

to the Lord Jesus such manifestations will spontaneously appear. Matt. xxv. 35; Psa. lxxii. 15; Psa. xix. 10; cxix. 103; Jer. xv. 16.

3. Martha was careful and cumbered about many things.' Too much attention to worldly things is sinful, when we allow such anxiety to deprive us of spiritual benefits. Matt. xiii. 22; 2 Tim. ii. 4; 1 Cor. ix. 27.

5. Mary was an earnest disciple of Jesus. She sat at his feet and heard his word.—Inferiors should consider it a privilege and a duty to learn of superiors. They who sit at the feet of Jesus now shall sit on his throne hereafter. Acts xxii. 3; John iii. 2; Prov. viii. 24.

6. Jesus notices the temper and conduct of his people, as he did in the case before us, and approves or reproves as he sees needful. Let us demean ourselves in all things, so as to receive at last the commendation Mary received. Zeph. i. 12; Rev. iii. 19; Matt. xxv. 21, 34.

7. Mary, being much taken up with Christ, was meek and mild like him. She made no reply to Martha's complaint. The Lord made answer for her, however. 1 Cor. xiii. 7; Matt. x. 16.

8. 'The one thing needful' is being taken up with Christ—being enamoured of him.—Many other things are important and necessary, but this is essential and indispensable. 1 John v. 12; John iii. 36.—Indeed, union to Christ necessarily includes every other needful blessing. Matt. vi. 33.

9. Let it be well observed that temporal blessings perish with the usings, but spiritual blessings are enduring. 2 Cor. iv. 18; Matt. vi. 19, 20; Prov. viii. 18.

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### ISRAEL'S PROMISE.

Josh. 24, 14-33.

In this lesson Joshua argues with the children of Israel on the evils of idolatry, and on the necessity of serving the true God alone. And if they would not, still he gives them to understand that he and his family had made up their minds.

The people very readily promise all that he recommends; but knowing their fickleness and proneness to idolatry, he stops them short as it were, and puts them on reflection: "Ye cannot serve the Lord"—Ye, who have served the gods of all the heathen round about you—ye who are so fickle in your disposition, and so unsanctified in heart—ye who have still idols secreted among you—ye serve the Lord! No: you must first put away your idols: for he is a holy God and a jealous God; or rather he will not bear with your transgressions or your sins. Joshua did not mean to deter the people, but only to show that the service of a holy God is incompatible with a heart disposed to sin.

*Ye are witnesses, &c.* You have been sufficiently apprized of the difficulties in your way, of God's holiness, of your own weakness and inconsistency; the need you have of divine help and the awful consequences of apostasy; and now ye deliberately make your choice: remember then that ye are witnesses against yourselves; witnesses that you have not been deceived.

*It hath heard.* How could the stone be said to hear? This is a highly figurative expression to mean that as long as that stone should last it would be a witness that this transaction had taken place. Every time the Israelites saw it, therefore, it would remind them of their engagements.

Obs. 1. It is a good thing to be strenuous in our expressions of determination to serve God, but it is better to *do* than to *say*.

Obs. 2. God is a holy God and requires a holy and entire service—all the heart. God will not give his glory to another. Let us not try to serve God and mammon.

Obs. 3. He who turns away from God may be sure that God will turn away from him. He who loves God and cleaves to him will never be forsaken.

Obs. 4. Determinations are easy—to keep them is the difficulty; but God will enable any one to keep his good determination, if he humbly and sincerely asks his grace.