

will he learn from the authority of inspiration—"that the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Not in this text, a closer investigation will show us that there is a wheel within a wheel. The blessing of the Lord—what is that blessing? does it concern itself only with the material products of the earth? with carnal wealth; with the absence of temporal sorrow only. Has that high and eternal Lord but one blessing only?—or is there not a better blessing—a better wealth—a nobler and more desirable felicity than any we have yet alluded to. The blessing of the Lord is that sole and inappreciable blessing which comes to us through Jesus Christ, his Divine Son, our loving and meritorious Lord, and awful intercessor.

"For so," said Jesus, "is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, first, the blade—then the ear, after that the full corn in the sheaf; but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

The blade, the ear, and the full corn, symbolize the human condition, the Christian condition. The world throws forth generations of material and accountable beings—men, women, and children, by law, and praised by loving attention, and sustained by merciful Providence into the Church of Christ. They are themselves, and love to be called Christians. They are baptized, and profess to seek, through Christ Jesus, a blessing from the Lord. But mark their conduct. The world brings forth the blade—a regular organized community—organized upon certain laws and conditions, and subsisting with the subsequent derivation of the ear and the full corn in the ear. How are we formed into the elementary character of Christian disciples. Is it by baptism, and the reception of baptism—a renunciation of all evil—a self-dedication to God, the Father, Son, and Holy Ghost—an external, sacramental and spiritual union with the Church of Christ, and a life corresponding thereto. Is there no sower in the blade—is it not a tare instead of a wheat seed?—does no light then fall on it—does it follow the law of its sower?

In these things, are we Christians in reality, as well as in name? I do not now speak of such temporal and superficial observances as offerings, voluntary or constrained, to God, and