

interrupted by bursts of wild lamentation, will look with glad eyes upon destruction when it comes, if it come after all? But habitual sin blinds as well as pollutes the soul. And when admonition is unacceptable, it breeds hatred. The heart that is not touched by appeal becomes harder than it was before. The ice of indifference becomes the adamant of malignant opposition. The populace of Jerusalem, like that of more modern capitals, was enervated by ease and luxury, altogether given over to the pursuit of wealth and pleasure as the end of life. They hated the man who rebuked in the gate, and abhorred him that spoke uprightly (Amos v. 10). They could not abide one whose life and labours were a continual protest against their own. And now he had done his best to rob them of their pleasant confidence, to destroy the delusion of their fool's paradise. He had burst into the heathenish sanctuary where they offered a worship congenial to their hearts, and done his best to wreck their idols, and dash their altars to the ground. He had affirmed that the accredited oracles were all a lie, that the guides whom they blindly followed were leading them to ruin. So the passive dislike of good blazes out into murderous fury against the good man who dares to be good alone in the face of a sinful multitude. That they are made thoroughly uneasy by his message of judgment, that they are more than half convinced that he is right, is plain from the frantic passion with which they repeat and deny his words. *Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: these things cannot, shall not be.* When people have pinned their faith to a false system—a system which accords with their worldly prejudices, and flatters their ungodly