

to excuse its neglect of the means of everlasting redemption. Why dost thou doubt? Because thou art unwilling to *obey*. Is not this the right response? Remember—"If any man will do His will, he shall know of the doctrine whether it be of God." Surely it deserves this practical test. No one ever made the experiment in vain.

But the eagle is fastened to the earth. He has nearly forgotten, and, therefore, nearly forfeited his birth-right. He is fond of the grass and the flowers; and shrinks from the pain of the struggle that would break the cord which binds him. His spirits droop. His plumes drag. He fears that he *can* not soar—because he *will* not. Alas for the pinions whose flight should freshen in the highest and purest, the coolest and calmest air, with the gloom of the storm below and the glory of the sun above them!

But the *cause*. If this be, as already intimated, a reluctance to obey the truth, it demands rebuke—severe rebuke. Yet what shall we say? To their own Master they must give their own account. "Shall not the Judge of all the earth do right?" Ignorance may be overlooked—but perversity must be punished. "The times of ignorance God winked at; but now"—this ancient and general extenuation having been broken by the gospel—"commandeth all men every where to repent; because He hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead."

THE JEWESS.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day in the public school, instructing the people. During his absence from the house, his two sons

died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi Meir came home.

She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank and asked;

"Where are my two sons, that I may give them my blessing? I repeatedly looked round the school, and I did not see them there. Where are my two sons, that they, too, may drink of the cup of blessing?"

"They will not be far off," she said, and placed food before him, that he might eat.

He was in a gladsome and genial mood; and when he had said grace after the meal, she thus addressed him:

"Rabbi, with thy permission, I would fain propose to thee one question."

"Ask it, then, my love!" he replied.

"A few days ago, a person intrusted some jewels to my custody, and now he demands them again. Should I give them up?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! would'st thou hesitate or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith."

She then led him to the chamber, and, stepping to the bed, took the white covering from the dead bodies.

"Ah! my sons, my sons!" thus loudly lamented the father; "my sons! the light of my eyes and the light of my understanding! I was your father, but ye were my teachers in the law."

The mother turned away, and wept bitterly. At length, she took her husband by the hand, and said: