

flected and repented, and God forgave him, but the great God was not enlightened by the experiment; although he says he did what he did to prove him, whether he would keep his commandments or no. We believe him to be the author of man's existence, that he is infinite in wisdom, knowledge and understanding, and that with him, there exists no doubt or contingency relative to the future more than *with us* relative to the occurrences of yesterday that passed under our own observation. Why then this form of expression as if it were doubtful in the mind of Jehovah whether Israel would obey or disobey? From the nature of the case we infer that he has proved Israel to show him his own folly and weakness, that he might learn obedience by the things which he suffered, and humility and gratitude by the frequent miraculous interpositions of his providence in their temporal salvation. Nothing but a miracle could sustain such a concourse of people in a wilderness forty years. Nothing but a miracle could deliver them from the power of their enemies as they passed through, to the promised land. It would appear, in that, as if the God of heaven determined to show his people the necessity of obeying all his commands and walking uprightly before him: that all their trials, all their afflictions were to prove to *them*, not to him, that they were weak, irresolute and inconstant in their faith and practice of obedience. Hence says the inspired writer, "he humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make *thee* know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Here mark the expression, that he might make *thee* know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, &c.

By this form of expression two prominent or leading ideas strike the mind nearly at the same time: and first, we justly infer that the God of heaven had spoken to that people or that nation, and that there was no doubt on the mind of the writer of the truth of what he was penning, and that he considered the fact equally well establish-

ed in the minds of his brethren. For we do not find him entering into a labored train of reasoning to prove the position but, rather assumes it as a postulate, or an admitted fact, then labors with them and exhorts them accordingly.

Hence, he says, in reference to their miraculous sustentation in the wilderness and during their journeyings from Egypt, "that he might make *thee* know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord." They needed not this point fortified or established by proof more conclusive than they had already witnessed. They needed but a word to remind them of his terrible majesty at Sinai's mount when he spake to them out of the cloud, giving them the law by which they should be governed, and also the direful consequences of disobedience and dereliction of duty. They were to live by his word, by *every* word that proceeded out of his mouth. Here we remark that he caused Moses to make his words a matter of record, that they might be known and understood by succeeding ages and generations.— They were to be the rule and guide of their faith and practice. They were to *believe* them; they were to understand them as they were communicated, they were to live by them. But, negatively, we are not to understand that the word of God alone, satisfies the demand of a craving appetite for temporal food, imparts animal nutriment to the body or well oxygenated air to the lungs; yet we *do* understand that the words of God are truly (as said the Savior,) Spirit and life, and that a cordial belief and hearty reception of them, prepare the mind of man for the rational enjoyment of the life that now is, and the only sure hope of that which is to come. Again negatively, we are not to understand that the words of the Lord are to be lightly esteemed, to be treated with neglect, disrespect or levity, but to be received as the man of our counsel, the rule and guide of our faith and practice.— Again we are not to understand that any of the plans or purposes of Jehovah fail, but are all stamped with permanency and durability as with the finger of their divine Author. Not only are they given or spoken for our in-

struction in righteousness at the time they are given or spoken, but they permanently and positively, secure the greatest quantum of human happiness to all, *so far and so long* as they give heed to them.

The history of Israel's rebellions, is but a history of his sufferings in consequence of his refusing to live by every word that proceeded out of the mouth of the Lord. It ought to serve as a beacon and way mark to light us through the chequered scene that surrounds us: and this it will *never* do, unless we give heed to it. The Lord has spoken in vain, the history of Israel's, rebellion is recorded in vain, experience is vain, preaching is vain, hope is illusory and faith the mere fiction of a disordered imagination, if the word of the Lord be not sure, and all the promises of God yea and Amen.— Here we remark that the Lord never spake to man, or revealed himself to the sons of men, except for their benefit, and his own glory. The frequent departure of the children of Israel from the law and the testimony given them shows, first, the great ingratitude of man to his Maker and his proneness to forget God, his Benefactor.

That the greatest miracles the most sublime truths, the most interesting scenes, and most soul stirring exhibitions of God's mercy, never made that deep and abiding impression upon the mind of man, which was necessary, to permanently and constantly ensure obedience to his word. All past history goes to prove this one fact relative to the compliance of mankind as a whole to the word of the Lord, they are prone to go astray and substitute their own, for the word of the Lord.— In fact we are ready when we reflect on our own past life, as well as on the life of others, to exclaim—how little have we to reproach each other with inconstancy, and who is prepared, from being “without sin, to cast the first stone!” How appropriate the sentiment of the poet to mankind,

“How weak and irresolute is man,
The purpose of to day,
Woven with pains into his plans,
Which to morrow rends away.”

The second and all important idea which strikes our minds as growing out of our text is that, of living *to* God, living *for* God, living by faith on the Son of God, and living in the rational,

lawful enjoyment of all the temporal blessings with which we are surrounded. Temporal food is necessary to nourish and support the mortal body, give it health and vigor; so is the word of the Lord to give health and vigor to the soul, to animate and cheer it, to mitigate the sufferings and sorrows that “flesh is heir to” and double the joys of human life.

Again if the word of the Lord were constantly changing, who would rely upon it; where would be its security? Who would say in him is no variable-ness or shadow of turning? Although his ways are inscrutable and past finding out, and his purposes known to himself, yet his word to the children of men is truth and *can be known* and understood, or he has spoken in vain.

Again he, the great God is called our father, as well as our preserver and bountiful benefactor: what fond endearments, what tender ties are not associated with the expression our Father? What then, shall we not hope in the sincerity, and permanency of the word and promises of God? Shall we not love him, shall we not serve him with perfect hearts and willing minds?

We do know that the word of the Lord is a savor of life unto life, or of death unto death; that it enhances the happiness of all who truly believe in it and live by it, and aggravates the misery of all who disobey and disregard it. Therefore, the sacred penman could say, destruction and misery are in the way of the ungodly; but “great peace have they that love thy law and nothing shall offend them.”—Ed.

SYNOPSIS OF THE CURRENT NEWS.

From our latest advice from England we learn, that there was dissatisfaction among some of the members of parliament, relative to some of the past acts of government concerning the pressure in the money market, the repeated failures among commercial men, attributing much of the distress to the bad faith, and vacillating course taken by the constituted authorities. One failure after another takes place, and when a large house stops payment for some two five or ten millions, numerous other houses are affected by it, besides thousands and tens of thou-