

appetites, which lorded it over his rational mind, and which made him the slave of Satan. Thus drunkenness and excess, and debauchery and impurity, have been made to find their fuel and their food, in the good things that God had made for man's good and for His own glory. Thus the world is brought into the "bondage of corruption;" it is enslaved, it is depraved, it is dishonoured by guilty man.

And, being thus enthralled by corruption, it is made "subject to vanity; not willingly, but by reason of Him who hath subjected it in hope." It is a marvellous, but a common peculiarity in the government of the great God, who governs His creatures in sympathy and in union, that things should partake in each other's weal, or in each other's woe. He "visits the sins of the fathers upon the children, unto the third and fourth generation," as "He showeth mercy to thousands in them that love Him, and keep His commandments." It tends to manifest, on the one hand, His hatred and abhorrence of iniquity; and it tends, on the other hand, to manifest and magnify His delight in holiness, and in those that are holy. And God has been pleased to order that there should be this sympathetic feeling in suffering or affliction, existing not merely between intelligent creatures, but between intelligent creatures and unintelligent creation, inasmuch as God oftentimes makes the land, and makes the brute creation to suffer, in consequence of the sins of those with whom they have to do. As the psalmist expresses it, "A fruitful land maketh He barren, because of the wickedness of them that dwell therein." And if we want illustration of how He does this, and of how frequently it has been done, we need but direct your minds back to the fair plain of Jordan, over which, when Lot cast his covetous eye, he saw it well watered, as the garden of the Lord; and we need but direct your eye now on

that same plain of Jordan, and bid you stand on some eminence, and overlook this once fair and fertile landscape, and what do you now see but a waste, arid, parched wilderness, where travellers tell us not a shrub grows, and scarce a sign of life can be traced, and it stretches around a dark, sluggish lake of waters, that smells of brimstone, and tells of judgment? And why is all this? Because of the wickedness of those who dwelt on the plain of Jordan. The judgment on the sinners of Sodom and Gomorrah fell on the very land that they had polluted through their corruption; and the plain of Jordan suffered and sorrowed, with its guilty and its consumed inhabitants. Or, again, we need but bid you look back at another time, upon the land of Zion, that land which God spied out as an heritage for His chosen, the glory of all lands, "flowing with milk and honey," whose hills waved with the cedar, and whose valleys blushed with the vine; where the herds and the flocks were heard lowing and bleating on every hand. And what is it now? A rocky and arid sand, with here and there a bright patch of verdure and fertility, but to tell what once it was, and to show how fearfully it is transformed. And wherefore? Because of the guilt of its inhabitants. Zion has put on her widow's weeds, and mourns with her outcast and desolate children. But we are told that she shall again "blossom like the rose," and again her beauty shall be as Lebanon, when the captivity of her children is turned again. And what God has thus, in a smaller measure, done in individual instances, He has, on the grand scale of universal visible creation, done in regard to the fall of man. "The creation was made subject to vanity; not willingly," for it had not sinned, but unwillingly it is made to suffer with the sinner, to partake with its inhabitants in the judgments that came upon him, "by reason of Him that subjected the same." God

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