property and the second second

Isaac knew that those were inestimable blessings to be handed down to and through his seed, and he desired to convey the blessing of the covenant to his eldest son, Esau. Nor is he to be blamed for this; for, although the Lord had declared that the nation which was to descend from Esau should serve that which was to descend from Jacob, he had not as yet shown that the blessing of the covenant was not to be given to Esau. Let parents desire chiefly for their children the blessing of God, and of his covenant in Christ; let that be their special desire for those who have been "the beginning of their strength."

2. I shall bring a curse upon me, and not a blessing. Gen. xxvii. 12.

Rebeccah desired the blessing for her Jounger son, and, no doubt, thought that God had marked him for it at his birth : but she sinned to obtain it, and taught Jacob to sin: well might be expect a curse. And his words were prophetic to himself. He was compelled to quit his father's house and live with kinsmen, who treated him as a stranger; and he never saw his mother again. He had to humble himself to Esou on his return. He had indeed numerous children, but they brought him trouble till his old age. He had numerous possessions, but no pleasure in them. He himself declared that his days had been few and evil. Let me beware how I do evil that good may come.

MARCH 5.

1. Cursed be every one that curseth thee, and blessed be he that blesseth thee. Gen. xxvii. 29. Thus Isaac unconsciously conveyed to Jacob the blessing he intended for Esau; thus he caused the blessing of the covenant to pass to the line of Jacob; thus he minde granting it to be the reward of a higher dethe seed of Jacob the elect people of God. And the Lord confirmed the word that he inspired. The curse was upon those who afflicted Israel, even when God commissioned them to chastiso them for their sing; and the blessing was with those who aided them. And so will it be with his

people still. God be praised that he has

made me one of them. Let me so walk

that I may never deserve to be cut off from

my fellowship with them. 2. Tarry with him a few days, until thy bro

thor's anger turn away. Gen. xxvil. 44. Rebekah reaped the immediate fruit o her deceit and treachery. She had to part with her favorite Jacob, and she never saw him egain. She had no perception of her crumbs, but with the meat and drink of the great sin against God, and thought only of most precious body and blood of Thy dea the offence given to her elder son. This Son. I humbly thank Thee, O Lord, for she hoped would soon turn away; but the nill the meals Thou hast given me from fruits of her sin visited her for the rest of her life. How carefully ought we to keep ourselves within the bounds of truth ! How ought we to dread tempting another to evil And if we have sinned, and God has visited us, let us perfect our repentance betimes, lest our sun, like Rebekah's, should vail, even in one who is a stranger to the go down in darkness.

MARCH 6. 1. Dinah, the daughter of Jacob, went out to

see the daughters of the land. Gen. xxxiv. 1. This was one of Jacob's great troubles. she was not content to be thus solitary, but perseveres in prayer even when discoumust seek for company amongst the heathen women who surrounded them. The result was that she herself became corrupted. She lost the maidenly modesty which every spirit of evil. became one of God's people, and wrought folly in Israel. Let me be cautious with whom I associate. Who can touch pitch and not be defiled? Let parents be caucorrupt good manners.

2. He took her stay with her and defiled her

terms of reprobation, forgetful that it is by or that it had been prepared in a man our so speaking that others are to be warn- ner to which they were not accustomed ed against them. Let me always so think and accordingly commenced apologizing and sneck of these sins that the soul's blood for the fact. of none may lie upon my conscience; yea, He had however, a pious waiter, who that I myself may be guarded from them.

MARCH 7.

1. Should he deal with our sister as with a harlot! Gen. xxxiv. \$1. The indignation of these brethren was righteous. Their estimate of the offence committed in regard to their sister was just. It behooves all to estimate such sins at their sooner was this done, than Queen Pomara, just value. But it is not only the greatest offence that is to be guarded against; there the manner in which they attacked the proare many acts of lightness and immodesty. in look, word, attire, carriage, before the great sins come. Let me guard myself, and all I love, from the first steps in trans-

gression. 2. This is the will of God, and your sanctification, that ye should abstain from fornication.

1 These iv. 8.

None must regard themselves as exempt them. When man thinks of sanctification, he presently looks to attain the highest purity; but if he does not amend his course, he will never obtain it. God, whose foolishness exceeds the wisdom of men, begins with warning us against the greater sins, and regards our abstaining from them as a step in sanctification. Let me be wise, and humbly guard myself from every form

MARCH 8.

1. That every one of you should know how to possess his vessel in sanctification and honour.

These, iv. 4.

The body is the vessel of the soul; and which contains it must be sancufied from conquests until crowned with glory. all uncleanness, or K will spread its pollu-

2. He therefore that despiseth, despiseth not man but God, who hath also given unto us lits Holy Spirit. 1 These, iv. 8.

God hath called us unto holiness; for he hath called us in His Son, who is holy; He hath called us to the hope of heaven, which is holy; he hath given us His Spirit, which is holy, to dwell not only in our souls, but in our bodies; and he expects us, therefore, to keep the dwelling fit for the heavenly inhabitant. It is not his ministers who have done all this for us, but Himself. Lord, give me grace not to think lightly of Thy gifts in me. O help me so to keep my body that I may make my caling sure! Grant me to be led by Thy Spint into all the holiness which Thou hast called me.

