

swept, with the tenderest compassion. And he exclaimed, "as with a wish, or ardent desire," *If thou hadst known, or, Oh that thou hadst known, in this thy day, the things which belong unto thy peace!* The Jews' day, here intended, was the time in which they had been honoured and favoured with the presence of MESSIAH, their King. This was *their day*; for Christ and the first preachers of the gospel had spent all their time and labour at Jerusalem. They had been taught repeatedly, by Christ and his apostles, the things which belonged to their *peace, prosperity and happiness*. But they disregarded their message, would not believe their report, nor follow their instructions. Their hearts were hardened and their minds blinded with a spirit of infatuation. And being left under *strong delusions to believe a lie*, they preferred falsehood to truth. Thus this once prosperous city was judicially given up of God; her day of gracious privilege was then expired,—her doom was passed, and every thing conducive to her welfare was, in righteous judgment, "hidden from her eyes." When Jesus approached this devoted place, a view from the neighbouring hills awakened, in his sympathizing bosom, the liveliest emotions of pity. Though he was about to predict the entire desolation of the city, *he did not desire the woful day*:—he did not delight in the destruction even of such wicked people. And therefore he exclaims, in the language of ardent desire, mixed with regret, "*Oh, that thou hadst known, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*"

The propositions, which we conceive deducible from this passage, are the following :

1. Nations and individuals may neglect the things which belong to their peace, till their case is desperate and past all remedy.

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