise and faithful management; which, if we lay it out properly to interest, will produce to us in the end infinitely more than the whole original capital amount.

It is true, our best actions, in themselves, are nothing that can justly claim from God the slightest remuneration, much less a remuneration so exalted and everlasting. But while we remain in this state, the very least and most ordinary of our actions, when performed with the proper intention,

that is, for his sake, or in obedience to his command, and with a view to please him; are ennobled and rendered precious in his sight, through the merits imparted to them by the Saviour, who as our Head, our High-Priest, and Mediator; offers them up to his heavenly Father, as those of his living members. We are thus enabled, by a right intention, to do all that we do to *the glory of God*, and whatever we do to *the glory of God*, deserves an eternal reward. *Whether you eat or drink*, says St. Paul, *or whatever else you do, do all to the glory of God.*—1 Cor. 10, 31.—Our Lord besides, assures us that, *not so much as a cup of cold water, given in his name, shall want its reward.*—Mat. 10, 42. What an opportunity then, is hereby afforded us, of laying up to ourselves, as he exhorts us, *treasures in heaven*—Mat. 6, 26; and of adding every moment of our life here, to our glory and happiness in the life to come! In this alone, consists the secret of the Saints, whom the Grace of God enables to turn to their everlasting advantage his wonderful scheme of man's redemption, and all the sufferings of this short life, to the enhancement of their eternal bliss.

FEMALE PREACHERS.

THE woman was made for the man; not the man for the woman. The man was made for God; and, through man, the woman also; who is part of his being—*flesh of his flesh, and bone of his bone.* The woman, then, as the weaker party, and hence ordained the subordinate one; made but to the image of man, who was made to the image of God; the woman ought never to have acted by herself; and without the counsel, direction, and approbation of man, her natural head. Venturing, however, unfortunately, to act by herself, she was seduced and ruined by the crafty fiend; and became the organ and instrument of his temptation to man in Paradise. Man again, who derived all his knowledge immediately from God; allowing himself to be counselled and cajoled by her, of whom he was the natural counsellor and director; inverted quite the order of things; and thus implicated himself in her rash transgression and all its unhappy consequences. In order, therefore, to replace all, as it happily was from the beginning, the woman must drop her unauthorised, nay, forbidden, pretensions to counsel and direct the man, whom she counselled wrong and misdirected: and ever after to be guided by him in whatever concerns their common welfare. This is, all along, particularly in the religious sense, the plan pursued in God's redeeming dispensations: for only the man was by him appointed to perform the sacred rites of worship; and mediate between the Deity and his fellow creatures. Never, but in the Heathen religions, were Priestesses known to exist. Man alone, in the Religion of God, was permitted to exercise the functions of the sacred Ministry. It was always to man that the Deity made known his will; and from him the woman received the Divine intimation.

Yet, in numbers of the reformed sects we see this order of God and Nature reversed: and the woman still, as after her fall, and when under the deceiv-