MARCH 9.

1. Have mercy on me, O Lord, Thou son of David. Matt. av. 22.

This was the prayer of the Cansanitish woman, and it is the prayer of every Christian who sees and values his calling, and yet knows himself and how far he falls short of it. He needs mercy for his past offences; he needs it still more to enable him to glorify God in his body and spiritto sanctify him wholly, so that he may daily torn away from sin and advance in the divine life.

Mercy, good Lord, mercy I ask; This is the total sum ; For mercy, Lord, is all my suit; O let thy mercy come.

2. But he answered her not a word. Matt.

This he did to try her: not that he was unwilling to grant her petition, but to prove her patience and perseverance, and increase her faith. And so when he answers us not, either the thing we ask is not litting for us, and he puts us back that we may have the real wants of our soul; or the thing we ask is good, but he desires the gree of taith and patience. O gracious Father, I glorify thee, both when Thou dost grant my petitions and when Thou delayest : and strengthen my faith and patience in what way Thou seest best.

MARCH 10. 1. Truth, Lord; yet the dogs est of the crum! which fall from their masters' table. Matt. av

Truth, Lord, I am as vile as a dog; yea viler; for he fulfils the whole law of his creation, and rises some steps towards the higher nature of man; but I have descend ed towards the lower nature of the brute. Yet Thou despisest not us dogs, but feedes them even from Thy holy table, not with Thy table; still more for that spiritua feast, that meat indeed and drink indeed.

2. 0 woman, great is thy faith: be it unt thee even as thou wilt. Matt. xv. 28. See the power of faith with our gracios Lord! See how humble patience can pre

covenant of promise; how much more i the children of the covenant, to whom he has made exceeding great and precious promises! The Lord has made it a law to himself to reward this trusting spirit which hopes everything from him, which uncation of my body and soul, that I may keep myself pure, and be delivered from

FAMILY WORSHIP.

It is related that on a certain occasion tions with whom they permit their children the ports of the Sandwich Islands, and that to keep company, lest evil communications the captain gave a dinner to the royal family of the island and several chiefs. The table was spread upon the quarter-deck, and loaded with viands and delicacies of all How truly, yet how purely, does the kinds. After the company were scated aword of God speak of the sins of unclean- round it, and the covers were removed, and ness! Many are too delicate to speak of every thing apparently ready for operations them who are not too pure to commit them. to commence, the islanders seemed to be Many are too delicate to warn their chil- in no haste to begin, but looked as though dren against them, and then are surprised something more was expected. The that they are betrayed into them. Many captain thought that the trouble was with are too delicate to speak of them in fitting the food, and that it was not what they liked

stood behind his chair, and who was quick to discover where the obstacle was; and who, whispering to the captain, said,"These persons are waiting for a blessing to be asked."" Ask it then," said the captain The waiter did so-reverently and gratefully imploring the Divine benediction. No her family and the chiefs, soon showed by

visions, that it was not because the dinner

did not suit them, or that they had no ap-

petites, that they had previously refrained

from eating, but because no one had "said grace. The Sandwich Islanders have been heathens, some call them heathens now but are there so much so as those in the Christian land, who have no family altars, from the grossest sins; none must think it and never invoke the benisons of Heaven beneath them to guard themselves against upon their food? Nay, will not these islanders rise up to the condemnation o many-may be, even of some of our read ers-in the day of judgment, because o their neglect of duty ! It is to be feared they will .- The Calendar.

> Prayer appeases God, but a tear compele him; that moves him but this constrains him .- St. Hieron, in Esaiam.

Present fear begetteth eternal security fear God, which is above all, and no nece to fear man at all .- St. August. exix.

Saving faith is conquering faith; it con quers self, sin, Satan, the world, and death; if the soil is to be kept pure, the vessel it goes on in its warfare, and increases its

A Christian in all his ways must have tion to the soul. The Creator hath hon- three guides-truth, charity, wisdom. oured the body, by uniting it with a soul Truth, to go before him; charity and wistruth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow Way .- Bishop Hall.

The body is the shell of the soul, and dress the husk of that shell; but the husk often tells what the kernel is. Advice, like snow, the softer it falls

the longer it dwells upon, and the deeper it sinks into the mind .- Coleridge. Sins are like circles in the water, when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off. -P. Henry.

THE HOLY ECCHARIST.-The following answer was made by Queen Elizabeth when questioned by her enemies as to the docrine of the Real Presence :-

"Christ was the Wonn Who spake it, He took the bread and brake it; And what that Word did make it That I believe, and take it."

The window in the Ark was a skylight; the door was in the side-the Lord shut that. Nosh was to have no intercourse with the raging billows, but only with the God who ruled and governed them. Let the believer learn an infinitely-valuable lesson. It is his province, his wisdom, and his privilege, to converse with God in the midst of every storm, of every tempest, and to leave the billows to Him who rules them .- Rec. W. Howells.

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