wane, or their hope to die, within them? should they despise when he had delivered them out of six troubles and in the seventh had not forsaken them!

Second, We learn that he respects no man's person nor looks upon sin with any allowance or approbation: If he suffered the wicked to afflict his saints anciently for their disobedience, he will doubtless do so now, alike to him are the king on his throne and the beggar on the dunghill.

Third, We are led to admire the purpose of God in suffering his saints to be afflicted, showing them their dependence on him. Notwithstanding his ways at times are mysterious, inscrutable and past finding out, yet he will over rule all for his own glory and the greatest good of the universe. Ed.

"And thou shalt remember all the way which the Lord thy God led thee these forty years, in the wilderness to humble thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.—And he humbled thee and afflicted 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 alone, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. 8:2,3.

The Pentateuch contains a brief history of important events that occurred during a period of two thousand five hundred fifty three years, and is the only authentic source of information we have now extant, touching the history of the creation, the deluge, the call of Abraham, the history of his descendants, Isaac and Jacob, the twelve patriarchs, the bondage of Israel to the Egyptians, and their journeyings thro' the wilderness to the promised land or land of Palestine. Other writers have favored the world with their views of the events above enumerated, but those who believe the scriptures given by inspiration, depend on them, as the oldest and only canonical record now extant, touching events therein record-ed. The writer of the Pentateuch had one advantage over profane historians though they might be his contemporaries and possess a knowledge of all events that had then transpired. But, God inspired him, with a prophetic Spirit, a Spirit to look down through time, and point out the events of succeeding years, and portray, in glowing colors, the fate of the children of Israel, whether obedient or disobedient till the Savior should come.

With equal fidelity also, he recounts the principal events that mark that interesting period in the morning of time, down to the period when the Lord called him to deliver Israel from under the Egyptian yoke. Moses had repeatedly witnessed the aberrations of the children of Israel, and notwithstanding their miraculous deliverance from bondage, their remarkable preservation in the wilderness through which they had passed, he knew they were prone to forget God. He knew all the miracles that had been wrought, would either be attributed to natural causes, or pass out of their minds like a morning dream or a night vision. Hence the propriety of enforcing the exhortation, "Thou shalt remember all the way which the Lord thy God led thee, these forty years, to humble thee to know what was in thine heart, whether thou wouldst keep his commandments or no." In fact, their whole history is but a series of rebellions against God and his government, and peculiarly striking manifestations of God's mercy toward them, when under the most appalling circumstances; circumstances under which no arm but his could save them. We can but admire the pathos with which he recounts, in the hearing of the children of Israel, those miraculous occurrences which would but serve to teach them humility and a firm reliance on their great and bountiful Benefactor for their future support and protection.

We also admire the goodness of God in humbling them and teaching them their dependence on him. Whenever they rebelled against him he afflicted or suffered the enemy to afflict them, until they as a nation were suitably humbled and taught their dependence. Although the sacred penman has said that he humbled Israel to prove him, to know what was in his heart, yet we are not to understand from this expression, that he himself did not know, that he did not understand what was in man. These several trials of his fidelity were the exhibitions of the depravity of the human heart, and were evincive, to themselves when they reflected on their own conduct, of any thing but gratitude for favors received. When under chastisements, Israel re-
flected and repented, and God forgave him, but the great God was not en-
lightened by the experiment; although he says he did what he did to prove him, whether he would keep his com-
mandments or not. 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 yester-
day that passed under our own ob-
servation. Why then this form of ex-
pression 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 obed-
ience by the things which he suffered, and humility and gratitude by the fre-
quent miraculous interpositions of his providence in their temporal salvation. Nothing but a miracle could sustain such a concourse of people in a wildern-
ess forty years. Nothing but a mira-
acle could deliver them from the pow-
er 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 peo-
ple the necessity of obeying all his commands and walking uprightly be-
fore him: that all their trials, all their afflic-
tions were to prove to them, not to him, that they were weak, irresolute and inconstant in their faith and prac-
tice of obedience. Hence says the in-
spired writer, “he humbled thee and suf-
fered thee to hunger, and fed thee
with manna which thou knewest not, nei-
ther 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 na-
tion, and that there was no doubt on
the mind of the writer of the truth of
what he was penning, and that he con-
sidered the fact equally well establish-
ed in the minds of his brethren. For
we do not find him entering into a la-
bored train of reasoning to prove the
position but, rather assumes it as a
postulate, or an admitted fact, then la-
bors with them and exhorts them ac-
cordingly.

Hence, he says, in reference to their
miraculous sustentation in the wilder-
ness 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 estab-
lished 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 dire-
ful consequences of disobedience and
deriliction of duty. They were to live
by his word, by every word that pro-
ceeded 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 under-
stand them as they were communica-
ted, 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 nutri-
tment 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 recep-
tion 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 nega-
tively, 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 Jeho-
ovah fail, but are all stamped with per-
manency and durability as with the
finger of their divine Author. Not on-
ly 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-nessor 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 vaccinating 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-