

THE DISMISSAL OF HAGAR.

GEN. xvi., xxi.

When Hagar was driven from the house of Abram by Sarah, the angel of the Lord met her, and told her to return and submit herself under the hand of her mistress. For it was very wrong in her to have acted in her mistress's house as if she had been the principal person there. She was a mother, it is true, and Sarah was still without a child. Nevertheless, she was but a servant; and acting in any other character, she entirely forgot her place. The angel, therefore, reproved her, ordered her to go back, and charged her, while she remained in Abram's house, to be in subjection to Sarah (Gen. xvi.).

This is a mystery. During the age of the law, two elements were found together—that of *law*, and that of *grace*. There were the demands of righteousness, addressing themselves to man, and there were “the shadow of good things to come,” the witnesses of grace, revealing God in Christ. The Jew who made the law the principal of the two, mistook God's mind; the Jew who used it subordinately, having his soul nourished by the tokens and witnesses of grace, was, so far, a Jew after God's own heart.

This right-minded Jew is seen, for instance, in Nehemiah (see Neh. viii.). The law was read on the first day of the seventh month; that day (as Lev. xxiii. 24 teaches us) in the Jewish year